

KHEMATTO BHIKKHU

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The Mahāvagga

The Great Division

TRANSLATED BY KHEMATTO BHIKKHU

The Mahāvagga, according to the Royal Thai recension, is the fourth book of the Vinaya Piṭaka of the Pāḷi Canon. The Pāḷi used in this side-by-side translation is taken from that recension, via Digital Pāli Reader, with some variants mentioned. The translation follows the BMC—most of the passages translated there are copied more or less directly—with only minor deviations, usually in order to follow the Pāḷi word order more closely for ease of comparison. Some passages from the Commentary (in blue type) and Sub-commentary (in green type) have been included, to clarify the meaning of ambiguous passages or expand on points in the Canon.

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I mahākhandhako

The Great Khandhaka

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- 17 paṇāmitakathā: The Discussion of Dismissed (Students)
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- 29 kārabhedakacoravatthu: The Case of the Criminal who had Broken out of Prison
- 30 likhitakacoravatthu: The Case of the Criminal for Whom a Warrant had been Sent Out
- 31 kasāhatavatthu: The Case of the Man Who had been Whipped
- 32 lakkhaṇāhatavatthu: The Case of the Man Who had been Branded
- 33 iṇāyikavatthu: The Case of the Debtor
- 34 dāsavatthu: The Case of the Slave
- 35 kammārabhanduvatthu: The Case of the Shaven-headed Blacksmith
- 36 upālidārakavatthu: The Story of the Boy Upāli
- 37 ahivātakarogavatthu: The Case of Plague
- 38 kantakavatthu: The Case of Kantaka
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- 40 nissayamuccanakakathā: The Case of Release from Dependence

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- 54 ubhatobyañjanakavatthu: The Case of the Hermaphrodite
- 55 anupajjhāyakādivatthūni: The Cases of Those without Preceptors, etc.
- 56 apattakādivatthu: The Cases of Those Without Bowls, etc.
- 57 napabbājetabbadvattiṃsavāro: The List of Thirty-two Who Should not be Given the Going-forth
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- <u>60</u> gottena anussāvanānujānanā: The Allowance for Proclamation by Clan Name
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- 75 sīmāsamūhanana: Revoking a Territory
- <u>76</u> gāmasīmādi: The Village-territory, etc.
- 77 uposathabhedādi: Analysis of the Uposatha, etc.
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- 79 vinayapucchanakathā: The Discussion of Asking About Vinaya
- 80 vinayavissajjanakathā: The Discussion of Explaining the Vinaya
- <u>81</u> codanākathā: The Discussion of Charging (with an Offense)
- 82 adhammakammapaṭikkosanādi: Protesting a Non-Dhamma Transaction, etc.

- 83 pātimokkhuddesakājjhesanādi: Requesting the Recitation of the Pāṭimokkha, etc.
- <u>84</u> pakkhagaṇanādiuggahaṇānujānanā: The Allowance for Learning the Calculation of the Fortnight, etc.
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- 89 ñātakādiggahaṇakathā: The Discussion of Seizure by Relatives, etc.
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- 100 sīmokkantikapeyyālam: The Formula for Deriving Triplets on Entering the Territory
- 101 lingādidassanam: Seeing Traces, etc.
- <u>102</u> nānāsaṃvāsakādīhi uposathakaraṇaṃ: Performing the Uposatha with (Monks) of a Separate Affiliation, etc.
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- 110 pañcannam appahitepi anujānanā: Allowance (To Go) for Five (Classes of People) Even When Not Sent For
- 111 sattannam appahitepi anujānanā: Allowance (To Go) for Seven (Classes of People) Even When Not Sent For
- 112 pahiteyeva anujānanā: Allowance (To Go) Only When Sent For
- 113 antarāye anāpattivassacchedavāro: The List of Non-offenses for Breaking the Rains in Case of Obstacles
- 114 sanghabhede anāpattivassacchedavāro: List of Non-offenses for Breaking the Rains in the Event of Schism
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- 152 kaṭṭhapādukādipaṭikkhepo: The Prohibition Against Wooden Shoes, etc.
- 153 yānādipaṭikkhepo: The Prohibition Against Vehicles, etc.
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- 227 kusacīrādipaṭikkhepakathā: The Discussion of Wearing Kusa-grass Garments, etc.
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- 238 pārivāsikādikathā: The Discussion of One on Probation, etc.
- 239 dvenissāraņādikathā: The Discussion of Two Expulsions, etc.
- 240 adhammakammādikathā: The Discussion of Non-Dhamma Transactions, etc.
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I mahākhandhako

THE GREAT KHANDHAKA

vinayapiṭake mahāvaggassa paṭhamo bhāgo

namo tassa bhagavato arahato sammāsambuddhassa.

The first section of the Mahāvagga in the Vinaya Piṭaka

Homage to the Blessed One, worthy and rightly self-awakened.

1. BODHIKATHĀ (MV.I.1.1)

The Discussion of the Bodhi (Tree)

[1] Tena samayena buddho bhagavā uruvelāyam viharati najjā nerañjarāya tīre bodhirukkhamūle paṭhamābhisambuddho.	Now on that occasion the Buddha, the Blessed One, was staying at Uruvelā on the bank of the Nerañjarā River at the root of the Bodhi tree—the tree of awakening—newly fully awakened.
athakho bhagavā bodhirukkhamūle sattāham ekapallankena nisīdi vimuttisukhapaṭisamvedī.	Then he sat at the root of the Bodhi tree for seven days in one session, sensitive to the bliss of release.
(Mv.I.1.2) athakho bhagavā rattiyā paṭhamaṁ yāmaṁ paṭiccasamuppādaṁ anulomapaṭilomaṁ manasākāsi	Then, in the first watch of the night, he gave close attention to dependent co- arising in forward and reverse order:
avijjāpaccayā sankhārā	From ignorance as a requisite condition come fabrications.
saṅkhārapaccayā viññāṇaṁ	From fabrications as a requisite condition comes consciousness.
viññāṇapaccayā nāmarūpam	From consciousness as a requisite condition comes name-&-form.
nāmarūpapaccayā saļāyatanam	From name-&-form as a requisite condition come the six sense media.

saļāyatanapaccayā phasso	From the six sense media as a requisite condition comes contact.
phassapaccayā vedanā	From contact as a requisite condition comes feeling.
vedanāpaccayā taṇhā	From feeling as a requisite condition comes craving.
taṇhāpaccayā upādānam	From craving as a requisite condition comes clinging/sustenance.
upādānapaccayā bhavo	From clinging/sustenance as a requisite condition comes becoming.
bhavapaccayā jāti	From becoming as a requisite condition comes birth.
jātipaccayā jarāmaraṇam sokaparidevadukkhadomanassupāyāsā sambhavanti	From birth as a requisite condition, then aging-&death, sorrow, lamentation, pain, distress, and despair come into play.
evametassa kevalassa dukkhakkhandhassa samudayo hoti	Such is the origination of this entire mass of suffering & stress.
avijjāya tveva asesavirāganirodhā sankhāranirodho	From the remainderless fading and cessation of

	ignorance comes the cessation of fabrications.
saṅkhāranirodhā viññāṇanirodho	From the cessation of fabrications comes the cessation of consciousness.
viññāṇanirodhā nāmarūpanirodho	From the cessation of consciousness comes the cessation of name-&-form.
nāmarūpanirodhā saļāyatananirodho	From the cessation of name- &-form comes the cessation of the six sense media.
saļāyatananirodhā phassanirodho	From the cessation of the six sense media comes the cessation of contact.
phassanirodhā vedanānirodho	From the cessation of contact comes the cessation of feeling.
vedanānirodhā taṇhānirodho	From the cessation of feeling comes the cessation of craving.
taṇhānirodhā upādānanirodho	From the cessation of craving comes the cessation of clinging/sustenance.
upādānanirodhā bhavanirodho	From the cessation of clinging/sustenance comes the cessation of becoming.
bhavanirodhā jātinirodho	From the cessation of

	becoming comes the cessation of birth.
jātinirodhā jarāmaraṇam sokaparidevadukkhadomanassupāyā sā nirujjhanti	From the cessation of birth, then aging-&-death, sorrow, lamentation, pain, distress, and despair all cease.
evametassa kevalassa dukkhakkhandhassa nirodho hotīti.	Such is the cessation of this entire mass of suffering & stress.
(Mv.I.1.3) athakho bhagavā etamattham viditvā tāyam velāyam imam udānam udānesi	Then, on realizing the significance of that, the Blessed One on that occasion exclaimed:
yadā have pātubhavanti dhammā ātāpino jhāyato brāhmaņassa athassa kaṅkhā vapayanti sabbā yato pajānāti sahetudhammanti.	"As phenomena grow clear to the brahman—ardent, in jhāna— his doubts all vanish when he discerns a phenomenon with its cause." [Ud 1:1]
(Mv.I.1.4) [2] athakho bhagavā rattiyā majjhimam yāmam paṭiccasamuppādam anulomapaṭilomam manasākāsi	Then, in the middle watch of the night, he gave close attention to dependent co- arising in forward and reverse order:
avijjāpaccayā sankhārā	From ignorance as a requisite condition come fabrications.
sankhārapaccayā vinnānam	From fabrications as a

	requisite condition comes consciousness.
viññāṇapaccayā nāmarūpaṁ	From consciousness as a requisite condition comes name-&-form.
nāmarūpapaccayā saļāyatanam	From name-&-form as a requisite condition come the six sense media.
saļāyatanapaccayā phasso	From the six sense media as a requisite condition comes contact.
phassapaccayā vedanā	From contact as a requisite condition comes feeling.
vedanāpaccayā taṇhā	From feeling as a requisite condition comes craving.
taṇhāpaccayā upādānam	From craving as a requisite condition comes clinging/sustenance.
upādānapaccayā bhavo	From clinging/sustenance as a requisite condition comes becoming.
bhavapaccayā jāti	From becoming as a requisite condition comes birth.
jātipaccayā jarāmaraṇam sokaparidevadukkhadomanassupāyāsā	From birth as a requisite condition, then aging-&-

sambhavanti	death, sorrow, lamentation, pain, distress, and despair come into play.
evametassa kevalassa dukkhakkhandhassa samudayo hoti	Such is the origination of this entire mass of suffering & stress.
avijjāya tveva asesavirāganirodhā saṅkhāranirodho	From the remainderless fading and cessation of ignorance comes the cessation of fabrications.
saṅkhāranirodhā viññāṇanirodho	From the cessation of fabrications comes the cessation of consciousness.
viññāṇanirodhā nāmarūpanirodho	From the cessation of consciousness comes the cessation of name-&-form.
nāmarūpanirodhā saļāyatananirodho	From the cessation of name- &-form comes the cessation of the six sense media.
saļāyatananirodhā phassanirodho	From the cessation of the six sense media comes the cessation of contact.
phassanirodhā vedanānirodho	From the cessation of contact comes the cessation of feeling.
vedanānirodhā taṇhānirodho	From the cessation of feeling comes the cessation of craving.

taṇhānirodhā upādānanirodho	From the cessation of craving comes the cessation of clinging/sustenance.
upādānanirodhā bhavanirodho	From the cessation of clinging/sustenance comes the cessation of becoming.
bhavanirodhā jātinirodho	From the cessation of becoming comes the cessation of birth.
jātinirodhā jarāmaraṇam sokaparidevadukkhadomanassupāyā sā nirujjhanti	From the cessation of birth, then aging-&-death, sorrow, lamentation, pain, distress, and despair all cease.
evametassa kevalassa dukkhakkhandhassa nirodho hotīti.	Such is the cessation of this entire mass of suffering & stress.
(Mv.I.1.5) athakho bhagavā etamattham viditvā tāyam velāyam imam udānam udānesi	Then, on realizing the significance of that, the Blessed One on that occasion exclaimed:
yadā have pātubhavanti dhammā ātāpino jhāyato brāhmaņassa athassa kaṅkhā vapayanti sabbā yato khayaṁ paccayānaṁ avedīti.	"As phenomena grow clear to the brahman—ardent, in jhāna— his doubts all vanish when he penetrates the ending of requisite conditions." [Ud 1:2]

(Mv.I.1.6) [3] athakho bhagavā rattiyā pacchimam yāmam paṭiccasamuppādam anulomapaṭilomam manasākāsi	Then, in the last watch of the night, he gave close attention to dependent co-arising in forward and reverse order:
avijjāpaccayā sankhārā	From ignorance as a requisite condition come fabrications.
sankhārapaccayā viñnāṇam	From fabrications as a requisite condition comes consciousness.
viññāṇapaccayā nāmarūpam	From consciousness as a requisite condition comes name-&-form.
nāmarūpapaccayā saļāyatanam	From name-&-form as a requisite condition come the six sense media.
saļāyatanapaccayā phasso	From the six sense media as a requisite condition comes contact.
phassapaccayā vedanā	From contact as a requisite condition comes feeling.
vedanāpaccayā taṇhā	From feeling as a requisite condition comes craving.
taṇhāpaccayā upādānaṁ	From craving as a requisite condition comes clinging/sustenance.
upādānapaccayā bhavo	From clinging/sustenance as

	a requisite condition comes becoming.
bhavapaccayā jāti	From becoming as a requisite condition comes birth.
jātipaccayā jarāmaraṇam sokaparidevadukkhadomanassupāyāsā sambhavanti	From birth as a requisite condition, then aging-&-death, sorrow, lamentation, pain, distress, and despair come into play.
evametassa kevalassa dukkhakkhandhassa samudayo hoti	Such is the origination of this entire mass of suffering & stress.
avijjāya tveva asesavirāganirodhā saṅkhāranirodho	From the remainderless fading and cessation of ignorance comes the cessation of fabrications.
sankhāranirodhā viññānanirodho	From the cessation of fabrications comes the cessation of consciousness.
viññāṇanirodhā nāmarūpanirodho	From the cessation of consciousness comes the cessation of name-&-form.
nāmarūpanirodhā saļāyatananirodho	From the cessation of name- &-form comes the cessation of the six sense media.
saļāyatananirodhā phassanirodho	From the cessation of the six

	sense media comes the cessation of contact.
phassanirodhā vedanānirodho	From the cessation of contact comes the cessation of feeling.
vedanānirodhā taṇhānirodho	From the cessation of feeling comes the cessation of craving.
taṇhānirodhā upādānanirodho	From the cessation of craving comes the cessation of clinging/sustenance.
upādānanirodhā bhavanirodho	From the cessation of clinging/sustenance comes the cessation of becoming.
bhavanirodhā jātinirodho	From the cessation of becoming comes the cessation of birth.
jātinirodhā jarāmaraṇam sokaparidevadukkhadomanassupāyā sā nirujjhanti	From the cessation of birth, then aging-&-death, sorrow, lamentation, pain, distress, and despair all cease.
evametassa kevalassa dukkhakkhandhassa nirodho hotīti.	Such is the cessation of this entire mass of suffering & stress.
(Mv.I.1.7) athakho bhagavā etamattham viditvā tāyam velāyam imam udānam udānesi	Then, on realizing the significance of that, the Blessed One on that occasion exclaimed:

yadā have pātubhavanti dhammā ātāpino jhāyato brāhmaṇassa vidhūpayam tiṭṭhati mārasenam suriyova obhāsayamantalikkhanti.	"As phenomena grow clear to the brahman—ardent, in jhāna— he stands, routing Māra's army, as the sun, illumining the sky." [Ud 1:3]
Bodhikathā niṭṭhitā.	The Discussion of the Bodhi (Tree) is finished.

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2. AJAPĀLAKATHĀ (MV.I.2.1)

The Discussion of the Goatherd's (Banyan Tree)

[4] athakho bhagavā sattāhassa accayena tamhā samādhimhā vuṭṭhahitvā bodhirukkhamūlā yena ajapālanigrodho tenupasaṅkamitvā ajapālanigrodharukkhamūle sattāhaṁ ekapallaṅkena nisīdi vimuttisukhapaṭisaṁvedī.

Then, with the passing of seven days, after emerging from that concentration, the Blessed One went from the root of the Bodhi tree—the tree of awakening—to the Goatherd's Banyan tree, and sat at the root of the Goatherd's Banyan tree for seven days in one session, sensitive to the bliss of release.

(Mv.I.2.2) athakho aññataro huṁhukajātiko brāhmaņo yena bhagavā Then a certain overbearing brahman went to the Blessed One and, on arrival, exchanged courteous greetings with

tenupasankami upasankamitvā bhagavatā saddhim sammodi sammodanīyam katham sārānīyam vītisāretvā ekamantam aṭṭhāsi.	him. After an exchange of friendly greetings & courtesies, he stood to one side.
ekamantam thito kho so brāhmaņo bhagavantam etadavoca kittāvatā nu kho bho gotama brāhmaņo hoti katame ca pana brāhmaṇakaraṇā dhammāti.	As he was standing there, he said to the Blessed One, "To what extent, Master Gotama, is one a brahman? And which are the qualities that make one a brahman?"
(Mv.I.2.3) athakho bhagavā etamattham viditvā tāyam velāyam imam udānam udānesi	Then, on realizing the significance of that, the Blessed One on that occasion exclaimed:
yo brāhmaņo bāhitapāpadhammo nīhuṁhuko nikkasāvo yatatto vedantagū vūsitabrahmacariyo	"Any brahman who has banished evil qualities,1 —not overbearing, not stained, his mind controlled— gone to the end of wisdom,2 the holy life completed:
dhammena so brahmavādam vadeyya yassussadā natthi kuhiñci loketi.	Rightly would that brahman speak the holy teaching. He has no swelling of pride3 anywhere in the world." [Ud 1:4] 1. This line contains a wordplay on the words <i>brāhmaṇa</i> and <i>bāhita</i>

(banished)–the same wordplay used in Dhp 388 and Ud 1:5.

2. This line plays with the term *vedanta*, which can mean "end of wisdom," "end of the Vedas," or "supplement to the Vedas." In the latter two cases, it would be a term referring to a brahman-by-birth who has studied all the Vedas and their supplements, but the Buddha is obviously giving this term a different meaning here.

3. See <u>Sn 4:10</u> and <u>Sn 4:14</u>.

Ajapālanigrodhakathā nitthitā.

The Discussion of the Goatherd's Banyan Tree is finished.

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3. MUCALINDAKATHĀ (MV.I.3.1)

The Discussion of the Mucalinda (Tree)

[5] athakho bhagavā sattāhassa accayena tamhā samādhimhā vuṭṭhahitvā ajapālanigrodhamūlā yena mucalindo tenupasaṅkami upasaṅkamitvā mucalindamūle sattāhaṁ ekapallaṅkena nisīdi vimuttisukhapaṭisaṁvedī.

Then, with the passing of seven days, after emerging from that concentration, the Blessed One went from the root of the Goatherd's Banyan tree to the Mucalinda (tree) and sat at the root of the Mucalinda tree for seven days in one session,

	sensitive to the bliss of release.
(Mv.I.3.2) tena kho pana samayena mahāakālamegho udapādi.	And on that occasion a great, out-of-season storm-cloud rose up,
Sattāhavaddalikā sītavātaduddinī.	with seven days of rainy weather, cold winds, & intense darkness.
athakho mucalindo nāgarājā sakabhavanā nikkhamitvā bhagavato kāyam sattakkhattum bhogehi parikkhipitvā uparimuddhani mahantam phaṇam karitvā aṭṭhāsi	Then Muccalinda the nāga king—leaving his dwelling place and encircling the Blessed One's body seven times with his coils—stood with his great hood spread over the Blessed One, (thinking,)
mā bhagavantam sītam mā bhagavantam uṇham mā bhagavantam ḍamsamakasavātātapasirimsapasamphassoti.	"Don't let the Blessed One be disturbed by cold. Don't let the Blessed One be disturbed by heat. Don't let the Blessed One be disturbed by the touch of flies, mosquitoes, wind, sun, & creeping things."
(Mv.I.3.3) athakho mucalindo nāgarājā sattāhassa accayena viddham	Then, with the passing of seven days,

vigatabalāhakam devam viditvā bhagavato kāyā bhoge vinīveṭhetvā sakavaṇṇam paṭisamharitvā māṇavakavaṇṇam abhinimminitvā bhagavato purato aṭṭhāsi añjaliko bhagavantam namassamāno.	Muccalinda the nāga king, realizing that the sky had cleared and was free of clouds, unraveled his coils from the body of the Blessed One, abandoned his own appearance and, assuming the appearance of a young man, stood in front of the Blessed One with hands before his heart, paying homage.
(Mv.I.3.4) athakho bhagavā etamattham viditvā tāyam velāyam imam udānam udānesi	Then, on realizing the significance of that, the Blessed One on that occasion exclaimed:
sukho viveko tuṭṭhassa sutadhammassa passato abyāpajjham sukham loke pāṇabhūtesu saññamo	"Blissful is solitude for one who's content, who has heard the Dhamma, who sees. Blissful is non-affliction with regard for the world, restraint for living beings.
sukhā virāgatā loke kāmānam samatikkamo asmimānassa yo vinayo	Blissful is dispassion with regard for the world,

etam ve paramam sukhanti.	the overcoming of sensuality. But the subduing of the conceit "I am" That is truly the ultimate bliss."
Mucalindakathā niṭṭhitā.	The Discussion of the Mucalinda (Tree) is finished.

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4. RĀJĀYATANAKATHĀ (MV.I.4.1)

The Discussion of the Rājāyatana [King's Realm] (Tree)

[6] athakho bhagavā sattāhassa accayena tamhā samādhimhā vuṭṭhahitvā mucalindamūlā yena rājāyatanam tenupasankami upasankamitvā rājāyatanamūle sattāham ekapallankena nisīdi vimuttisukhapaṭisamvedī.

Then, with the passing of seven days, after emerging from that concentration, the Blessed One went from the root of the Mucalinda (tree) to the Rājāyatana (tree) and sat at the root of the Rājāyatana tree for seven days in one session, sensitive to the bliss of release.

(Mv.I.4.2) tena kho pana samayena tapussabhallikā vāṇijā ukkalā taṁ desaṁ Now on that occasion the merchants Tapussa and Bhallika were traveling on the road from Ukkalā to that district.

addhānamaggapaṭipannā honti.	
athakho tapussabhallikānam vāṇijānam ñātisālohitā devatā tapussabhallike vāṇije etadavoca	Then a devatā who had been a blood-relative of Tapussa and Bhallika said to the merchants,
ayam mārisā bhagavā rājāyatanamūle viharati paṭhamābhisambuddho gacchatha tam bhagavantam manthena ca madhupiṇḍikāya ca paṭimānetha tam vo bhavissati dīgharattam hitāya sukhāyāti.	"There is the Blessed One, my dears, staying at the root of the Rājāyatana tree, newly fully awakened. Go and serve the Blessed One cooked grain-meal and honey balls. That will be for your long-term welfare & happiness."
(Mv.I.4.3) athakho tapussabhallikā vāṇijā manthañca madhupiṇḍikañca ādāya yena bhagavā tenupasaṅkamiṁsu upasaṅkamitvā bhagavantaṁ abhivādetvā ekamantaṁ aṭṭhaṁsu.	Then the merchants Tapussa and Bhallika, taking cooked grain-meal and honey balls, went to the Blessed One and, on arrival, having bowed down to him, stood to one side.
ekamantam thitā kho tapussabhallikā vāņijā bhagavantam etadavocum paṭiggaṇhātu no bhante bhagavā manthañca madhupiṇḍikañca yam	As they were standing there, the merchants Tapussa and Bhallika said to the Blessed One, "Lord, May the Blessed One accept our cooked grain-meal and honey balls, for that will be for our long-term welfare & happiness."

Then the thought occurred to the Blessed One, "Tathāgatas do not accept things with their hands. How shall I accept the cooked grain-meal and honey balls?"
Then the Four Great Kings, having known with their awareness the train of thought in the Blessed One's awareness, presented four stone bowls from the four directions to the Blessed One, (thinking) "May the Blessed One accept the cooked grain-meal and honey balls here [in the bowls]."
The Blessed One accepted the exquisite stone bowls and the cooked grain-meal and honey balls. Having accepted them, he consumed them.
Then the merchants Tapussa and Bhallika [ME: knowing that the Blessed One had finished his meal and withdrawn his hand from the bowl, fell down with their heads at the Blessed One's feet and] said to the Blessed One, "We go to the Blessed One for refuge, & to the Dhamma. May the Blessed One

gacchāma dhammañca upāsake no bhagavā dhāretu ajjatagge pāņupete saraṇam gateti.	remember us as lay followers who have gone for refuge from this day forward, for life."
Te ca loke paṭhamam upāsakā ahesum dvevācikā.	And they were the first two-statement1 lay followers in the world. 1. <i>dvevācikā:</i> As the third member of the triple gem, the Noble Sangha, had not yet arisen, they went for refuge in the Buddha and Dhamma.
Rājāyatanakathā niṭṭhitā.	The Discussion of the Rājāyatana (Tree) is finished.

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5. BRAHMAYĀCANAKATHĀ (MV.I.5.1)

The Discussion of the Brahmā's Request

[7] athakho bhagavā sattāhassa accayena tamhā samādhimhā vuṭṭhahitvā rājāyatanamūlā yena ajapālanigrodho tenupasaṅkami.	Then, with the passing of seven days, after emerging from that concentration, the Blessed One went from the root of the Rājāyatana tree to the Goatherd's Banyan tree.
Tatra sudam bhagavā ajapālanigrodhamūle viharati.	He stayed there at the root of the Goatherd's Banyan tree.
(Mv.I.5.2) athakho bhagavato	Then, while he was alone

rahogatassa paṭisallīnassa evam cetaso parivitakko udapādi	and in seclusion, this line of thinking arose in his awareness:
adhigato kho mayāyam dhammo gambhīro duddaso duranubodho santo paṇīto atakkāvacaro nipuṇo paṇḍitavedanīyo	"This Dhamma that I have attained is deep, hard to see, hard to realize, peaceful, refined, beyond the scope of conjecture, subtle, to-be-experienced by the wise.
ālayarāmā kho panāyam pajā ālayaratā ālayasammuditā	"But this generation delights in attachment, is excited by attachment, enjoys attachment.
ālayarāmāya kho pana pajāya ālayaratāya ālayasammuditāya duddasam idam ṭhānam yadidam idappaccayatāpaṭiccasamuppādo	"For a generation delighting in attachment, excited by attachment, enjoying attachment, these things are hard to see: this/that conditionality and dependent co-arising.
idampi kho ṭhānam sududdasam yadidam sabbasankhārasamatho sabbūpadhipaṭinissaggo taṇhakkhayo virāgo nirodho nibbānam	"This state, too, is very hard to see: the resolution of all fabrications, the relinquishment of all acquisitions, the ending of craving; dispassion; cessation; Unbinding.
ahañceva kho pana dhammam deseyyam pare ca me na ājāneyyum so	"And if I were to teach the Dhamma and if others would not understand me,

mamassa kilamatho sā mamassa vihesāti.	that would be tiresome for me, troublesome for me."
(Mv.I.5.3) apissu bhagavantam imā anacchariyā gāthāyo paṭibhamsu pubbe assutapubbā	Just then these verses, unspoken in the past, unheard before, occurred to the Blessed One:
kicchena me adhigatam halandāni pakāsitum. rāgadosaparetehi nāyam dhammo susambudho.	"Enough now with teaching what only with difficulty I reached. This Dhamma is not easily realized by those overcome with aversion & passion.
paṭisotagāmim nipuṇam gambhīram duddasam aṇum rāgarattā na dakkhanti tamokkhandhena āvuṭāti.	What is fine, subtle, deep, hard to see, going against the flow—those delighting in passion, cloaked in the mass of darkness, won't see."
(Mv.I.5.4) Itiha bhagavato paṭisañcikkhato appossukkatāya cittaṁ namati no dhammadesanāya.	As the Blessed One reflected thus, his mind inclined to dwelling at ease, not to teaching the Dhamma.

[8] athakho brahmuno sahampatissa bhagavato cetasā cetoparivitakkamaññāya etadahosi	Then Brahmā Sahampati, having known with his own awareness the line of thinking in the Blessed One's awareness, thought:
nassati vata bho loko vinassati vata bho loko yatra hi nāma tathāgatassa arahato sammāsambuddhassa appossukkatāya cittam namati no dhammadesanāyāti.	"The world is lost! The world is destroyed! In that the mind of the Tathāgata, the Arahant, the Rightly Self-awakened One inclines to dwelling at ease, not to teaching the Dhamma!"
(Mv.I.5.5) athakho brahmā sahampati seyyathāpi nāma balavā puriso sammiñjitam vā bāham pasāreyya pasāritam vā bāham sammiñjeyya evameva brahmaloke antarahito bhagavato purato pāturahosi.	Then, just as a strong man might extend his flexed arm or flex his extended arm, Brahmā Sahampati disappeared from the Brahmā-world and reappeared in front of the Blessed One.
(Mv.I.5.6) athakho brahmā sahampati ekamsam uttarāsangam karitvā dakkhiņajāņumaņḍalam paṭhaviyam nihantvā yena bhagavā tenanjalim paṇāmetvā bhagavantam etadavoca	Arranging his upper robe over one shoulder, he knelt down with his right knee on the ground, saluted the Blessed One with his hands before his heart, and said to him:
desetu bhante bhagavā dhammam desetu sugato dhammam santi sattā apparajakkhajātikā assavanatā	"Lord, let the Blessed One teach the Dhamma! Let the One Well-Gone teach the Dhamma! There are beings

dhammassa parihāyanti bhavissanti dhammassa aññātāroti.	with little dust in their eyes who are falling away because they do not hear the Dhamma. There will be those who will understand the Dhamma."
(Mv.I.5.7) Idamavoca brahmā sahampati idam vatvā athāparam etadavoca	That is what Brahmā Sahampati said. Having said that, he further said this:
pāturahosi magadhesu pubbe dhammo asuddho samalehi cintito.	"In the past there appeared among the Magadhans an impure Dhamma devised by the stained.
apāpuretam amatassa dvāram suņantu dhammam vimalenānubuddham.	Throw open the door to the Deathless! Let them hear the Dhamma realized by the Stainless One!
sele yathā pabbatamuddhaniṭṭhito yathāpi passe janatam samantato	Just as one standing on a rocky crag might see people all around below,
tathūpamam dhammamayam sumedha pāsādamāruyha samantacakkhu	So, O wise one, with allaround vision, ascend the palace fashioned of the Dhamma.
sokāvatiņņam janatam apetasoko	Free from sorrow, behold

avekkhassu jātijarābhibhūtam.	the people submerged in sorrow, oppressed by birth & aging.
Uṭṭhehi vīra vijitasaṅgāma satthavāha anaṇa vicara loke.	Rise up, hero, victor in battle! O Caravan-leader, wander without debt in the world.
Desassu bhagavā dhammam aññātāro bhavissantīti.	Teach the Dhamma, O Blessed One: There will be those who will understand."1 1. In the Thai and JBE recension, the request only occurs once; in the Burmese and PTS, three times.
(Mv.I.5.8) ME: [evam vutte bhagavā brahmānam sahampatim etadavoca — "mayhampi kho, brahme, etadahosi — 'adhigato kho myāyam dhammo gambhīro	When that was said, the Blessed One said to Brahmā Sahampati, "To me, Brahmā, this thought occurred, 'This Dhamma that I have attained is deep'
itiha me, brahme, paṭisañcikkhato appossukkatāya cittaṃ namati no dhammadesanāyā"ti.	"As I reflected thus, Brahmā, my mind inclined to dwelling at ease, not to teaching the Dhamma."
dutiyampi kho brahmā sahampati bhagavantam etadavoca — "desetu, bhante, bhagavā dhammam	A second time, Brahmā Sahampati said to the Blessed One, "Lord, let the

	Blessed One teach the Dhamma!"
dutiyampi kho bhagavā brahmānaṃ sahampatiṃ etadavoca — "mayhampi kho, brahme, etadahosi — 'adhigato kho myāyaṃ dhammo gambhīro	A second time, the Blessed One said to Brahmā Sahampati, "Brahmā, this thought occurred to me, 'This Dhamma that I have attained is deep'
itiha me, brahme, paṭisañcikkhato appossukkatāya cittaṃ namati, no dhammadesanāyā"ti.	"As I reflected thus, Brahmā, my mind inclined to dwelling at ease, not to teaching the Dhamma."
tatiyampi kho brahmā sahampati bhagavantam etadavoca — "desetu, bhante, bhagavā dhammam	A third time, Brahmā Sahampati said to the Blessed One, "Lord, let the Blessed One teach the Dhamma!
desassu bhagavā dhammam. aññātāro bhavissantī"ti.]	Teach the Dhamma, O Blessed One: There will be those who will understand."
(Mv.I.5.10) [9] athakho bhagavā brahmuno ca ajjhesanam viditvā sattesu ca kāruññatam paṭicca buddhacakkhunā lokam volokesi.	Then the Blessed One, having understood Brahmā's invitation, out of compassion for beings, surveyed the world with the eye of an Awakened One.
Addasā kho bhagavā buddhacakkhunā lokam volokento	As he surveyed the world with the eye of an Awakened

satte apparajakkhe mahārajakkhe tikkhindriye mudindriye svākāre dvākāre suviññāpaye duviññāpaye appekacce paralokavajjabhayadassāvino viharante.

One, he saw beings with little dust in their eyes and those with much, those with keen faculties and those with dull, those with good attributes and those with bad, those easy to teach and those hard, some of them seeing disgrace and danger in the other world.

(Mv.I.5.11) Seyyathāpi nāma uppaliniyam vā paduminiyam vā puṇḍarīkiniyam vā appekaccāni uppalāni vā padumāni vā puṇḍarīkāni vā udake jātāni udake samvaḍḍhāni udakānuggatāni antonimuggaposīni appekaccāni uppalāni vā padumāni vā puṇḍarīkāni vā udake jātāni udake samvaḍḍhāni samodakam ṭhitāni appekaccāni uppalāni vā padumāni vā puṇḍarīkāni vā udake jātāni udake samvaḍḍhāni udakā accuggamma tiṭṭhanti anupalittāni udakena

Just as in a pond of blue or red or white lotuses, some blue or red or white lotuses —born and growing in the water—might flourish while immersed in the water, without rising up from the water; some might stand at an even level with the water; while some might rise up from the water and stand without being smeared by the water—

(Mv.I.5.12) evameva bhagavā buddhacakkhunā lokam volokento addasa satte apparajakkhe mahārajakkhe tikkhindriye mudindriye svākāre dvākāre suviñnāpaye duviñnāpaye appekacce paralokavajjabhayadassāvino viharante

so too, surveying the world with the eye of an Awakened One, the Blessed One saw beings with little dust in their eyes and those with much, those with keen faculties and those with dull, those with good attributes and those with bad, those easy to teach and those hard,

	some of them seeing disgrace and danger in the other world.
disvāna brahmānam sahampatim gāthāya ajjhabhāsi	Having seen this, he answered Brahmā Sahampati in verse:
apārutā te amatassa dvārā ye sotavanto pamuñcantu saddham.	"Open are the doors to the Deathless. Let those with ears unleash their conviction.
vihimsasaññī paguṇam na bhāsim dhammam paṇītam manujesu brahmeti.	Perceiving trouble, O Brahmā, I did not tell people the refined, sublime Dhamma."
(Mv.I.5.13) athakho brahmā sahampati katāvakāso khomhi bhagavatā dhammadesanāyāti bhagavantam abhivādetvā padakkhiṇam katvā tatthevantaradhāyi.	Then Brahmā Sahampati, thinking, "I'm the one who created the opportunity for the teaching of the Dhamma by the Blessed One," bowed down to the Blessed One, circumambulated him, keeping him to his right, and disappeared right there.
Brahmayācanakathā niṭṭhitā	The Discussion of the Brahmā's Request is finished.

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6. PAÑCAVAGGIYAKATHĀ (MV.I.6.1)

The Discussion of the Group of Five

[10] athakho bhagavato etadahosi kassa nu kho aham paṭhamam dhammam deseyyam ko imam dhammam khippameva ājānissatīti.	Then the thought occurred to the Blessed One, "To whom should I teach the Dhamma first? Who will quickly understand this Dhamma?"
athakho bhagavato etadahosi ayam kho āļāro kālāmo paṇḍito byatto medhāvī dīgharattam apparajakkhajātiko yannūnāham āļārassa kālāmassa paṭhamam dhammam deseyyam so imam dhammam khippameva ājānissatīti.	Then the thought occurred to him, "This Āļāra Kālāma is wise, competent, intelligent. He has long had little dust in his eyes. What if I were to teach him the Dhamma first? He will quickly understand this Dhamma."
(Mv.I.6.2) athakho devatā antarahitā bhagavato ārocesi sattāhakālakato bhante āļāro kālāmoti.	Then an invisible devatā informed the Blessed One, "Lord, Āļāra Kālāma died seven days ago."
Bhagavatopi kho ñāṇaṁ udapādi sattāhakālakato āļāro kālāmoti.	And knowledge & vision arose within him: "Āļāra Kālāma died seven days ago."
athakho Bhagavato etadahosi mahājāniyo kho āļāro kālāmo	The thought occurred to him, "A great loss has Āļāra Kālāma suffered.

sace hi so imam dhammam suņeyya khippameva ājāneyyāti.	If he had heard this Dhamma, he would have quickly understood it."
(Mv.I.6.3) athakho bhagavato etadahosi kassa nu kho aham paṭhamam dhammam deseyyam ko imam dhammam khippameva ājānissatīti.	Then the thought occurred to the Blessed One, "To whom should I teach the Dhamma first? Who will quickly understand this Dhamma?"
athakho bhagavato etadahosi ayam kho uddako rāmaputto paṇḍito byatto medhāvī dīgharattam apparajakkhajātiko yannūnāham uddakassa rāmaputtassa paṭhamam dhammam deseyyam so imam dhammam khippameva ājānissatīti.	Then the thought occurred to him, "This Uddaka Rāmaputta is wise, competent, intelligent. He has long had little dust in his eyes. What if I were to teach him the Dhamma first? He will quickly understand this Dhamma."
(Mv.I.6.4) athakho devatā antarahitā bhagavato ārocesi abhidosakālakato bhante uddako rāmaputtoti.	Then an invisible devatā informed the Blessed One, "Lord, Uddaka Rāmaputta died last night."
Bhagavatopi kho ñāṇaṁ udapādi abhidosakālakato uddako rāmaputtoti.	And knowledge & vision arose within him: "Uddaka Rāmaputta died last night."
athakho bhagavato etadahosi mahājāniyo kho uddako rāmaputto sace hi so imam dhammam suņeyya khippameva ājāneyyāti.	The thought occurred to him, "A great loss has Uddaka Rāmaputta suffered. If he had heard this Dhamma, he would have quickly understood it."

(Mv.I.6.5) athakho bhagavato etadahosi kassa nu kho aham paṭhamam dhammam deseyyam ko imam dhammam khippameva ājānissatīti.	Then the thought occurred to the Blessed One, "To whom should I teach the Dhamma first? Who will quickly understand this Dhamma?"
athakho bhagavato etadahosi bahūpakārā kho me pañcavaggiyā bhikkhū ye mam padhānapahitattam upaṭṭhahimsu yannūnāham pañcavaggiyānam bhikkhūnam paṭhamam dhammam deseyyanti.	Then the thought occurred to him, "They were very helpful to me, the group of five monks who attended to me when I was resolute in exertion. What if I were to teach them the Dhamma first?"
(Mv.I.6.6) athakho bhagavato etadahosi kaham nu kho etarahi pañcavaggiyā bhikkhū viharantīti.	Then the thought occurred to the Blessed One, "Where is the group of five monks staying now?"
addasā kho bhagavā dibbena cakkhunā visuddhena atikkantamānusakena pañcavaggiye bhikkhū bārāṇasiyaṁ viharante isipatane migadāye.	And with the divine eye, purified & surpassing the human, he saw that they were staying near Bārāṇasī at the Deer Park in Isipatana.
athakho bhagavā uruvelāyam yathābhirantam viharitvā yena bārāṇasī tena cārikam pakkāmi.	Then, having stayed at Uruvelā as long as he liked, the Blessed One set out to wander by stages to Bārāṇasī.
(Mv.I.6.7) [11] Addasā kho upako ājīvako bhagavantam antarā ca gayam antarā ca	Upaka the Ājīvaka saw the Blessed One traveling on the road between Gayā and the (place of) Awakening,

bodhim addhānamaggapaṭipannam disvāna bhagavantam etadavoca vippasannāni kho te āvuso indriyāni parisuddho chavivaṇṇo pariyodāto kamsi tvam āvuso uddissa pabbajito ko vā te satthā kassa vā tvam dhammam rocesīti.	and on seeing him said to him, "Clear, my friend, are your faculties. Pure your complexion, and bright. On whose account have you gone forth? Who is your teacher? In whose Dhamma do you delight?"
(Mv.I.6.8) evamevam vutte bhagavā upakam ājīvakam gāthāhi ajjhabhāsi	When this was said, the Blessed One replied to Upaka the Ājīvaka in verses:
sabbābhibhū sabbavidūhamasmi sabbesu dhammesu anūpalitto	"All-vanquishing, all-knowing am I, with regard to all things, unadhering.
sabbañjaho taṇhakkhaye vimutto sayaṁ abhiññāya kamuddiseyyaṁ.	All-abandoning, released in the ending of craving: having fully known on my own, to whom should I point as my teacher? [Dhp 353]
Na me ācariyo atthi sadiso me na vijjati sadevakasmim lokasmim natthi me paṭipuggalo.	I have no teacher, and one like me can't be found. In the world with its devas, I have no counterpart.
Ahañhi arahā loke aham satthā anuttaro ekomhi sammāsambuddho	For I am an arahant in the world; I, the unexcelled teacher. I, alone, am rightly self-awakened.

sītibhūtosmi nibbuto.	Cooled am I, unbound.
Dhammacakkam pavattetum gacchāmi kāsinam puram andhabhūtasmim lokasmim ahaññim amatadundubhinti.	To set rolling the wheel of Dhamma I go to the city of the Kasis. In a world become blind, I beat the drum of the Deathless."
(Mv.I.6.9) Yathā kho tvamāvuso paṭijānāsi arahasi anantajinoti.	"From your claims, my friend, you deserve to be an infinite conqueror."
Mādisā ve jinā honti ye pattā āsavakkhayam. Jitā me pāpakā dhammā tasmāhamupaka jinoti.	"Conquerors are those like me who have reached fermentations' end. I've conquered evil qualities, and so, Upaka, I'm a conqueror."
evam vutte upako ājīvako huveyyāvusoti vatvā sīsam okampetvā ummaggam gahetvā pakkāmi.	When this was said, Upaka said, "May it be so, my friend," and—shaking his head, taking a side-road—he left.
(Mv.I.6.10) [12] athakho bhagavā anupubbena cārikam caramāno yena bārāṇasī isipatanam migadāyo yena pañcavaggiyā bhikkhū tenupasankami.	Then, wandering by stages, the Blessed One arrived at Bārāṇasī, at the Deer Park in Isipatana, and went to where the group of five monks were staying.
Addasamsu kho pañcavaggiyā bhikkhū bhagavantam dūrato va āgacchantam disvāna aññamaññam saṇṭhapesum	From afar they saw him coming and, on seeing him, made a pact with one another, (saying,)

ayam āvuso samaņo gotamo āgacchati bāhulliko padhānavibbhanto āvatto bāhullāya	"Friends, here comes Gotama the contemplative: living luxuriously, straying from his exertion, backsliding into abundance.
so neva abhivādetabbo na paccuṭṭhātabbo nāssa pattacīvaram paṭiggahetabbam	"He doesn't deserve to be bowed down to, to be greeted by standing up, or to have his robe & bowl received.
apica kho āsanam thapetabbam sace ākankhissati nisīdissatīti.	"Still, a seat should be set out; if he wants to, he can sit down."
(Mv.I.6.11) Yathā yathā kho bhagavā pañcavaggiye bhikkhū upasaṅkamati tathā tathā te pañcavaggiyā bhikkhū sakāya katikāya asaṇṭhahantā bhagavantaṁ paccuggantvā	But as the Blessed One approached, unable to keep to their pact, the group of five monks went out to greet the Blessed One.
eko bhagavato pattacīvaram paṭiggahesi eko āsanam paññāpesi eko pādodakam pādapīṭham pādakathalikam upanikkhipi.	One received his robe & bowl. Another laid out a seat. Another set out water for washing his feet, a foot- stand, and a pebble foot wiper.
Nisīdi bhagavā paññatte āsane.	The Blessed One sat down on the seat laid out.
Nisajja kho bhagavā pāde pakkhālesi.	Having sat down, he washed his feet.
Apissu bhagavantam nāmena ca āvusovādena ca	Still, they addressed the Blessed One by name and as "friend."

samudācaranti.	
(Mv.I.6.12) evam vutte bhagavā pañcavaggiye bhikkhū etadavoca mā bhikkhave tathāgatam nāmena ca āvusovādena ca samudācarittha	When this was said, the Blessed One said to them, "Don't address the Tathāgata by name and as 'friend'.
araham bhikkhave tathāgato sammāsambuddho	"The Tathāgata, monks, is a worthy one, rightly self-awakened.
odahatha bhikkhave sotam amatamadhigatam	"Lend ear, monks: the Deathless has been attained.
ahamanusāsāmi aham dhammam desemi	"I will instruct you. I will teach you the Dhamma.
yathānusiṭṭhaṁ paṭipajjamānā nacirasseva yassatthāya kulaputtā sammadeva agārasmā anagāriyaṁ pabbajanti tadanuttaraṁ brahmacariyapariyosānaṁ diṭṭhe va dhamme sayaṁ abhiññā sacchikatvā upasampajja viharissathāti.	"Practicing as instructed, you will in no long time reach & remain in the supreme goal of the holy life for which sons of good families rightly go forth from home into homelessness, knowing & realizing it for yourselves in the here & now."
(Mv.I.6.13) evam vutte pañcavaggiyā bhikkhū bhagavantam etadavocum tāyapi kho tvam āvuso gotama cariyāya tāya paṭipadāya tāya dukkarakārikāya nevajjhagā	When this was said, the group of five monks replied to Blessed One, "But, friend Gotama, by that practice, that conduct, that performance of austerities you did not attain any superior human states,

uttarimanussadhammam alamariyañāṇadassanavisesam	any distinction in knowledge & vision worthy of a noble one.
kim pana tvam etarahi bāhulliko padhānavibbhanto āvatto bāhullāya adhigamissasi uttarimanussadhammam alamariyañāṇadassanavisesanti.	"So how can you now—living luxuriously, straying from your exertion, backsliding into abundance—have attained any superior human states, any distinction in knowledge & vision worthy of a noble one?"
(Mv.I.6.14) evam vutte bhagavā pañcavaggiye bhikkhū etadavoca na bhikkhave tathāgato bāhulliko na padhānavibbhanto na āvatto bāhullāya	When this was said, the Blessed One replied to them, "The Tathāgata, monks, is not living luxuriously, has not strayed from his exertion, has not backslid into abundance.
araham bhikkhave tathāgato sammāsambuddho odahatha bhikkhave sotam amatamadhigatam ahamanusāsāmi aham dhammam desemi yathānusiṭṭham paṭipajjamānā nacirasseva yassatthāya kulaputtā sammadeva agārasmā anagāriyam pabbajanti Tadanuttaram brahmacariyapariyosānam diṭṭhe va dhamme sayam abhiññā sacchikatvā upasampajja viharissathāti.	"The Tathāgata, monks, is a worthy one, rightly self-awakened. Lend ear, monks: the Deathless has been attained. I will instruct you. I will teach you the Dhamma. Practicing as instructed, you will in no long time reach & remain in the supreme goal of the holy life for which clansmen rightly go forth from home into homelessness, knowing & realizing it for yourselves in the here & now."
(Mv.I.6.15) Dutiyampi kho pañcavaggiyā bhikkhū	A second time, the group of five monks replied to Blessed One,

bhagavantam etadavocum .pe.	
Dutiyampi kho bhagavā pañcavaggiye bhikkhū etadavoca .pe.	A second time, the Blessed One replied to them,
Tatiyampi kho pañcavaggiyā bhikkhū bhagavantam etadavocum tāyapi kho tvam āvuso gotama cariyāya tāya paṭipadāya tāya dukkarakārikāya nevajjhagā uttarimanussadhammam alamariyañāṇadassanavisesam kim pana tvam etarahi bāhulliko padhānavibbhanto āvatto bāhullāya adhigamissasi uttarimanussadhammam alamariyañāṇadassanavisesanti.	A third time, the group of five monks said to the Blessed One, "But, friend Gotama, by that practice, that conduct, that performance of austerities you did not attain any superior human states, any distinction in knowledge & vision worthy of a noble one. So how can you now—living luxuriously, straying from your exertion, backsliding into abundance—have attained any superior human states, any distinction in knowledge & vision worthy of a noble one?"
(Mv.I.6.16) evam vutte bhagavā pañcavaggiye bhikkhū etadavoca abhijānātha me no tumhe bhikkhave ito pubbe bhāsitametanti.	When this was said, the Blessed One replied to the group of five monks, "Monks, do you remember my ever saying this before now?"
Nohetam bhante.	"No, lord."
Araham bhikkhave tathāgato sammāsambuddho odahatha bhikkhave sotam amatamadhigatam ahamanusāsāmi aham dhammam desemi	"The Tathāgata, monks, is a worthy one, rightly self-awakened. Lend ear, monks: the Deathless has been attained. I will instruct you. I will teach you the Dhamma. Practicing as instructed, you will in no long time

yathānusiṭṭham paṭijjamānā nacirasseva yassatthāya kulaputtā sammadeva agārasmā anagāriyam pabbajanti tadanuttaram brahmacariyapariyosānam diṭṭhe va dhamme sayam abhiññā sacchikatvā upasampajja viharissathāti.	reach & remain in the supreme goal of the holy life for which clansmen rightly go forth from home into homelessness, knowing & realizing it for yourselves in the here & now."
Asakkhi kho bhagavā pañcavaggiye bhikkhū saññāpetum.	And so the Blessed One was able to convince them.
athakho pañcavaggiyā bhikkhū bhagavantaṁ sussūsiṁsu sotaṁ odahiṁsu aññāya cittaṁ upaṭṭhāpesuṁ.	Then the group of five monks were eager to listen to the Blessed One. They lent their ears and set their minds for the sake of knowledge.
(Mv.I.6.17) [13] athakho bhagavā pañcavaggiye bhikkhū āmantesi	Then he addressed the group of five monks: [SN 56:11]
dveme Bhikkhave antā pabbajitena na sevitabbā.	"These two extremes are not to be indulged in by one who has gone forth—
Yo cāyam kāmesu kāmasukhallikānuyogo hīno gammo pothujjaniko anariyo anatthasañhito	"that which is devoted to sensual pleasure in sensuality: base, vulgar, common, ignoble, unprofitable;
yo cāyam attakilamathānuyogo dukkho anariyo anatthasañhito	"and that which is devoted to self-affliction: painful, ignoble, unprofitable.

ete te bhikkhave ubho ante anupagamma majjhimā paṭipadā tathāgatena abhisambuddhā cakkhukaraṇī ñāṇakaraṇī upasamāya abhiññāya sambodhāya nibbānāya samvattati.

"Avoiding both of these extremes, the middle way realized by the Tathāgata—producing vision, producing knowledge—leads to calm, to direct knowledge, to selfawakening, to Unbinding.

(Mv.I.6.18) katamā ca sā bhikkhave majjhimā paṭipadā tathāgatena abhisambuddhā cakkhukaraṇī ñāṇakaraṇī upasamāya abhiññāya sambodhāya nibbānāya samvattati

"And what is the middle way realized by the Tathāgata that—producing vision, producing knowledge—leads to calm, to direct knowledge, to self-awakening, to Unbinding?

ayameva ariyo aṭṭhaṅgiko maggo seyyathīdaṁ sammādiṭṭhi sammāsaṅkappo sammāvācā sammākammanto sammāajīvo sammāvāyāmo sammāsati sammāsamādhi. Precisely this Noble Eightfold Path: right view, right resolve, right speech, right action, right livelihood, right effort, right mindfulness, right concentration.

ayam kho sā bhikkhave majjhimā paṭipadā tathāgatena abhisambuddhā cakkhukaraṇī nāṇakaraṇī upasamāya abhiññāya sambodhāya nibbānāya samvattati.

This is the middle way realized by the Tathāgata that—producing vision, producing knowledge—leads to calm, to direct knowledge, to selfawakening, to Unbinding.

(Mv.I.6.19) [14] idam kho pana bhikkhave dukkham ariyasaccam jātipi dukkhā jarāpi dukkhā byādhīpi dukkhā maraṇampi dukkham "Now this, monks, is the noble truth of stress: Birth is stressful, aging is stressful, death is stressful; sorrow, lamentation, pain, distress, & despair are stressful; association with the appiyehi sampayogo dukkho piyehi vippayogo dukkho yampiccham na labhati tampi dukkham sankhittena pancupadanakkhandha dukkha.

unbeloved is stressful, separation from the loved is stressful, not getting what is wanted is stressful. In short, the five clinging-aggregates are stressful.

(Mv.I.6.20) idam kho pana bhikkhave dukkhasamudayo ariyasaccam yāyam tanhā ponobbhavikā nandirāgasahagatā tatra tatrābhinandinī seyyathīdam kāmatanhā bhavatanhā vibhavatanhā.

"And this, monks, is the noble truth of the origination of stress: the craving that makes for further becoming—accompanied by passion & delight, relishing now here & now there—i.e., craving for sensual pleasure, craving for becoming, craving for non-becoming.

(Mv.I.6.21) idam kho pana bhikkhave dukkhanirodho ariyasaccam yo tassāyeva tanhāya asesavirāganirodho cāgo paṭinissaggo mutti anālayo. "And this, monks, is the noble truth of the cessation of stress: the remainderless fading & cessation, renunciation, relinquishment, release, & letting go of that very craving.

(Mv.I.6.22) idam kho pana bhikkhave dukkhanirodhagāminī paṭipadā ariyasaccam ayameva ariyo aṭṭhaṅgiko maggo seyyathīdam sammādiṭṭhi .pe. Sammāsamādhi.

"And this, monks, is the noble truth of the way of practice leading to the cessation of stress: precisely this Noble Eightfold Path—right view, ... right concentration.

(Mv.I.6.23) [15] idam dukkham ariyasaccanti me bhikkhave pubbe ananussutesu dhammesu "Vision arose, insight arose, discernment arose, knowledge arose, illumination arose within me with

cakkhum udapādi ñāṇam udapādi paññā udapādi vijjā udapādi āloko udapādi.	regard to things never heard before: 'This is the noble truth of stress.'
tam kho panidam dukkham ariyasaccam pariññeyyanti me bhikkhave .pe.	" 'This noble truth of stress is to be comprehended.'
Pariññātanti me bhikkhave pubbe ananussutesu dhammesu cakkhum udapādi ñāṇam udapādi vijjā udapādi āloko udapādi.	"Vision arose, insight arose, discernment arose, knowledge arose, illumination arose within me with regard to things never heard before: ' has been comprehended.'
(Mv.I.6.24) idam dukkhasamudayo ariyasaccanti me bhikkhave pubbe ananussutesu dhammesu cakkhum udapādi ñāṇam udapādi paññā udapādi vijjā udapādi āloko udapādi.	"Vision arose, insight arose, discernment arose, knowledge arose, illumination arose within me with regard to things never heard before: 'This is the noble truth of the origination of stress'.
tam kho panidam dukkhasamudayo ariyasaccam pahātabbanti me bhikkhave .pe.	" 'This noble truth of the origination of stress is to be abandoned.'
Pahīnanti me bhikkhave pubbe ananussutesu dhammesu cakkhum udapādi ñāṇam udapādi paññā udapādi vijjā udapādi āloko udapādi.	"Vision arose, insight arose, discernment arose, knowledge arose, illumination arose within me with regard to things never heard before: 'This noble truth of the origination of stress has been abandoned.'
(Mv.I.6.25) idam	"Vision arose, insight arose,

dukkhanirodho ariyasaccanti me bhikkhave pubbe ananussutesu dhammesu cakkhum udapādi ñāṇam udapādi paññā udapādi vijjā udapādi āloko udapādi.	discernment arose, knowledge arose, illumination arose within me with regard to things never heard before: 'This is the noble truth of the cessation of stress'.
tam kho panidam dukkhanirodho ariyasaccam sacchikātabbanti me bhikkhave .pe.	" 'This noble truth of the cessation of stress is to be directly experienced.'
sacchikatanti me bhikkhave pubbe ananussutesu dhammesu cakkhum udapādi ñāṇam udapādi paññā udapādi vijjā udapādi āloko udapādi.	"Vision arose, insight arose, discernment arose, knowledge arose, illumination arose within me with regard to things never heard before: has been directly experienced?
(Mv.I.6.26) idam dukkhanirodhagāminī paṭipadā ariyasaccanti me bhikkhave pubbe ananussutesu dhammesu cakkhum udapādi ñāṇam udapādi paññā udapādi vijjā udapādi āloko udapādi.	"Vision arose, insight arose, discernment arose, knowledge arose, illumination arose within me with regard to things never heard before: 'This is the noble truth of the way of practice leading to the cessation of stress.'
tam kho panidam dukkhanirodhagāminī paṭipadā ariyasaccam bhāvetabbanti me bhikkhave .pe.	" 'This noble truth of the way of practice leading to the cessation of stress is to be developed.'
Bhāvitanti me bhikkhave pubbe ananussutesu	"Vision arose, insight arose, discernment arose, knowledge arose,

dhammesu Cakkhum udapādi nāṇam udapādi paññā udapādi vijjā udapādi āloko udapādi.

illumination arose within me with regard to things never heard before: ... has been developed?

(Mv.I.6.27) [16] yāvakīvañca me bhikkhave imesu catūsu ariyasaccesu evantiparivaṭṭaṁ dvādasākāraṁ yathābhūtaṁ ñāṇadassanaṁ na suvisuddhaṁ ahosi neva tāvāhaṁ bhikkhave sadevake loke samārake sabrahmake sassamaṇabrāhmaṇiyā pajāya sadevamanussāya anuttaraṁ sammāsambodhiṁ abhisambuddho paccaññāsiṁ.

"And, monks, as long as this—my three-round, twelve-permutation knowledge & vision concerning these four noble truths as they have come to be—was not pure, I did not claim to have directly awakened to the right self-awakening unexcelled in the cosmos with its deities, Māras, & Brahmās, with its contemplatives & brahmans, its royalty & commonfolk.

(Mv.I.6.28) Yato ca kho me bhikkhave imesu catūsu ariyasaccesu evantiparivaṭṭaṁ dvādasākāraṁ yathābhūtaṁ ñāṇadassanaṁ suvisuddhaṁ ahosi athāhaṁ bhikkhave sadevake loke samārake sabrahmake sassamaṇabrāhmaṇiyā pajāya sadevamanussāya anuttaraṁ sammāsambodhiṁ abhisambuddho paccaññāsiṁ.

"But as soon as this—my three-round, twelve-permutation knowledge & vision concerning these four noble truths as they have come to be—was truly pure, then I did claim to have directly awakened to the right self-awakening unexcelled in the cosmos with its deities, Māras & Brahmās, with its contemplatives & brahmans, its royalty & commonfolk.

(Mv.I.6.29) ñāṇañca pana me dassanaṁ udapādi akuppā me vimutti ayamantimā jāti natthidāni punabbhavoti Knowledge & vision arose in me: 'Unprovoked is my release. This is the last birth. There is now no further becoming."

imasmiñca pana veyyākaraṇasmiṁ bhaññamāne āyasmato koṇḍaññassa virajaṁ vītamalaṁ dhammacakkhuṁ udapādi	And while this explanation was being given, there arose to Ven. Kondañña the dustless, stainless Dhamma eye—
yankiñci samudayadhammam sabbantam nirodhadhammanti.	"Whatever is subject to origination is all subject to cessation."
(Mv.I.6.30) [17] pavattite ca bhagavatā dhammacakke bhummā devā saddamanussāvesum etambhagavatā bārāṇasiyam isipatane migadāye anuttaram dhammacakkam pavattitam appaṭivattiyam samaṇena vā brāhmaṇena vā devena vā mārena vā brahmunā vā kenaci vā lokasminti.	And when the Blessed One had set the Wheel of Dhamma in motion, the earth devas cried out: "At Bārāṇasī, in the Game Refuge at Isipatana, the Blessed One has set in motion the unexcelled Wheel of Dhamma that cannot be stopped by brahman or contemplative, deva, Māra, or Brahmā, or anyone in the cosmos."
Bhummānam devānam saddam sutvā cātummahārājikā devā saddamanussāvesum.	On hearing the earth devas' cry, the devas of the Four Kings' Heaven took up the cry.
Cātummahārājikānam devānam saddam sutvā tāvatimsā devā saddamanussāvesum .pe.	On hearing the devas of the Four Great Kings' cry, the devas of the Thirty-three took up the cry.
yāyāmā devā	the Yama devas

Paranimmitavasavattī devā Brahmakāyikā devā saddamanussāvesum. etambhagavatā bārāṇasiyam isipatane migadāye anuttaram dhammacakkam pavattitam appaṭivattiyam samaṇena vā brāhmaṇena vā devena vā mārena vā brahmunā vā kenaci vā lokasminti. (Mv.I.6.31) itiha tena khaṇena tena muhuttena yāva brahmalokā saddo abbhuggacchi. (Mv.I.6.31) itiha tena khaṇena tena muhuttena yāva brahmalokā saddo abbhuggacchi. And this ten-thousand fold cosmos shivered & quivered & quaked, while a great, measureless radiance	Tusitā devā	the Tusita devas
Brahmakāyikā devā saddamanussāvesum. etambhagavatā bārāṇasiyam isipatane migadāye anuttaram dhammacakkam pavattitam appaṭivattiyam samaṇena vā brāhmaṇena vā devena vā mārena vā brahmunā vā kenaci vā lokasminti. (Mv.I.6.31) itiha tena khaṇena tena muhuttena yāva brahmalokā saddo abbhuggacchi. (Mv.I.6.31) itiha tena khaṇena tena muhuttena yāva brahmalokā saddo abbhuggacchi. So in that moment, that instant, the cry shot right up to the Brahmā worlds. So in that moment, that instant, the cry shot right up to the Brahmā worlds. And this ten-thousand fold cosmos shivered & quivered & quaked, while a great, measureless radiance	Nimmānaratī devā	the Nimmānarati devas
etambhagavatā bārāṇasiyam isipatane migadāye anuttaram dhammacakkam pavattitam appaṭivattiyam samaṇena vā brāhmaṇena vā devena vā mārena vā brahmunā vā kenaci vā lokasminti. (Mv.I.6.31) itiha tena khaṇena tena muhuttena yāva brahmalokā saddo abbhuggacchi. (Mv.I.6.31) itiha tena khaṇena tena muhuttena yāva brahmalokā saddo abbhuggacchi. So in that moment, that instant, the cry shot right up to the Brahmā worlds. So in that moment, that instant, the cry shot right up to the Brahmā worlds. And this ten-thousand fold cosmos shivered & quaked, while a great, measureless radiance	Paranimmitavasavattī devā	the Paranimmita-vasavatti devas
isipatane migadāye anuttaram dhammacakkam pavattitam appaṭivattiyam samaṇena vā brāhmaṇena vā devena vā mārena vā brahmunā vā kenaci vā lokasminti. (Mv.I.6.31) itiha tena khaṇena tena muhuttena yāva brahmalokā saddo abbhuggacchi. So in that moment, that instant, the cry shot right up to the Brahmā worlds. So in that moment, that instant, the cry shot right up to the Brahmā worlds. And this ten-thousand fold cosmos shivered & quaked, sampavedhi. while a great, measureless radiance	•	
khaṇena tena muhuttena yāva brahmalokā saddo abbhuggacchi. ayañca dasasahassī lokadhātu saṅkampi sampakampi sampavedhi. And this ten-thousand fold cosmos shivered & quivered & quaked, appamāṇo ca uļāro obhāso while a great, measureless radiance	isipatane migadāye anuttaram dhammacakkam pavattitam appaṭivattiyam samaṇena vā brāhmaṇena vā devena vā mārena vā brahmunā vā kenaci	Isipatana, the Blessed One has set in motion the unexcelled Wheel of Dhamma that cannot be stopped by brahman or contemplative, deva, Māra, or Brahmā, or anyone at all in
saṅkampi sampakampi shivered & quivered & quaked, sampavedhi. appamāṇo ca uḷāro obhāso while a great, measureless radiance	khaṇena tena muhuttena yāva brahmalokā saddo	cry shot right up to the Brahmā
	sankampi sampakampi	
devānam devānubhāvam. appeared in the cosmos, surpassing the deva-effulgence of the devas.	loke pāturahosi atikkamma	appeared in the cosmos, surpassing
athakho bhagavā udānam udānesi aññāsi vata bho koṇḍañño aññāsi vata bho koṇḍaññoti. Then the Blessed One exclaimed: "So you really know, Kondañña? So you really know?"	udānesi aññāsi vata bho koṇḍañño aññāsi vata bho	"So you really know, Kondañña? So

Itihidam āyasmato koṇḍaññassa aññākoṇḍaññotveva nāmam ahosi.	And that is how Ven. Kondañña acquired the name Aññā-Kondañña —Kondañña who knows.
(Mv.I.6.32) [18] athakho āyasmā aññākoṇḍañño diṭṭhadhammo pattadhammo viditadhammo pariyogāļhadhammo tiṇṇavicikiccho vigatakathaṁkatho vesārajjappatto aparappaccayo satthu sāsane bhagavantaṁ etadavoca	Then Ven. Aññā-Koṇḍañña, having seen the Dhamma, having known the Dhamma, having fathomed the Dhamma, having crossed over and beyond uncertainty, having no more perplexity, having gained fearlessness, independence of others with regard to the Teacher's message, said to the Blessed One,
labheyyāham bhante bhagavato santike pabbajjam labheyyam upasampadanti.	"May I receive the Going-forth in the Blessed One's presence? May I receive the Acceptance?"
Ehi bhikkhūti bhagavā avoca svākkhāto dhammo cara brahmacariyam sammā dukkhassa antakiriyāyāti.	"Come, bhikkhu," said the Blessed One. "The Dhamma is well-taught. Live the holy life for the right ending of stress." [BMC]
Sā va tassa āyasmato upasampadā ahosi.	Such was the venerable one's Acceptance.
(Mv.I.6.33) [19] athakho bhagavā tadavasese bhikkhū dhammiyā kathāya ovadi anusāsi.	Then the Blessed One taught and admonished the other monks with talk on the dhamma.
athakho āyasmato ca vappassa āyasmato ca bhaddiyassa	Then, being taught and admonished by the Blessed One with

bhagavatā dhammiyā kathāya ovadiyamānānam anusāsiyamānānam virajam vītamalam dhammacakkhum udapādi yankiñci samudayadhammam sabbantam nirodhadhammanti.	talk on the Dhamma, the dustless, spotless eye of Dhamma arose for Ven. Vappa and Ven. Bhaddiya —"Whatever is subject to origination is all subject to cessation."
(Mv.I.6.34) te diṭṭhadhammā pattadhammā viditadhammā tiṇṇavicikicchā vigatakathamkathā vesārajjappattā aparappaccayā satthu sāsane bhagavantam etadavocum labheyyāma mayam bhante bhagavato santike pabbajjam labheyyāma upasampadanti.	They, having seen the Dhamma, having attained the Dhamma, having known the Dhamma, having fathomed the Dhamma, having crossed over and beyond uncertainty, having no more perplexity, having gained fearlessness, independence of others with regard to the Teacher's message, said to the Blessed One, "May we receive the Going-forth in the Blessed One's presence? May we receive the Acceptance?"
Etha bhikkhavoti bhagavā avoca svākkhāto dhammo caratha brahmacariyam sammā dukkhassa antakiriyāyāti.	"Come, bhikkhus," said the Blessed One. "The Dhamma is well-taught. Live the holy life for the right ending of stress."
sā va tesam āyasmantānam upasampadā ahosi.	Such was the venerable ones' Acceptance.
(Mv.I.6.35) athakho bhagavā tadavasese bhikkhū nīhārabhatto [PTS inserts 'iminā nihārena'. Not in Thai,	Then the Blessed One, subsisting on food brought back, taught and admonished the remaining monks with talk on the dhamma.

ME, or JBE.] dhammiyā kathāya ovadi anusāsi.	
yam tayo bhikkhū piṇḍāya caritvā āharanti tena chabbaggo yāpeti.	Whatever three monks brought back, having gone on their almsround, with that the group of six sustained themselves.
(Mv.I.6.36) athakho āyasmato ca mahānāmassa āyasmato ca assajissa bhagavatā dhammiyā kathāya ovadiyamānānam anusāsiyamānānam virajam vītamalam dhammacakkhum udapādi yankiñci samudayadhammam sabbantam nirodhadhammanti.	Then, being taught and admonished by the Blessed One with talk on the Dhamma, the dustless, spotless eye of Dhamma arose for Venerable Mahānāma and Venerable Assaji—"Whatever is subject to origination is all subject to cessation."
(Mv.I.6.37) te diṭṭhadhammā pattadhammā viditadhammā tiṇṇavicikicchā vigatakathamkathā vesārajjappattā aparappaccayā satthu sāsane bhagavantam etadavocum labheyyāma mayam bhante bhagavato santike pabbajjam labheyyāma upasampadanti.	They, having seen the Dhamma, having attained the Dhamma, having known the Dhamma, having fathomed the Dhamma, having crossed over and beyond uncertainty, having no more perplexity, having gained fearlessness, independence of others with regard to the Teacher's message, said to the Blessed One, "May we receive the Going-forth in the Blessed One's presence? May we receive the Acceptance?"
etha bhikkhavoti bhagavā avoca svākkhāto dhammo	Come, bhikkhus," said the Blessed One. "The Dhamma is well-taught.

caratha brahmacariyam sammā dukkhassa antakiriyāyāti.	Live the holy life for the right ending of stress."
sā va tesam āyasmantānam upasampadā ahosi.	Such was the venerable ones' Acceptance.
(Mv.I.6.38) [20] athakho bhagavā pañcavaggiye bhikkhū āmantesi	Then the Blessed One addressed the group of five monks: [SN 22:59]
rūpam bhikkhave anattā.	"Form, monks, is not self.
Rūpañca hidam bhikkhave attā abhavissa nayidam rūpam ābādhāya samvatteyya labbhetha ca rūpe evam me rūpam hotu evam me rūpam mā ahosīti.	"If form were the self, this form would not lend itself to dis-ease. It would be possible (to say) with regard to form, 'Let my form be thus. Let my form not be thus.'
yasmā ca kho bhikkhave rūpam anattā tasmā rūpam ābādhāya samvattati na ca labbhati rūpe evam me rūpam hotu evam me rūpam mā ahosīti.	"But precisely because form is not self, this form lends itself to dis-ease. And it is not possible (to say) with regard to form, 'Let my form be thus. Let my form not be thus.'
(Mv.I.6.39) vedanā anattā.	"Feeling is not self.
vedanā ca hidam bhikkhave attā abhavissa nayidam vedanā ābādhāya samvatteyya labbhetha ca vedanāya evam me vedanā hotu evam me vedanā mā ahosīti.	"If feeling were the self, feeling would not lend itself to dis-ease. It would be possible (to say) with regard to feeling, 'Let my feeling be thus. Let my feeling not be thus.'

yasmā ca kho bhikkhave vedanā anattā tasmā vedanā ābādhāya samvattati na ca labbhati vedanāya evam me vedanā hotu evam me vedanā mā ahosīti.	"But precisely because feeling is not self, feeling lends itself to dis-ease. And it is not possible (to say) with regard to feeling, 'Let my feeling be thus. Let my feeling not be thus.'
(Mv.I.6.40) saññā anattā.	"Perception is not self.
saññā ca hidam bhikkhave attā abhavissa nayidam saññā ābādhāya samvatteyya. labbhetha ca saññāya evam me saññā hotu evam me saññā mā ahosīti.	"If perception were the self, perception would not lend itself to dis-ease. It would be possible (to say) with regard to perception, 'Let my perception be thus. Let my form not be thus.'
yasmā ca kho bhikkhave saññā anattā tasmā saññā ābādhāya saṁvattati na ca labbhati saññāya evaṁ me saññā hotu evaṁ me saññā mā ahosīti.	"But precisely because perception is not self, perception lends itself to dis- ease. And it is not possible (to say) with regard to perception, 'Let my perception be thus. Let my perception not be thus.'
saṅkhārā anattā.	"Fabrications are not self.
sankhārā ca hidam bhikkhave attā abhavissamsu nayidam sankhārā ābādhāya samvatteyyum labbhetha ca sankhāresu evam me sankhārā hontu evam me sankhārā mā ahesunti.	"If fabrications were the self, fabrications would not lend themselves to dis-ease. It would be possible (to say) with regard to fabrications, 'Let my fabrications be thus. Let my fabrications not be thus.'
yasmā ca kho bhikkhave sankhārā anattā tasmā	"But precisely because fabrications are not self, fabrications lend

sankhārā ābādhāya samvattanti na ca labbhati sankhāresu evam me sankhārā hontu evam me sankhārā mā ahesunti.	themselves to dis-ease. And it is not possible with regard to fabrications, 'Let my fabrications be thus. Let my fabrications not be thus.'
(Mv.I.6.41) viññāṇaṁ anattā.	"Consciousness is not self.
viññaṇañca hidam bhikkhave attā abhavissa nayidam viññaṇam ābādhāya samvatteyya labbhetha ca viññaṇe evam me viññaṇam hotu evam me viññaṇam mā ahosīti.	"If consciousness were the self, consciousness would not lend itself to dis-ease. It would be possible (to say) with regard to consciousness, 'Let my consciousness be thus. Let my consciousness not be thus.'
yasmā ca kho bhikkhave viññāṇam anattā tasmā viññāṇam ābādhāya samvattati na ca labbhati viññāṇe evam me viññāṇam hotu evam me viññāṇam mā ahosīti.	"But precisely because consciousness is not self, consciousness lends itself to dis-ease. And it is not possible (to say) with regard to consciousness, 'Let my consciousness be thus. Let my consciousness not be thus.'
(Mv.I.6.42) [21] tam kim maññatha bhikkhave rūpam niccam vā aniccam vāti.	"What do you think, monks? Is form constant or inconstant?"
aniccam bhante.	"Inconstant, lord."
yam panāniccam dukkham vā tam sukham vāti.	"And is that which is inconstant easeful or stressful?"
dukkham bhante.	"Stressful, lord."
yam panāniccam dukkham	"And is it fitting to regard what is

vipariṇāmadhammam kallam nu tam samanupassitum etam mama esohamasmi eso me attāti.	inconstant, stressful, subject to change as: 'This is mine. This is my self. This is what I am'?"
no hetam bhante.	"No, lord."
(Mv.I.6.43) vedanā niccā vā aniccā vāti.	"Is feeling constant or inconstant?"
aniccā bhante.	"Inconstant, lord."
yam panāniccam dukkham vā tam sukham vāti.	"And is that which is inconstant easeful or stressful?"
dukkham bhante.	"Stressful, lord."
yam panāniccam dukkham vipariņāmadhammam kallam nu tam samanupassitum etam mama esohamasmi eso me attāti.	"And is it fitting to regard what is inconstant, stressful, subject to change as: 'This is mine. This is my self. This is what I am'?"
no hetam bhante.	"No, lord."
saññā niccā vā aniccā vāti.	"Is perception constant or inconstant?"
aniccā bhante.	"Inconstant, lord."
yam panāniccam dukkham vā tam sukham vāti.	"And is that which is inconstant easeful or stressful?"
dukkham bhante.	"Stressful, lord."
attāti. no hetam bhante. saññā niccā vā aniccā vāti. aniccā bhante. yam panāniccam dukkham vā tam sukham vāti.	"No, lord." "Is perception constant or inconstant?" "Inconstant, lord." "And is that which is inconstant easeful or stressful?"

yam panāniccam dukkham viparināmadhammam kallam nu tam samanupassitum etam mama esohamasmi eso me attāti.	"And is it fitting to regard what is inconstant, stressful, subject to change as: 'This is mine. This is my self. This is what I am'?"
no hetam bhante.	"No, lord."
sankhārā niccā vā aniccā vāti.	"Are fabrications constant or inconstant?"
aniccā bhante.	"Inconstant, lord."
yam panāniccam dukkham vā tam sukham vāti.	"And is that which is inconstant easeful or stressful?"
dukkham bhante.	"Stressful, lord."
yam panāniccam dukkham vipariņāmadhammam kallam nu tam samanupassitum etam mama esohamasmi eso me attāti.	"And is it fitting to regard what is inconstant, stressful, subject to change as: 'This is mine. This is my self. This is what I am'?"
no hetam bhante.	"No, lord."
viññāṇam niccam vā aniccam vāti.	"Is consciousness constant or inconstant?"
aniccam bhante.	"Inconstant, lord."
yam panāniccam dukkham vā tam sukham vāti.	"And is that which is inconstant easeful or stressful?"
dukkham bhante.	"Stressful, lord."

yam panāniccam dukkham viparināmadhammam kallam nu tam samanupassitum etam mama esohamasmi eso me attāti.

"And is it fitting to regard what is inconstant, stressful, subject to change as: 'This is mine. This is my self. This is what I am'?"

no hetam bhante.

"No, lord."

(Mv.I.6.44) [22] tasmātiha bhikkhave yankinci rūpam atītānāgatapaccuppannam ajjhattam vā bahiddhā vā oļārikam vā sukhumam vā hīnam vā panītam vā yam dūre vā santike vā sabbam rūpam netam mama nesohamasmi na meso attāti evametam yathābhūtam sammappaññāya daṭṭhabbam.

"Thus, monks, any form whatsoever that is past, future, or present; internal or external; blatant or subtle; common or sublime; far or near: Every form is to be seen with right discernment as it has come to be: 'This is not mine. This is not my self. This is not what I am'.

(Mv.I.6.45) yā kāci vedanā atītānāgatapaccuppannā ajjhattā vā bahiddhā vā oļārikā vā sukhumā vā hīnā vā paṇītā vā yā dūre vā santike vā sabbā vedanā netam mama nesohamasmi na meso attāti evametam yathābhūtam sammappaññāya daṭṭhabbam.

"Any feeling whatsoever that is past, future, or present; internal or external; blatant or subtle; common or sublime; far or near: Every feeling is to be seen with right discernment as it has come to be: 'This is not mine. This is not my self. This is not what I am'.

yā kāci saññā atītānāgatapaccuppannā ajjhattā vā bahiddhā vā oļārikā vā sukhumā vā hīnā vā paṇītā vā yā dūre vā santike vā sabbā "Any perception whatsoever that is past, future, or present; internal or external; blatant or subtle; common or sublime; far or near: Every perception is to be seen with right

saññā netam mama nesohamasmi na meso attāti evametam yathābhūtam sammappaññāya daṭṭhabbam. discernment as it has come to be: 'This is not mine. This is not my self. This is not what I am'.

ye keci sankhārā atītānāgatapaccuppannā ajjhattā vā bahiddhā vā oļārikā vā sukhumā vā Hīnā vā paṇītā vā ye dūre vā santike vā sabbe sankhārā netam mama nesohamasmi na meso attāti evametam yathābhūtam sammappaññāya daṭṭhabbam.

"Any fabrications whatsoever that are past, future, or present; internal or external; blatant or subtle; common or sublime; far or near: Every fabrication is to be seen with right discernment as it has come to be: 'This is not mine. This is not my self. This is not what I am.'

yankinci vinnanam atītānāgatapaccuppannam ajjhattam vā bahiddhā vā oļārikam vā sukhumam vā hīnam vā panītam vā yam dūre vā santike vā sabbam vinnānam netam mama nesohamasmi na meso attāti evametam yathābhūtam sammappannāya daṭṭhabbam. "Any consciousness whatsoever that is past, future, or present; internal or external; blatant or subtle; common or sublime; far or near: Every consciousness is to be seen with right discernment as it has come to be: 'This is not mine. This is not my self. This is not what I am.'

(Mv.I.6.46) [23] evam passam bhikkhave sutavā ariyasāvako rūpasmimpi nibbindati vedanāyapi nibbindati saññāyapi nibbindati saṅkhāresupi nibbindati viññāṇasmimpi nibbindati

"Seeing thus, the instructed disciple of the noble ones grows disenchanted with form, disenchanted with feeling, disenchanted with perception, disenchanted with fabrications, disenchanted with consciousness.

nibbindam virajjati

"Disenchanted, he becomes

	dispassionate.
virāgā vimuccati	"Through dispassion, he is released.
vimuttasmim vimuttamiti ñāṇam hoti	"With release, there is the knowledge, 'Released.'
khīṇā jāti vusitam brahmacariyam katam karaṇīyam nāparam itthattāyāti pajānātīti.	"He discerns that 'Birth is ended, the holy life fulfilled, the task done. There is nothing further for this world."
(Mv.I.6.47) [24] idamavoca bhagavā.	That is what the Blessed One said.
attamanā pañcavaggiyā bhikkhū bhagavato bhāsitam abhinandum.	Gratified, the group of five monks delighted in the Blessed One's words.
imasmim ca pana veyyākaraṇasmim bhaññamāne pañcavaggiyānam bhikkhūnam anupādāya āsavehi cittāni vimuccimsu.	And while this explanation was being given, the minds of the group of five monks, through lack of clinging/sustenance, were released from effluents.
tena kho pana samayena cha loke arahanto honti.	At that time there were six arahants in the world.
paṭhamabhāṇavāraṁ	The first recitation section (is finished).

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7. PABBAJJĀKATHĀ (MV.I.7.1)

The Discussion of Going-forth

[25] tena kho pana samayena bārāṇasiyam yaso nāma kulaputto seṭṭhiputto sukhumālo hoti.	At that time in Bārāṇasī there was a son of a good family named Yasa—delicate, a money-lender's son.
tassa tayo pāsādā honti eko hemantiko eko gimhiko eko vassiko.	He had three palaces: one for the cold season, one for the hot season, and one for the rainy season.
so vassike pāsāde cattāro māse nippurisehi turiyehi paricārayamāno na heṭṭhāpāsādaṁ orohati.	For four months, he was entertained in the rainy-season palace by minstrels without a single man among them, and he did not once come down from the palace.
athakho yasassa kulaputtassa pañcahi kāmaguṇehi samappitassa samaṅgibhūtassa paricārayamānassa paṭikacceva niddā okkami parijanassapi pacchā niddā okkami.	Then the young man Yasa, enjoying himself, provided & endowed with the five strings of sensuality, fell asleep first. Then his retinue fell asleep afterwards.
sabbarattiyo ca telappadīpo jhāyati.	An oil lamp was left burning the whole night.
(Mv.I.7.2) athakho yaso kulaputto paṭikacceva pabujjhitvā addasa sakam parijanam supantam aññissā kacche vīṇam aññissā kaṇṭhe mudingam aññissā ure	Then Yasa, waking up first, saw his retinue sleeping—one with a vīṇā under her arm, another with a mudinga drum around her neck, another with an āḷambara drum on her chest, another with disheveled

ālambaram aññam vikesikam aññam vikheļikam aññā vippalapantiyo hatthappattam susānam maññe.	hair, another drooling, others babbling in their sleep—like a charnel ground, as it were, right within reach.
disvānassa ādīnavo pāturahosi nibbidāya cittam saņṭhāsi.	Seeing this, the drawbacks (of sensuality) became apparent, and his mind became established in disenchantment.
athakho yaso kulaputto udānam udānesi upaddūtam vata bho upassaṭṭham vata bhoti.	Then Yasa exclaimed: "How distressing! How oppressive!"
(Mv.I.7.3) athakho yaso kulaputto suvaṇṇapādukāyo ārohitvā yena nivesanadvāram tenupasaṅkami.	Then Yasa put on his golden slippers and went to the door of the residence.
amanussā dvāram vivarimsu mā yasassa kulaputtassa koci antarāyamakāsi agārasmā anagāriyam pabbajjāyāti.	Non-human beings opened the door, (thinking) "May there be no obstacle to Yasa's Going-forth from home into homelessness."
athakho yaso kulaputto yena nagaradvāram tenupasankami.	Then Yasa went to the city gate.
amanussā dvāram vivarimsu mā yasassa kulaputtassa koci antarāyamakāsi agārasmā anagāriyam pabbajjāyāti.	Non-human beings opened the gate, (thinking) "May there be no obstacle to Yasa's Going-forth from home into homelessness."

athakho yaso kulaputto yena isipatanam migadāyo tenupasankami.	Then Yasa went to the Deer Park in Isipatana.
(Mv.I.7.4) [26] tena kho pana samayena bhagavā rattiyā paccūsasamayam paccuṭṭhāya ajjhokāse caṅkamati.	At that time, the Blessed One, having gotten up as the night was ending, was walking back and forth in the open.
addasā kho bhagavā yasam kulaputtam dūrato va āgacchantam disvāna cankamā orohitvā paññatte āsane nisīdi.	The Blessed One saw Yasa coming from afar and, on seeing him, got down from the walking path and sat down on a seat laid out.
athakho yaso kulaputto bhagavato avidūre udānam udānesi upaddūtam vata bho upassaṭṭham vata bhoti.	Yasa, not far from the Blessed One, exclaimed: "How distressing! How oppressive!"
athakho bhagavā yasam kulaputtam etadavoca idam kho yasa anupaddūtam idam anupassaṭṭham ehi yasa nisīda dhammam te desessāmīti.	Then the Blessed One said to Yasa, "Yasa, This isn't distressing. This isn't oppressive. Come, Yasa. Sit down. I'll teach you the Dhamma."
(Mv.I.7.5) athakho yaso kulaputto idam kira anupaddūtam idam anupassaṭṭhanti haṭṭho udaggo suvaṇṇapādukāhi orohitvā yena bhagavā tenupasaṅkami	Then Yasa, (thinking,) "He says this isn't distressing, this isn't oppressive," thrilled and exultant, took off his golden slippers, went to the Blessed One, and on arrival bowed down to the Blessed One and sat to one side.

upasankamitvā bhagavantam abhivādetvā ekamantam nisīdi.	
ekamantam nisinnassa kho yasassa kulaputtassa bhagavā anupubbikatham kathesi seyyathīdam dānakatham sīlakatham saggakatham kāmānam ādīnavam okāram sankilesam nekkhamme ānisamsam pakāsesi.	As he was sitting there, the Blessed One gave him a graduated talk: talk on generosity, talk on virtue, talk on heaven, talk on the drawbacks, lowliness, and defilement of sensuality, and talk on the rewards of renunciation.
(Mv.I.7.6) yadā bhagavā aññāsi yasam kulaputtam kallacittam muducittam vinīvaraṇacittam udaggacittam pasannacittam atha yā buddhānam sāmukkamsikā dhammadesanā tam pakāsesi dukkham samudayam nirodham maggam.	When the Blessed One knew that Yasa's mind was ready—malleable, free from hindrances, uplifted, and bright—he proclaimed the characteristic Dhamma talk of Buddhas: stress, origination, cessation, and path.
seyyathāpi nāma suddham vattham apagatakāļakam sammadeva rajanam paṭiggaṇheyya evameva yasassa kulaputtassa tasmimyevāsane virajam vītamalam dhammacakkhum udapādi yaṅkiñci samudayadhammam sabbantam nirodhadhammanti.	Just as a clean piece of cloth, free from grime, would properly take dye, in the same way the dustless, stainless eye of Dhamma arose for Yasa as he was sitting right there—"Whatever is subject to origination is all subject to cessation."

(Mv.I.7.7) [27] athakho yasassa kulaputtassa mātā pāsādam abhirūhitvā yasam kulaputtam apassantī yena seṭṭhī gahapati tenupasankami upasankamitvā seṭṭhim gahapatim etadavoca putto te gahapati yaso na dissatīti.	Then Yasa's mother, going up into the palace and not seeing Yasa, went to the money-lender and, on arrival, said to him, "Your son, Yasa, is nowhere to be seen, householder."
athakho seṭṭhī gahapati catuddisā assadūte uyyojetvā sāmaññeva yena isipatanam migadāyo tenupasankami.	So the money-lender sent horseback messengers out in the four directions and went himself to the game reserve in Isipatana.
addasā kho seṭṭhī gahapati suvaṇṇapādukānaṁ nikkhepaṁ disvāna taññeva anugamā.	He saw the tracks of the golden slippers and, on seeing them, followed them.
(Mv.I.7.8) addasā kho bhagavā seṭṭhiṁ gahapatiṁ dūrato va āgacchantaṁ.	The Blessed One saw him coming from afar,
disvāna bhagavato etadahosi yannūnāham tathārūpam iddhābhisankhāram abhisankhareyyam yathā seṭṭhī gahapati idha nisinno idha nisinnam yasam kulaputtam na passeyyāti.	and, on seeing him, the thought occurred to him, "Why don't I fabricate a fabrication of psychic power such that the money-lender householder, sitting here, wouldn't see Yasa sitting here?"
athakho bhagavā tathārūpam	Then the Blessed One fabricated such a fabrication of psychic power.

iddhābhisaṅkhāraṁ abhisaṅkharesi.	
(Mv.I.7.9) athakho seṭṭhī gahapati yena bhagavā tenupasaṅkami upasaṅkamitvā bhagavantaṁ etadavoca api bhante bhagavā yasaṁ kulaputtaṁ passeyyāti.	The money-lender householder approached the Blessed One and said, "Could it be, lord, that the Blessed One has seen Yasa the son of a good family?"
tenahi gahapati nisīda appeva nāma tvam idha nisinno idha nisinnam yasam kulaputtam passeyyāsīti.	"Now then, householder, sit down. It could be that, sitting here, you might indeed see Yasa sitting here."
athakho seṭṭhī gahapati idheva kirāhaṁ nisinno idha nisinnaṁ yasaṁ kulaputtaṁ passissāmīti haṭṭho udaggo bhagavantaṁ abhivādetvā ekamantaṁ nisīdi.	Then the money-lender—(thinking,) "He says I might, sitting right here, see Yasa sitting here," thrilled and exultant, bowed down to the Blessed One and sat to one side.
(Mv.I.7.10) ekamantam nisinnassa kho seṭṭhissa gahapatissa bhagavā anupubbikatham kathesi seyyathīdam dānakatham sīlakatham saggakatham kāmānam ādīnavam okāram sankilesam nekkhamme ānisamsam pakāsesi.	As he was sitting there, the Blessed One gave him a graduated talk: talk on generosity, talk on virtue, talk on heaven, talk on the drawbacks, lowliness, and defilement of sensuality, and talk on the rewards of renunciation.
yadā bhagavā aññāsi seṭṭhiṁ gahapatiṁ kallacittaṁ muducittaṁ	When the Blessed One knew that the money-lender's mind was ready—malleable, free from hindrances,

vinīvaraṇacittam udaggacittam pasannacittam atha yā buddhānam sāmukkamsikā dhammadesanā tam pakāsesi dukkham samudayam nirodham maggam.	uplifted, and bright—he proclaimed the characteristic Dhamma talk of Buddhas: stress, origination, cessation, and path.
seyyathāpi nāma suddham vattham apagatakāļakam sammadeva rajanam paṭiggaṇheyya evameva seṭṭhissa gahapatissa tasmimyevāsane virajam vītamalam dhammacakkhum udapādi	Just as a clean piece of cloth, free from grime, would properly take dye, in the same way the dustless, stainless eye of Dhamma arose for the money- lender as he was sitting right there—
yankiñci samudayadhammam sabbantam nirodhadhammanti.	"Whatever is subject to origination is all subject to cessation."
athakho seṭṭhī gahapati diṭṭhadhammo pattadhammo viditadhammo pariyogāṭhadhammo tiṇṇavicikiccho vigatakathamkatho vesārajjappatto aparappaccayo satthu sāsane bhagavantam etadavoca	Then the money-lender, having seen the Dhamma, having known the Dhamma, having fathomed the Dhamma, having crossed over and beyond uncertainty, having no more perplexity, having gained fearlessness, independence of others with regard to the Teacher's message, said to the Blessed One,
abhikkantam bhante abhikkantam bhante	"Magnificent, lord! Magnificent! Just as if he were to place upright what was

seyyathāpi bhante nikkujjitam vā ukkujjeyya paṭicchannam vā vivareyya mūļhassa vā maggam ācikkheyya andhakāre vā telappajjotam dhāreyya cakkhumanto rūpāni dakkhantīti evamevam bhagavatā anekapariyāyena dhammo pakāsito	overturned, to reveal what was hidden, to show the way to one who was lost, or to carry a lamp into the dark so that those with eyes could see forms, in the same way has the Blessed One—through many lines of reasoning—made the Dhamma clear.
esāham bhante bhagavantam saraṇam gacchāmi dhammañca bhikkhusaṅghañca	"I go to the Blessed One for refuge, to the Dhamma, & to the Sangha of monks.
upāsakam mam bhagavā dhāretu ajjatagge pāņupetam saraņam gatanti.	"May the Blessed One remember me as a lay follower who has gone for refuge from this day forward, for life."
so ca loke paṭhamaṁ upāsako ahosi tevāciko.	And so he was the first three- statement lay disciple in the world.
(Mv.I.7.11) [28] athakho yasassa kulaputtassa pituno dhamme desiyamāne yathādiṭṭhaṁ yathāviditaṁ bhūmiṁ paccavekkhantassa anupādāya āsavehi cittaṁ vimucci.	As Yasa's father was being taught the Dhamma, and as Yasa was reflecting on the level (of mind) as he had seen and known it, his mind was, through lack of clinging/sustenance, released from effluents.
athakho bhagavato etadahosi yasassa kho kulaputtassa pituno dhamme desiyamāne yathādiṭṭhaṁ	Then the thought occurred to the Blessed One, "As Yasa's father was being taught the Dhamma, and as Yasa was reflecting on the level (of mind) as

yathāviditam bhūmim paccavekkhantassa anupādāya āsavehi cittam vimuttam	he had seen and known it, his mind was, through lack of clinging/sustenance, released from effluents.
abhabbo kho yaso kulaputto hīnāyāvattitvā kāme paribhuñjitum seyyathāpi pubbe āgārikabhūto yannūnāham tam iddhābhisankhāram paṭippassambheyyanti.	"It would be impossible for Yasa to revert to the lower life and indulge in sensuality as he did before, as a householder. Why don't I make that fabrication of psychic power subside?"
athakho bhagavā tam iddhābhisankhāram paṭippassambhesi.	Then the Blessed One made that fabrication of psychic power subside.
(Mv.I.7.12) addasā kho seṭṭhī gahapati yasam kulaputtam nisinnam disvāna yasam kulaputtam etadavoca mātā te tāta yasa paridevi sokasamāpannā dehi mātuyā jīvitanti.	The money-lender saw Yasa sitting there and on seeing him said to him, "Yasa, my son, your mother is lamenting and full of grief. Give your mother her life (back?)!"
(Mv.I.7.13) athakho yaso kulaputto bhagavantam ullokesi.	Then Yasa looked up at the the Blessed One.
athakho bhagavā seṭṭhiṁ gahapatiṁ etadavoca taṁ kiṁ maññasi gahapati yasassa kulaputtassa sekhena ñāṇena sekhena dassanena dhammo diṭṭho seyyathāpi tayā tassa	Then the Blessed One said to the money-lender, "What do you think, householder: For Yasa, who has seen and known the Dhamma with the knowledge and vision of one in training—just as you have—whose

yathādiṭṭhaṁ yathāviditaṁ bhūmiṁ paccavekkhantassa anupādāya āsavehi cittaṁ vimuttaṁ bhabbo nu kho yaso gahapati hīnāyāvattitvā kāme paribhuñjituṁ seyyathāpi pubbe āgārikabhūtoti.	mind, as he reflected on the level (of mind) as he had seen and known it, was through lack of clinging/sustenance released from effluents: Would it be possible for him to revert to the lower life and indulge in sensuality as he did before as a householder?"
no hetam bhanteti.	"No, lord."
yasassa kho gahapati kulaputtassa sekhena ñāṇena sekhena dassanena dhammo diṭṭho seyyathāpi tayā	"Householder, Yasa has seen and known the Dhamma with the knowledge and vision of one in training, just as you have.
tassa yathādiṭṭham yathāviditam bhūmim paccavekkhantassa anupādāya āsavehi cittam vimuttam	"Reflecting on the level (of mind) as he had seen and known it, his mind was, through lack of clinging/sustenance, released from effluents.
abhabbo kho gahapati yaso kulaputto hīnāyāvattitvā kāme paribhuñjitum seyyathāpi pubbe āgārikabhūtoti.	"It would be impossible for Yasa to revert to the lower life and indulge in sensuality as he did before as a householder."
(Mv.I.7.14) lābhā bhante yasassa kulaputtassa suladdham bhante yasassa kulaputtassa yathā yasassa kulaputtassa anupādāya āsavehi cittam vimuttam	[The money-lender:] "Lord, it's a gain for Yasa, a great gain for Yasa, that his mind is, through lack of clinging/sustenance, released from effluents!

adhivāsetu me bhante bhagavā ajjatanāya bhattam yasena kulaputtena pacchāsamaņenāti.	"May the Blessed One acquiesce to my meal tomorrow, with Yasa as your attendant monk."
adhivāsesi bhagavā tuņhībhāvena.	The Blessed One acquiesced with silence.
athakho seṭṭhī gahapati bhagavato adhivāsanam viditvā uṭṭhāyāsanā bhagavantam abhivādetvā padakkhiṇam katvā pakkāmi.	Then the money-lender, understanding the Blessed One's acquiescence, got up from his seat, bowed down to him, circumambulated him, keeping him to his right, and left.
(Mv.I.7.15) athakho yaso kulaputto acirappakkante seṭṭhimhi gahapatimhi bhagavantaṁ etadavoca	Then Yasa, not long after the money- lender had left, said to the Blessed One,
labheyyāham bhante bhagavato santike pabbajjam labheyyam upasampadanti.	"May I receive the Going-forth in the Blessed One's presence? May I receive the Acceptance?"
ehi bhikkhūti bhagavā avoca svākkhāto dhammo cara brahmacariyanti.	"Come, monk." Said the Blessed One. "The Dhamma is well-taught. Live the holy life."
sā va tassa āyasmato upasampadā ahosi.	Such was the venerable one's Acceptance.
tena kho pana samayena satta loke arahanto honti.	At that time there were seven arahants in the world.
yasassa pabbajjā niṭṭhitā.	(The section on) Yasa's Going-forth is

finished.

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CATUGGIHISAHĀYAKAPPABB AJJĀ (MV.I.8.1)

The Four Householder Friends' Going-forth

[29] athakho bhagavā pubbaṇhasamayaṁ nivāsetvā pattacīvaramādāya āyasmatā yasena pacchāsamaṇena yena seṭṭhissa gahapatissa nivesanaṁ tenupasaṅkami upasaṅkamitvā paññatte āsane nisīdi.

Then the Blessed One, early in the morning, adjusted his under robe and—carrying his bowl & robes, with Venerable Yasa as his attendant monk—went to the money-lender's residence and, on arrival, sat down on a seat laid out.

athakho āyasmato yasassa mātā ca purāṇadutiyikā ca yena bhagavā tenupasaṅkamiṁsu upasaṅkamitvā bhagavantaṁ abhivādetvā ekamantaṁ nisīdiṁsu. Then Venerable Yasa's mother and former wife went to the Blessed One and, on arrival, having bowed down, sat to one side.

(Mv.I.8.2) tāsam bhagavā anupubbikatham kathesi seyyathīdam dānakatham sīlakatham saggakatham kāmānam ādīnavam okāram sankilesam

The Blessed One gave them a graduated talk: talk on generosity, talk on virtue, talk on heaven, talk on the drawbacks, lowliness, and defilement of sensuality, and talk on the rewards of renunciation.

nekkhamme	ān	isa	ms	aṁ
pakāsesi.				

yadā tā bhagavā aññāsi kallacittā muducittā vinīvaraṇacittā udaggacittā pasannacittā atha yā buddhānam sāmukkamsikā dhammadesanā tam pakāsesi dukkham samudayam nirodham maggam.

When the Blessed One knew that their minds were ready—malleable, free from hindrances, uplifted, and bright—he proclaimed the characteristic Dhamma talk of Buddhas: stress, origination, cessation, and path.

seyyathāpi nāma suddham vattham apagatakāļakam sammadeva rajanam paṭiggaṇheyya evameva tāsam tasmimyevāsane virajam vītamalam dhammacakkhum udapādi yaṅkiñci samudayadhammam sabbantam nirodhadhammanti.

Just as a clean piece of cloth, free from grime, would properly take dye, in the same way the dustless, stainless eye of Dhamma arose for them as they were sitting right there—"Whatever is subject to origination is all subject to cessation."

(Mv.I.8.3) tā diṭṭhadhammā pattadhammā viditadhammā pariyogāļhadhammā tiṇṇavicikicchā vigatakathamkathā vesārajjappattā aparappaccayā satthu

Then they, having seen the Dhamma, having attained the Dhamma, having known the Dhamma, having fathomed the Dhamma, having crossed over and beyond uncertainty, having no more perplexity, having gained fearlessness, independence of others with regard to the Teacher's message, said to the Blessed One,

sāsane bhagavantam etadavocum	
abhikkantam bhante abhikkantam bhante seyyathāpi bhante nikkujjitam vā ukkujjeyya paṭicchannam vā vivareyya mūļhassa vā maggam ācikkheyya andhakāre vā telappajjotam dhāreyya cakkhumanto rūpāni dakkhantīti evamevam bhagavatā anekapariyāyena dhammo pakāsito	"Magnificent, lord! Magnificent! Just as if he were to place upright what was overturned, to reveal what was hidden, to show the way to one who was lost, or to carry a lamp into the dark so that those with eyes could see forms, in the same way has the Blessed One—through many lines of reasoning—made the Dhamma clear.
etā mayam bhante bhagavantam saraṇam gacchāma dhammañca bhikkhusanghañca upāsikāyo no bhagavā dhāretu ajjatagge pāṇupetā saraṇam gatāti.	"We go to the Blessed One for refuge, to the Dhamma, & to the Sangha of monks. "May the Blessed One remember us as lay followers who have gone for refuge from this day forward, for life."
tā ca loke paṭhamaṁ upāsikā ahesuṁ tevācikā.	They were the first three-statement female lay disciples in the world.
(Mv.I.8.4) athakho āyasmato yasassa mātā ca pitā ca purāṇadutiyikā ca bhagavantañca āyasmantañca yasaṁ paṇītena khādanīyena bhojanīyena sahatthā santappetvā sampavāretvā	Then Venerable Yasa's mother, father, and former wife, with their own hands, served & satisfied the Blessed One and Venerable Yasa with exquisite staple & non-staple food. When the Blessed One had finished his meal and withdrawn his hand from the bowl, they sat to one side.

bhagavantam bhuttāvim onītapattapāņim ekamantam nisīdimsu.	
athakho bhagavā āyasmato yasassa mātarañca pitarañca purāṇadutiyikañca dhammiyā kathāya sandassetvā samādapetvā samuttejetvā sampahamsetvā uṭṭhāyāsanā pakkāmi.	The Blessed One, having instructed, urged, roused, & encouraged Yasa's mother, father, and former wife with Dhamma talk, got up from his seat and left.
(Mv.I.9.1) [30] assosum kho āyasmato yasassa cattāro gihisahāyakā bārāṇasiyam seṭṭhānuseṭṭhīnam kulānam puttā vimalo subāhu puṇṇaji gavampati yaso kira kulaputto kesamassum ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyam pabbajitoti.	Yasa's four householder friends, Vimalo, Subāhu, Puṇṇaji, and Gavampati—sons of wealthy and moderately wealthy families in Bārāṇasī—heard that, "Yasa, they say, has shaved off his hair and beard, clothed himself in the ochre robes, and gone forth from the home life into homelessness."
sutvāna nesam etadahosi na hi nūna so orako dhammavinayo na sā orakā pabbajjā yattha yaso kulaputto kesamassum ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyam pabbajitoti.	Having heard that, the thought occurred to them, "It must not be lowly, this Dhamma and Discipline, nor lowly this Going-forth, in which Yasa—having shaved off his hair and beard and clothed himself in ochre robes—went forth from home into homelessness."

(Mv.I.9.2) te yenāyasmā yaso tenupasankamimsu upasankamitvā āyasmantam yasam abhivādetvā ekamantam aṭṭhamsu.	They went to Ven. Yasa and, on arrival, bowed down to him and stood to one side.
athakho āyasmā yaso te cattāro gihisahāyake ādāya yena bhagavā tenupasaṅkami upasaṅkamitvā bhagavantaṁ abhivādetvā ekamantaṁ nisīdi	Then Ven. Yasa, taking his four householder friends, went to the Blessed One. On arrival, he bowed down to the Blessed One and sat to one side.
ekamantam nisinno kho āyasmā yaso etadavoca ime me bhante cattāro gihisahāyakā bārāṇasiyam seṭṭhānuseṭṭhīnam kulānam puttā vimalo subāhu puṇṇaji gavampati	As he was sitting there, Ven. Yasa said, "Lord, these are my four householder friends, Vimalo, Subāhu, Puṇṇaji, and Gavampati—sons of wealthy and moderately wealthy families in Bārāṇasī.
ime bhagavā ovadatu anusāsatūti.	"May the Blessed One teach and admonish them."
(Mv.I.9.3) tesam bhagavā anupubbikatham kathesi seyyathīdam dānakatham sīlakatham saggakatham kāmānam ādīnavam okāram sankilesam nekkhamme ānisamsam pakāsesi.	The Blessed One gave them a graduated talk: talk on generosity, talk on virtue, talk on heaven, talk on the drawbacks, lowliness, and defilement of sensuality, and talk on the rewards of renunciation.

yadā te bhagavā aññāsi kallacitte muducitte vinīvaraṇacitte udaggacitte pasannacitte atha yā buddhānam sāmukkamsikā dhammadesanā tam pakāsesi dukkham samudayam nirodham maggam.

When the Blessed One knew that their minds were ready—malleable, free from hindrances, uplifted, and bright—he proclaimed the characteristic Dhamma talk of Buddhas: stress, origination, cessation, and path.

seyyathāpi nāma suddham vattham apagatakāļakam sammadeva rajanam paṭiggaṇheyya evameva tesam tasmimyevāsane virajam vītamalam dhammacakkhum udapādi yankiñci samudayadhammam sabbantam nirodhadhammanti.

Just as a clean piece of cloth, free from grime, would properly take dye, in the same way the dustless, stainless eye of Dhamma arose for them as they were sitting right there—"Whatever is subject to origination is all subject to cessation."

(Mv.I.9.4) te diṭṭhadhammā pattadhammā viditadhammā pariyogāṭhadhammā tiṇṇavicikicchā vigatakathamkathā vesārajjappattā aparappaccayā satthu sāsane bhagavantam etadavocum labheyyāma mayam bhante bhagavato santike pabbajjam

Then they, having seen the Dhamma, having attained the Dhamma, having known the Dhamma, having fathomed the Dhamma, having crossed over and beyond uncertainty, having no more perplexity, having gained fearlessness, independence of others with regard to the Teacher's message, said to the Blessed One, "May we receive the Goingforth in the Blessed One's presence? May we receive the Acceptance?"

labheyyāma upasampadanti.	
etha bhikkhavoti bhagavā avoca svākkhāto dhammo caratha brahmacariyam sammā dukkhassa antakiriyāyāti.	"Come, monks." Said the Blessed One. "The Dhamma is well-taught. Live the holy life for the right ending of stress."
sā va tesam āyasmantānam upasampadā ahosi.	Such was the venerable ones' Acceptance.
athakho bhagavā te bhikkhū dhammiyā kathāya ovadi anusāsi.	Then the Blessed One taught and admonished the monks with talk on the Dhamma.
tesam bhagavatā dhammiyā kathāya ovadiyamānānam anusāsiyamānānam anupādāya āsavehi cittāni vimuccimsu.	Being taught and admonished by the Blessed One with talk on the Dhamma, their minds were, through lack of clinging/sustenance, released from effluents.
tena kho pana samayena ekādasa loke arahanto honti.	At that time there were eleven arahants in the world.
catuggihisahāyakappabbaj jā niṭṭhitā.	The Four Householder Friends' Goingforth is finished.

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PAÑÑĀSAGIHISAHĀYAKAPAB BAJJĀ (MV.I.10.1)

The Fifty Householder Friends' Going-forth

[31] assosum kho āyasmato yasassa paññāsamattā gihisahāyakā jānapadā pubbānupubbakānam kulānam puttā yaso kira kulaputto kesamassum ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyam pabbajitoti.

Ven. Yasa's fifty householder friends from the countryside—sons of prominent and moderately prominent families—heard, "Yasa, they say, has shaved off his hair and beard, clothed himself in the ochre robes, and gone forth from the home life into homelessness."

sutvāna nesam etadahosi na hi nūna so orako dhammavinayo na sā orakā pabbajjā yattha yaso kulaputto kesamassum ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyam pabbajitoti. Having heard that, the thought occurred to them, "It must not be lowly, this Dhamma and Discipline, nor lowly this Going-forth, in which Yasa—having shaved off his hair and beard and clothed himself in ochre robes—went forth from home into homelessness."

(Mv.I.10.2) te yenāyasmā yaso tenupasankamimsu upasankamitvā āyasmantam yasam abhivādetvā ekamantam aṭṭhamsu.

They went to Ven. Yasa and, on arrival, bowed down to him and stood to one side.

athakho āyasmā yaso te paññāsamatte gihisahāyake ādāya yena bhagavā tenupasaṅkami upasaṅkamitvā Then Ven. Yasa, taking his fifty householder friends, went to the Blessed One. On arrival, he bowed down to the Blessed One and sat to one side.

bhagavantam abhivādetvā ekamantam nisīdi	
ekamantam nisinno kho āyasmā yaso bhagavantam etadavoca ime me bhante paññāsamattā gihisahāyakā jānapadā pubbānupubbakānam kulānam puttā	As he was sitting there, Ven. Yasa said to the Blessed One, "Lord, these are my fifty householder friends from the countryside —sons of prominent and moderately prominent families.
ime bhagavā ovadatu anusāsatūti.	"May the Blessed One teach and admonish them."
(Mv.I.10.3) tesam bhagavā anupubbikatham kathesi seyyathīdam dānakatham sīlakatham saggakatham kāmānam ādīnavam okāram sankilesam nekkhamme ānisamsam pakāsesi.	The Blessed One gave them a graduated talk: talk on generosity, talk on virtue, talk on heaven, talk on the drawbacks, lowliness, and defilement of sensuality, and talk on the rewards of renunciation.
yadā te bhagavā aññāsi kallacitte muducitte vinīvaraṇacitte udaggacitte pasannacitte atha yā buddhānam sāmukkamsikā dhammadesanā tam pakāsesi dukkham samudayam nirodham maggam.	When the Blessed One knew that their minds were ready—malleable, free from hindrances, uplifted, and bright—he proclaimed the characteristic Dhamma talk of Buddhas: stress, origination, cessation, and path.
seyyathāpi nāma	Just as a clean piece of cloth, free from

suddham vattham apagatakāļakam sammadeva rajanam paṭiggaṇheyya evameva tesam tasmimyevāsane virajam vītamalam dhammacakkhum udapādi yaṅkiñci samudayadhammam sabbantam nirodhadhammanti.

grime, would properly take dye, in the same way the dustless, stainless eye of Dhamma arose for them as they were sitting right there—"Whatever is subject to origination is all subject to cessation."

(Mv.I.10.4) te diṭṭhadhammā pattadhammā viditadhammā pariyogāṭhadhammā tiṇṇavicikicchā vigatakathaṁkathā vesārajjappattā aparappaccayā satthu sāsane bhagavantaṁ etadavocuṁ labheyyāma mayaṁ bhante bhagavato santike pabbajjaṁ labheyyāma upasampadanti.

Then they, having seen the Dhamma, having attained the Dhamma, having known the Dhamma, having fathomed the Dhamma, having crossed over and beyond uncertainty, having no more perplexity, having gained fearlessness, independence of others with regard to the Teacher's message, said to the Blessed One, "May we receive the Going-forth in the Blessed One's presence? May we receive the Acceptance?"

etha bhikkhavoti bhagavā avoca svākkhāto dhammo caratha brahmacariyam sammā dukkhassa antakiriyāyāti.

"Come, monks." Said the Blessed One. "The Dhamma is well-taught. Live the holy life for the right ending of stress."

sā va tesam

Such was the venerable ones'

āyasmantānam upasampadā ahosi.	Acceptance.
athakho bhagavā te bhikkhū dhammiyā kathāya ovadi anusāsi.	Then the Blessed One taught and admonished the monks with talk on the Dhamma.
tesam bhagavatā dhammiyā kathāya ovadiyamānānam anusāsiyamānānam anupādāya āsavehi cittāni vimuccimsu.	Then, being taught and admonished by the Blessed One with talk on the Dhamma, their minds were, through lack of clinging/sustenance, released from effluents."
tena kho pana samayena ekasaṭṭhī loke arahanto honti.	At that time there were sixty-one arahants in the world.

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8. MĀRAKATHĀ (MV.I.11.1)

The Discussion of Māra

[32] athakho bhagavā bhikkhū āmantesi muttāham bhikkhave sabbapāsehi ye dibbā ye ca mānusā	Then the Blessed One addressed the monks, "I am released from all snares, whether human or divine.
tumhepi bhikkhave muttā	"Monks, you are also released
sabbapāsehi ye dibbā ye ca	from all snares, whether human or
mānusā	divine.
caratha bhikkhave cārikam	"Wander, monks, for the benefit
bahujanahitāya	& happiness of many, out of

bahujanasukhāya lokānukampāya atthāya hitāya sukhāya devamanussānam	sympathy for the world, for the welfare, benefit, & happiness of human beings and devas.
mā ekena dve agamittha	"Don't any two of you go the same way.
desetha bhikkhave dhammam ādikalyāṇam majjhekalyāṇam pariyosānakalyāṇam sāttham sabyañjanam kevalaparipuṇṇam parisuddham brahmacariyam pakāsetha	"Teach the Dhamma fine in the beginning, fine in the middle, fine in the end. Expound the holy life both in its particulars and in its essence, entirely complete, surpassingly pure.
santi sattā apparajakkhajātikā assavanatā dhammassa parihāyanti bhavissanti dhammassa aññātāro	"There are beings with little dust in their eyes who are falling away because they do not hear the Dhamma. There will be those who will understand the Dhamma.
ahampi bhikkhave yena uruvelā senānigamo tenupasankamissāmi dhammadesanāyāti.	I will go to the military town of Uruvelā to teach the Dhamma."
(Mv.I.11.2) [33] athakho māro pāpimā yena bhagavā tenupasankami upasankamitvā bhagavantam gāthāya ajjhabhāsi	Then Mara the Evil One went to the Blessed One and, on arrival, recited this verse in his presence:
baddhosi sabbapāsehi ye dibbā ye ca mānusā mahābandhanabaddhosi na me samaņa mokkhasīti.	"You're bound by all snares, human and divine. You're bound by a great bond— Contemplative, you're not freed from me."

muttoham sabbapāsehi ye dibbā ye ca mānusā mahābandhanamuttomhi nihato tvamasi antakāti.	[The Buddha:] "I'm released from all snares, whether human or divine. I'm freed from the great bond—You're struck down, End-maker."
antalikkhacaro pāso yvāyam carati mānaso tena tam bandhayissāmi na me samaņa mokkhasīti.	[Māra:] "A snare of the mind, that travels in the air— I will bind you with it. Contemplative, you're not freed from me."
rūpā saddā gandhā rasā phoṭṭhabbā ca manoramā ettha me vigato chando nihato tvamasi antakāti.	[The Buddha:] Forms, sounds, aromas and tastes, tactile sensations that delight the mind— My desire there is gone. You're struck down, End-maker."
athakho māro pāpimā jānāti mam bhagavā jānāti mam sugatoti dukkhī dummano tatthevantaradhāyi.	Then Māra the Evil One—sad & dejected (at realizing), "The Blessed One knows me; the One Well-Gone knows me"—vanished right there.

9. TĪHI SARAŅAGAMANEHI UPASAMPADĀKATHĀ (MV.I.12.1)

The Discussion of Acceptance by Three Goings-for-refuge [BMC]

[34] tena kho pana samayena bhikkhū nānādisā nānājanapadā pabbajjāpekkhe ca upasampadāpekkhe ca ānenti bhagavā ne pabbājessati upasampādessatīti.	At that time, the monks were bringing those wanting the Goingforth and those wanting the Acceptance from many countries and many directions, (thinking,) "The Blessed One will give them the Going-forth and the Acceptance."
tattha bhikkhū ceva kilamanti pabbajjāpekkhā ca upasampadāpekkhā ca.	That tired the monks, along with those wanting the Going-forth and those wanting the Acceptance.
athakho bhagavato rahogatassa paṭisallīnassa evaṁ cetaso parivitakko udapādi	Then, when the Blessed One was alone in seclusion, this train of thought arose in his awareness:
etarahi kho bhikkhū nānādisā nānājanapadā pabbajjāpekkhe ca upasampadāpekkhe ca ānenti bhagavā ne pabbājessati upasampādessatīti	"At this time, the monks are bringing those wanting the Goingforth and those wanting the Acceptance from many countries and many directions, (thinking,) 'The Blessed One will give them the Going-forth and the Acceptance'.
tattha bhikkhū ceva kilamanti pabbajjāpekkhā ca upasampadāpekkhā ca	"That tires the monks, along with those wanting the Going-forth and those wanting the Acceptance.
yannūnāham bhikkhūnam anujāneyyam tumhevadāni	"Why don't I allow the monks: 'Monks, you may now give the

bhikkhave tāsu tāsu disāsu tesu tesu janapadesu pabbājetha upasampādethāti.	Going-forth and the Acceptance in whatever country, in whatever direction?"
(Mv.I.12.2) athakho bhagavā sāyaṇhasamayaṁ paṭisallānā vuṭṭhito etasmiṁ nidāne etasmiṁ pakaraṇe bhikkhusaṅghaṁ sannipātāpetvā dhammiṁ kathaṁ katvā bhikkhū āmantesi	Then, in the evening, rising from seclusion, the Blessed One, having assembled the Sangha of monks and given a Dhamma talk with regard to this cause, to this incident, addressed the monks:
idha mayham bhikkhave rahogatassa paṭisallīnassa evam cetaso parivitakko udapādi	"Monks, just now, when I was alone in seclusion, this train of thought arose in my awareness:
etarahi kho bhikkhū nānādisā nānājanapadā pabbajjāpekkhe ca upasampadāpekkhe ca ānenti bhagavā ne pabbājessati upasampādessatīti	"'At this time, the monks are bringing those wanting the Goingforth and those wanting the Acceptance from many countries and many directions, (thinking,) 'The Blessed One will give them the Going-forth and the Acceptance.'
tattha bhikkhū ceva kilamanti pabbajjāpekkhā ca upasampadāpekkhā ca	"That tires the monks, along with those wanting the Going-forth and those wanting the Acceptance.
yannūnāham bhikkhūnam anujāneyyam tumhevadāni bhikkhave tāsu tāsu disāsu tesu tesu janapadesu pabbājetha upasampādethāti	"Why don't I allow the monks: 'Monks, you may now give the Going-forth and the Acceptance in whatever country, in whatever direction.'?

(Mv.I.12.3) anujānāmi bhikkhave tumhevadāni tāsu tāsu disāsu tesu tesu janapadesu pabbājetha upasampādetha.	"I allow you, monks, to now give the Going-forth and the Acceptance in whatever country, in whatever direction. [Mv.I.28.3]
evañca pana bhikkhave pabbājetabbo upasampādetabbo.	"The Going-forth and Acceptance should be given like this:
paṭhamam kesamassum ohārāpetvā kāsāyāni vatthāni acchādāpetvā ekamsam uttarāsangam kārāpetvā bhikkhūnam pāde vandāpetvā ukkuṭikam nisīdāpetvā añjalim paggaṇhāpetvā evam vadehīti vattabbo	"First—having gotten him to shave his head & beard, to clothe himself in ochre robes, to arrange his robe over one shoulder, to bow down at the feet of the monks, to sit in the kneeling position, and to raise his hands palm-to-palm in front of the heart—he should be told, 'Say this:
(Mv.I.12.4) buddham saraṇam gacchāmi dhammam saraṇam gacchāmi saṅgham saraṇam gacchāmi dutiyampi buddham saraṇam gacchāmi dutiyampi dhammam saraṇam gacchāmi tatiyampi buddham saraṇam gacchāmi tatiyampi dhammam saraṇam gacchāmi tatiyampi saṅgham saraṇam gacchāmi tatiyampi saṅgham saraṇam gacchāmīti.	""I go to the Buddha for refuge. I go to the Dhamma for refuge. A second time, I go to the Buddha for refuge. A second time, I go to the Dhamma for refuge. A second time, I go to the Dhamma for refuge. A second time, I go to the Sangha for refuge. A third time, I go to the Buddha for refuge. A third time, I go to the Dhamma for refuge. A third time, I go to the Dhamma for refuge. A third time, I go to the Sangha for refuge."
anujānāmi bhikkhave imehi tīhi saraṇagamanehi pabbajjam upasampadanti.	"Monks, I allow the Going-forth and the Acceptance by means of these three goings for refuge."

tīhi saraņagamanehi upasampadākathā niṭṭhitā.

The Discussion of Acceptance by Three Goings-for-refuge is finished.

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10. DUTIYAMĀRAKATHĀ (MV.I.13.1)

The Second Discussion of Māra

[35] athakho bhagavā vassam vuttho bhikkhū āmantesi	At that time, having spent the Rains, the Blessed One addressed the monks,
mayham kho bhikkhave yoniso manasikārā yoniso sammappadhānā anuttarā vimutti anuppattā anuttarā vimutti sacchikatā	"It was from appropriate attention and appropriate right exertion that I attained unexcelled release, that I realized unexcelled release.
tumhepi bhikkhave yoniso manasikārā yoniso sammappadhānā anuttaram vimuttim anupāpuņātha anuttaram vimuttim sacchikarothāti.	"From appropriate attention and appropriate right exertion, you, too, attain1 unexcelled release—realize unexcelled release." 1. This is a command.
(Mv.I.13.2) athakho māro pāpimā yena bhagavā tenupasankami upasankamitvā bhagavantam gāthāya ajjhabhāsi	Then Mara the Evil One went to the Blessed One and, on arrival, recited this verse in his presence:
baddhosi mārapāsehi	"You're bound by Māra's snares,

ye dibbā ye ca mānusā mārabandhanabaddhosi na me samaņa mokkhasīti.	human and divine. You're bound by Māra's bond— Contemplative, you're not freed from me."
muttoham mārapāsehi ye dibbā ye ca mānusā mārabandhanamuttomhi nihato tvamasi antakāti.	[The Buddha:] "I'm released from Māra's snares, whether human or divine. I'm freed from Māra's bond— You're struck down, End-maker."
athakho māro pāpimā jānāti mam bhagavā jānāti mam sugatoti dukkhī dummano tatthevantaradhāyi.	Then Māra the Evil One—sad & dejected (at realizing), "The Blessed One knows me; the One Well-Gone knows me"—vanished right there.

11. BHADDAVAGGIYAVATTHU (MV.I.14.1)

The Discussion of the Auspicious Group

[36] athakho bhagavā bārāṇasiyaṁ yathābhirantaṁ viharitvā yena uruvelā tena cārikaṁ pakkāmi.	Then the Blessed One, having stayed near Bārāṇasī as long as he liked, set out wandering to Uruvelā.
athakho bhagavā maggā okkamma yena aññataro vanasaṇḍo tenupasaṅkami upasaṅkamitvā taṁ	Coming down from the road, the Blessed One went to a certain forest grove, plunged into it, and sat down at the root of a certain tree.

vanasaṇḍam ajjhogāhetvā aññatarasmim rukkhamūle nisīdi.	
tena kho pana samayena timsamattā bhaddavaggiyā sahāyakā sapajāpatikā tasmim vanasaņģe paricārenti.	At that time, the Auspicious Group of thirty friends, were entertaining themselves with their wives in the forest grove.
bhaddavaggiyāti te kira rājakumārā rūpena ca cittena ca bhaddakā vaggabandhena ca vicaranti, tasmā "bhaddavaggiyā"ti vuccanti.	"Bhaddavaggiyas": They say that they were princes/sons of chiefs, auspicious in physical appearance and in mind, and that they traveled around bound together (metaphorically) in a group. That's why they were called "Bhaddavaggiyas".
ekassa pajāpati nāhosi. tassatthāya vesī ānītā ahosi.	One of them had no wife, so, for that purpose, they brought a prostitute along.
athakho sā vesī tesu pamattesu paricārentesu bhaṇḍaṁ ādāya palāyittha.	As they were heedlessly entertaining themselves, the prostitute took his belongings and ran off.
(Mv.I.14.2) athakho te sahāyakā sahāyakassa veyyāvaccam karontā tam itthim gavesantā tam vanasandam āhindantā addasamsu bhagavantam aññatarasmim rukkhamūle nisinnam	Then the other friends, as they were helping him out—searching for the woman and wandering around in the forest grove—saw the Blessed One sitting at the root of a certain tree.

disvāna yena bhagavā tenupasankamimsu upasankamitvā bhagavantam etadavocum api bhante bhagavā itthim passeyyāti.	On seeing him, they went to the Blessed One and on arrival said to him, "Could it be, lord, that the Blessed One has seen a woman?"
kim pana vo kumārā itthiyāti.	"Young men, what do you want with a woman?"
idha mayam bhante timsamattā bhaddavaggiyā sahāyakā sapajāpatikā imasmim vanasaņḍe paricārayimhā	"Just now, lord, we, the Auspicious Group of thirty friends, were entertaining ourselves with our wives in the forest grove.
ekassa pajāpati nāhosi tassatthāya vesī ānītā ahosi	"One of us has no wife, so, for that purpose, we brought a prostitute along.
athakho sā bhante vesī amhesu pamattesu paricārentesu bhaṇḍam ādāya palāyittha	"Then, as we were heedlessly entertaining ourselves, the prostitute took his belongings and ran off.
tena mayam bhante sahāyakā sahāyakassa veyyāvaccam karontā tam itthim gavesantā imam vanasaņḍam āhiņḍāmāti.	"So we were helping our friend out—searching for the woman and wandering around in the forest grove."
(Mv.I.14.3) tam kim maññatha vo kumārā katamam nu kho tumhākam varam yam vā tumhe itthim	"What do you think, young men, which is better for you: that you search for a woman, or that you search for the self?"

gaveseyyātha yam vā attānam gaveseyyāthāti.	
etadeva bhante amhākam varam yam mayam attānam gaveseyyāmāti.	"Surely, lord, it's better for us to search for the self1." 1. This is an example of the Buddha using the concept of self as a strategy [Dhp 160, AN 3:40]. By encouraging the Auspicious Group to search for the self, he is not implying the existence of a self in a metaphysical sense.
tenahi vo kumārā nisīdatha dhammam vo desessāmīti.	"In that case, young men, sit down. I'll teach you the Dhamma."
evam bhanteti kho te bhaddavaggiyā sahāyakā bhagavantam abhivādetvā ekamantam nisīdimsu.	Responding, "Yes, lord" to the Blessed One, the the Auspicious Group of friends bowed down to the Blessed One and sat to one side.
(Mv.I.14.4) tesam bhagavā anupubbikatham kathesi seyyathīdam dānakatham sīlakatham saggakatham kāmānam ādīnavam okāram sankilesam nekkhamme ānisamsam pakāsesi.	The Blessed One gave them a graduated talk: talk on generosity, talk on virtue, talk on heaven, talk on the drawbacks, lowliness, and defilement of sensuality, and talk on the rewards of renunciation.
yadā te bhagavā aññāsi kallacitte muducitte vinīvaraṇacitte udaggacitte pasannacitte atha yā buddhānam sāmukkamsikā dhammadesanā tam pakāsesi dukkham	When the Blessed One knew that their minds were ready—malleable, free from hindrances, uplifted, and bright—he proclaimed the characteristic Dhamma talk of Buddhas: stress, origination, cessation, and path.

samudayam nirodham maggam.	
seyyathāpi nāma suddham vattham apagatakāļakam sammadeva rajanam paṭiggaṇheyya evameva tesam tasmimyevāsane virajam vītamalam dhammacakkhum udapādi yankiñci samudayadhammam sabbantam nirodhadhammanti.	Just as a clean piece of cloth, free from grime, would properly take dye, in the same way the dustless, stainless eye of Dhamma arose for them as they sat right there—"Whatever is subject to origination is all subject to cessation."
(Mv.I.14.5) te diṭṭhadhammā pattadhammā viditadhammā pariyogāļhadhammā tiṇṇavicikicchā vigatakathaṁkathā vesārajjappattā aparappaccayā satthu sāsane bhagavantaṁ etadavocuṁ	Then they, having seen the Dhamma, having attained the Dhamma, having fathomed the Dhamma, having crossed over and beyond uncertainty, having no more perplexity, having gained fearlessness, independence of others with regard to the Teacher's message, said to the Blessed One,
labheyyāma mayam bhante bhagavato santike pabbajjam labheyyāma upasampadanti.	"May we receive the Going-forth in the Blessed One's presence? May we receive the Acceptance?"
etha bhikkhavoti bhagavā avoca svākkhāto dhammo caratha brahmacariyam	"Come, monks." Said the Blessed One. "The Dhamma is well-taught. Live the holy life for the right ending of stress."

sammā dukkhassa antakiriyāyāti.	
sā va tesam āyasmantānam upasampadā ahosi.	Such was the venerable ones' Acceptance.
bhaddavaggiyasahāyakāna m vatthu niṭṭhitam.	The story of the Auspicious Group of Friends is finished.
dutiyabhāṇavāraṁ.	The second recitation section (is finished).

12. URUVELAPĀŢIHĀRIYAKATHĀ (MV.I.15.1)

The Discussion of the Marvels at Uruvelā

[37] athakho bhagavā anupubbena cārikam caramāno yena uruvelā tadavasari.	Then the Blessed One, traveling by stages, arrived at Uruvelā.
tena kho pana samayena uruvelāyam tayo jaṭilā paṭivasanti uruvelakassapo nadīkassapo gayākassapoti.	At that time, three coiled-hair ascetics were staying in Uruvelā: Uruvelakassapa, Nadīkassapa [Kassapa of the River], and Gayākassapa.
tesu uruvelakassapo jațilo pañcannam jațilasatānam nāyako hoti vināyako aggo pamukho pāmokkho.	Among them, Uruvelakassapa was the leader of five hundred coiled-hair ascetics—their trainer, foremost, and chief.

nadīkassapo jaṭilo tiṇṇam jaṭilasatānam nāyako hoti vināyako aggo pamukho pāmokkho.	Nadīkassapa was the leader of three hundred coiled-hair ascetics—their trainer, foremost, and chief.
gayākassapo jaṭilo dvinnam jaṭilasatānam nāyako hoti vināyako aggo pamukho pāmokkho.	Gayākassapa was the leader of two hundred coiled-hair ascetics—their trainer, foremost, and chief.
(Mv.I.15.2) athakho bhagavā yena uruvelakassapassa jaṭilassa assamo tenupasaṅkami upasaṅkamitvā uruvelakassapaṁ jaṭilaṁ etadavoca	Then the Blessed One went to Uruvelakassapa's ashram and, on arrival, said to him,
sace te kassapa agaru vaseyyāma ekarattim agyāgāreti.	"If it's not a burden for you, we would stay one night in your firehall."
na kho me mahāsamaņa garu apica kho caņdettha nāgarājā iddhimā āsīviso ghoraviso so tam mā viheṭhesīti.	"It's not a burden for me, great contemplative. But there is a fierce nāga king there—powerful, with poisonous fangs, terrifyingly poisonous—may he not harass you.
dutiyampi kho bhagavā uruvelakassapam jaṭilam etadavoca sace te kassapa agaru vaseyyāma ekarattim agyāgāreti.	A second time, the Blessed One said to Uruvelakassapa, "If it's not a burden for you, we would stay one night in your fire-hall."
na kho me mahāsamaṇa garu	"It's not a burden for me, great

apica kho caṇḍettha nāgarājā iddhimā āsīviso ghoraviso so taṁ mā viheṭhesīti.	contemplative. But there is a fierce nāga king there—powerful, with poisonous fangs, terrifyingly poisonous—may he not harass you."
tatiyampi kho bhagavā uruvelakassapam jaṭilam etadavoca sace te kassapa agaru vaseyyāma ekarattim agyāgāreti.	A third time, the Blessed One said to Uruvelakassapa, "If it's not a burden for you, we would stay one night in your fire-hall."
na kho me mahāsamaņa garu apica kho caņdettha nāgarājā iddhimā āsīviso ghoraviso so tam mā viheṭhesīti.	"It's not a burden for me, great contemplative. But there is a fierce nāga king there—powerful, with poisonous fangs, terrifyingly poisonous—may he not harass you."
appeva mam na viheṭheyya ingha tvam kassapa anujānāhi agyāgāranti.	"Perhaps he wouldn't harass me. Please, Kassapa, allow the fire-hall."
vihara mahāsamaņa yathāsukhanti.	"Stay as you like, great contemplative."
(Mv.I.15.3) athakho bhagavā agyāgāram pavisitvā tiņasantharakam paññāpetvā nisīdi pallankam ābhujitvā ujum kāyam paṇidhāya parimukham satim upaṭṭhapetvā.	Then the Blessed One, having entered the fire-hall and laid out a grass mat, sat down cross-legged with his body erect, establishing mindfulness to the fore.
[38] athakho so nāgo addasa bhagavantam paviṭṭham	The naga saw that the Blessed One had entered and, on seeing him,

disvāna dukkhī dummano padhūpāsi.	upset and disgruntled, emitted smoke.
athakho bhagavato etadahosi yannūnāham imassa nāgassa anupahacca chaviñca cammañca mamsañca nhāruñca aṭṭhimiñjañca tejasā tejam pariyādeyyanti.	The thought occurred to the Blessed One, "Why don't I—without damaging his outer skin, inner skin, flesh, tendons, bones, or bone marrow—consume (the nāga's) fire with (my own) fire?
(Mv.I.15.4) athakho bhagavā tathārūpam iddhābhisankhāram abhisankharitvā padhūpāsi.	Then the Blessed One fabricated such a fabrication of psychic power that he emitted smoke.
athakho so nāgo makkham asahanto pajjali.	The nāga, unable to bear the insult, blazed up.
bhagavāpi tejodhātum samāpajjitvā pajjali.	The Blessed One entered the fire property and blazed up.
ubhinnam sañjotibhūtānam agyāgāram ādittam viya hoti sampajjalitam sañjotibhūtam.	With both of them all ablaze, it was as if the fire-hall were on fire—flaming and blazing.
athakho te jaṭilā agyāgāram parivāretvā evamāhamsu abhirūpo vata bho mahāsamaṇo nāgena viheṭhiyatīti.	Then the coiled-hair ascetics surrounded the fire-hall and thought, "That fine-looking great contemplative is being harassed by the nāga!"
(Mv.I.15.5) athakho bhagavā tassā rattiyā accayena tassa nāgassa anupahacca chaviñca	Then, as the night was ending, the Blessed One, having consumed (the nāga's) fire with (his own) fire—

cammañca mamsañca nhāruñca aṭṭhiñca aṭṭhimiñjañca tejasā tejam pariyādayitvā patte pakkhipitvā uruvelakassapassa jaṭilassa dassesi without damaging his outer skin, inner skin, flesh, tendons, bones, or bone marrow—put him in his bowl and showed him to Uruvelakassapa the coiled-hair ascetic, (saying,)

ayante kassapa nāgo pariyādinno assa tejasā tejoti. "Here, Kassapa, is your nāga. His fire was consumed by fire."

athakho uruvelakassapassa jaṭilassa etadahosi mahiddhiko kho mahāsamaṇo mahānubhāvo yatra hi nāma caṇḍassa nāgarājassa iddhimato āsīvisassa ghoravisassa tejasā tejam pariyādayissati na tveva ca kho arahā yathā ahanti.

The thought occurred to Uruvelakassapa, "He's powerful, the great contemplative, and mighty, in that, with his own fire, he consumed the fire of the fierce nāga king—powerful, with poisonous fangs, terrifyingly poisonous! But still, he's not an arahant like me."

(Mv.I.15.6) [39] nerañjarāya bhagavā uruvelakassapam jaṭilamavoca sace te kassapa agaru viharemu ajjuṇho aggisaraṇamhīti. [ME: aggisālamhīti]

At the Nerañjarā, the Blessed One said to the coiled-hair ascetic Uruvelakassapa,

"If it's not a burden, Kassapa,
I'll stay a day in your fire-refuge [or: fire-hall]."

na kho me mahāsamaņa garu phāsukāmo ca tam nivāremi caņḍettha nāgarājā iddhimā āsīviso ghoraviso so tam mā vihethesīti. "It's no burden, great contemplative,

but desiring your comfort, I forbid it.

A fierce nāga king is there,

	powerful, with poisonous fangs, terrifyingly poisonous. I don't want him to harass you."
appeva mam na viheṭheyya ingha tvam kassapa anujānāhi agyāgāranti.	"Perhaps he won't harass me. Come now, Kassapa, allow me the fire-hall."
dinnanti nam viditvā abhīto pāvisi bhayamatīto.	Knowing that, "It's given," fearless—beyond fear—he entered.
disvā isim paviṭṭham ahināgo dummano padhūpāsi.	Seeing the seer enter, the nāga-snake, disgruntled, emitted smoke.
sumanamānaso na vimano [ME: sumanamanaso adhimano] manussanāgopi tattha padhūpāsi.	With a joyous mind, a confident mind, the nāga1 among men also emitted smoke. 1. Here meaning 'great being'
makkhañca asahamāno ahināgo pāvakova pajjali.	Not bearing the insult, the nāga-snake blazed up like an inferno.
tejodhātukusalo manussanāgopi tattha pajjali.	Skilled in the fire property, the nāga of a man blazed up right there as well.
ubhinnam sañjotibhūtānam agyāgāram [ME: ādittam hoti sampajjalitam sajotibhūtam.]	With both of them ablaze, the fire-hall was burning, flaming and blazing.

udiccare jațilă abhirūpo vata bho mahāsamaņo nāgena vihețhiyatīti bhaṇanti.	The coiled-hair ascetics stared— "That fine-looking great contemplative, is being harassed by the nāga!" they said.
(Mv.I.15.7) atha rattiyā accayena ahināgassa acciyo na honti.	Then at the night's end the nāga-snake's flames were no more.
iddhimato pana thitā anekavaṇṇā acciyo honti.	But the many-colored flames of the Powerful One remained.
nīlā atha lohitakā mañjeṭṭhā pītakā phalikavaṇṇāyo	Blue, and also red, crimson, yellow, and the color of quartz,
angirasassa kāye anekavaṇṇā acciyo honti.	on the body of the Radiant One: Many-colored were the flames.
pattamhi odahitvā ahināgam brāhmaņassa dassesi ayam te kassapa nāgo pariyādinno assa tejasā tejoti.	Putting him in his bowl, he showed the nāga snake to the brahman. "This is your nāga, Kassapa, his fire by fire consumed."
athakho uruvelakassapo jaṭilo bhagavato iminā iddhipāṭihāriyena abhippasanno bhagavantam etadavoca	Then Uruvelakassapa, the coiled- hair ascetic, impressed at this marvel of psychic power of the Blessed One, said to him,
idheva mahāsamaṇa viharaṁ	"Stay right here, great

[ME: vihara] ahante dhuvabhattenāti.	contemplative. I'll provide you with regular meals."
paṭhamam pāṭihāriyam	First marvel.
(Mv.I.16.1) [40] athakho bhagavā uruvelakassapassa jaṭilassa assamassa avidūre aññatarasmiṁ vanasaṇḍe vihāsi.	So the Blessed One stayed in a certain forest grove not far from the ashram of Uruvelakassapa the coiledhair ascetic.
athakho cattāro mahārājā abhikkantāya rattiyā abhikkantavaņņā kevalakappam vanasaņḍam obhāsetvā yena bhagavā tenupasankamimsu upasankamitvā bhagavantam abhivādetvā catuddisā aṭṭhamsu seyyathāpi mahantā aggikkhandhā.	Then, in the far extreme of the night, the Four Great Kings, their extreme radiance lighting up the entirety of the forest grove, went to the Blessed One, and on arrival, bowed down, and stood in the four directions (from the Blessed One) like great masses of fire.
(Mv.I.16.2) athakho uruvelakassapo jațilo tassā rattiyā accayena yena bhagavā tenupasankami upasankamitvā bhagavantam etadavoca	As the night was ending, Uruvelakassapa went to the Blessed One and, on arrival, said to him,
kālo mahāsamaņa niṭṭhitaṁ bhattaṁ	"It's time, great contemplative. The meal is ready.
ke nu kho te mahāsamaņa abhikkantāya rattiyā abhikkantavaņņā	"But who were they, whose extreme radiance lit up the entirety of the forest grove in the far extreme of the

kevalakappam vanasandam obhāsetvā yena tvam tenupasankamimsu upasankamitvā tam abhivādetvā catuddisā aṭṭhamsu seyyathāpi mahantā aggikkhandhāti.	night, and who went to you, and on arrival bowed down, and stood in the four directions like great masses of fire?"
ete kho kassapa cattāro mahārājā yenāham tenupasankamimsu dhammassavanāyāti.	"Those, Kassapa, were the Four Great Kings, who came to me to listen to the Dhamma."
athakho uruvelakassapassa jaṭilassa etadahosi mahiddhiko kho mahāsamaṇo mahānubhāvo yatra hi nāma cattāropi mahārājā upasaṅkamissanti dhammassavanāya na tveva ca kho arahā yathā ahanti.	The thought occurred to Uruvelakassapa, "He's powerful, the great contemplative, and mighty, in that even the Four Great Kings come to him to listen to the Dhamma. But still, he's not an arahant like me."
athakho bhagavā uruvelakassapassa jaṭilassa bhattaṁ bhuñjitvā tasmiṁyeva vanasaṇḍe vihāsi.	Then the Blessed One ate the meal provided by Uruvelakassapa and stayed on in the forest grove.
dutiyam pāṭihāriyam.	Second marvel.
(Mv.I.17.1) [41] athakho sakko devānamindo abhikkantāya rattiyā abhikkantavaņņo kevalakappam vanasaņḍam obhāsetvā yena bhagavā	Then Sakka, King of the Devas, in the far extreme of the night, his extreme radiance lighting up the entirety of the forest grove, went to the Blessed One and, on arrival, bowed down and stood to one side,

tenupasankami upasankamitvā bhagavantam abhivādetvā ekamantam aṭṭhāsi seyyathāpi mahāaggikkhandho purimāhi vaṇṇanibhāhi abhikkantataro ca paṇītataro ca.	like a great mass of fire—more extreme and refined than the previous radiances of color.
(Mv.I.17.2) athakho uruvelakassapo jațilo tassā rattiyā accayena yena bhagavā tenupasankami upasankamitvā bhagavantam etadavoca kālo mahāsamaņa niṭṭhitam bhattam	As the night was ending, Uruvelakassapa went to the Blessed One and, on arrival, said to him, "It's time, great contemplative. The meal is ready.
ko nu kho so mahāsamaṇa abhikkantāya rattiyā abhikkantavaṇṇo kevalakappam vanasaṇḍam obhāsetvā yena tvam tenupasankami upasankamitvā tam abhivādetvā ekamantam aṭṭhāsi seyyathāpi mahāaggikkhandho purimāhi vaṇṇanibhāhi abhikkantataro ca paṇītataro cāti.	"But who was that, whose extreme radiance lit up the entirety of the forest grove in the far extreme of the night, and who went to you and, on arrival, bowed down and stood to one side like a great mass of fire—more extreme and refined than the previous radiances of color?"
eso kho kassapa sakko devānamindo yenāham tenupasankami dhammassavanāyāti.	"That, Kassapa, was Sakka, King of the Devas, who came to me to listen to the Dhamma."
athakho uruvelakassapassa	The thought occurred to

jaṭilassa etadahosi mahiddhiko kho mahāsamaṇo mahānubhāvo yatra hi nāma sakko devānamindo upasankamissati dhammassavanāya na tveva ca kho arahā yathā ahanti.

Uruvelakassapa, "He's powerful, the great contemplative, and mighty, in that even Sakka, King of the Devas, comes to him to listen to the Dhamma. But still, he's not an arahant like me."

athakho bhagavā uruvelakassapassa jaṭilassa bhattaṁ bhuñjitvā tasmiṁyeva vanasaṇḍe vihāsi. Then the Blessed One ate the meal provided by Uruvelakassapa and stayed on in the forest grove.

tatiyam pāṭihāriyam.

Third marvel.

(Mv.I.18.1) [42] athakho brahmā sahampati abhikkantāya rattiyā abhikkantavaṇṇo kevalakappaṁ vanasaṇḍaṁ obhāsetvā yena bhagavā tenupasaṅkami upasaṅkamitvā bhagavantaṁ abhivādetvā ekamantaṁ aṭṭhāsi seyyathāpi mahāaggikkhandho purimāhi vaṇṇanibhāhi abhikkantataro ca paṇītataro ca.

Then the Brahmā Sahampati, in the far extreme of the night, his extreme radiance lighting up the entirety of the forest grove went to the Blessed One and, on arrival, bowed down and stood to one side, like a great mass of fire—more extreme and refined than the previous radiances of color.

(Mv.I.18.2) athakho uruvelakassapo jațilo tassā rattiyā accayena yena bhagavā tenupasankami upasankamitvā bhagavantam As the night was ending, Uruvelakassapa went to the Blessed One and, on arrival, said to him, "It's time, great contemplative. The meal is ready.

etadavoca kālo mahāsamaņa niṭṭhitam bhattam	
ko nu kho so mahāsamaņa abhikkantāya rattiyā abhikkantavaņņo kevalakappam vanasaņdam obhāsetvā yena tvam tenupasankami upasankamitvā tam abhivādetvā ekamantam aṭṭhāsi seyyathāpi mahāaggikkhandho purimāhi vaṇṇanibhāhi abhikkantataro ca paṇītataro cāti.	"But who was that, whose extreme radiance lit up the entirety of the forest grove in the far extreme of the night, and who went to you and, on arrival bowed down, and stood to one side like a great mass of fire—more extreme and refined than the previous radiances of color?"
eso kho kassapa brahmā sahampati yenāham tenupasankami dhammassavanāyāti.	"That, Kassapa, was the Brahmā Sahampati, who came to me to listen to the Dhamma."
athakho uruvelakassapassa jaṭilassa etadahosi mahiddhiko kho mahāsamaṇo mahānubhāvo yatra hi nāma brahmā sahampati upasaṅkamissati dhammassavanāya na tveva ca kho arahā yathā ahanti.	The thought occurred to Uruvelakassapa, "He's powerful, the great contemplative, and mighty, in that even the Brahmā Sahampati comes to him to listen to the Dhamma. But still, he's not an arahant like me."
athakho bhagavā uruvelakassapassa jaṭilassa bhattaṁ bhuñjitvā tasmiṁyeva vanasaṇḍe vihāsi.	Then the Blessed One ate the meal provided by Uruvelakassapa and stayed on in the forest grove.

catuttham pāṭihāriyam.	Fourth Marvel.
(Mv.I.19.1) [43] tena kho pana samayena uruvelakassapassa jaṭilassa mahāyañño paccupaṭṭhito hoti.	At that time, Uruvelakassapa had prepared a great sacrifice.
kevalakappā ca aṅgamagadhā pahūtaṁ khādanīyaṁ bhojanīyaṁ ādāya abhikkamitukāmā honti.	(People from) the whole area of Magadha and Anga wanted to come, bringing along lots of staple and non-staple food.
athakho uruvelakassapassa jaṭilassa etadahosi etarahi kho me mahāyañño paccupaṭṭhito kevalakappā ca aṅgamagadhā pahūtaṁ khādanīyaṁ bhojanīyaṁ ādāya abhikkamissanti	Then the thought occurred to Uruvelakassapa, "Right now I have prepared a great sacrifice, and (people from) the whole area of Magadha and Anga will come, bringing along lots of staple and non-staple food.
sace mahāsamaņo mahājanakāye iddhipāṭihāriyaṁ karissati mahāsamaṇassa lābhasakkāro abhivaḍḍhissati mama lābhasakkāro parihāyissati	"If the great contemplative performs a marvel in front of the large crowd of people, his gains and honor will increase while my gains and honor diminish.
aho nūna mahāsamaņo svātanāya nāgaccheyyāti.	"Oh, I hope the great contemplative doesn't come tomorrow!"
(Mv.I.19.2) athakho bhagavā uruvelakassapassa jaṭilassa cetasā cetoparivitakkamaññāya	Then the Blessed One, having known with his awareness the train of thought in Uruvelakassapa's awareness, went to the northern Kuru

uttarakurum gantvā tato piņḍapātam āharitvā anotattadahe paribhuñjitvā tattheva divāvihāram akāsi.	country and, taking almsfood from there, consumed it at Anotatta [Unheated] Lake and spent the day right there.
athakho uruvelakassapo jaṭilo tassā rattiyā accayena yena bhagavā tenupasaṅkami upasaṅkamitvā bhagavantaṁ etadavoca kālo mahāsamaṇa niṭṭhitaṁ bhattaṁ	As the night was ending, Uruvelakassapa went to the Blessed One and, on arrival, said to him, "It's time, great contemplative. The meal is ready.
kim nu kho mahāsamaņa hiyyo nāgamāsi	"Why didn't you come yesterday, great contemplative?
apica mayam tam sarāma kim nu kho mahāsamaņo nāgacchatīti	"And we even thought of you, 'Why isn't the great contemplative coming?'
khādanīyassa ca [ME: bhojanīyassa ca] te paṭiviso ṭhapitoti.	"Your share of staple and non-staple food was set aside."
(Mv.I.19.3) nanu te kassapa etadahosi etarahi kho me mahāyañño paccupaṭṭhito kevalakappā ca aṅgamagadhā pahūtaṁ khādanīyaṁ bhojanīyaṁ ādāya abhikkamissanti	"Didn't it occur to you, 'Right now I am preparing a great sacrifice, and (people from) the whole area of Magadha and Anga will come, bringing along lots of staple and non-staple food.
sace mahāsamaņo mahājanakāye iddhipāṭihāriyaṁ karissati mahāsamaṇassa lābhasakkāro	"'If the great contemplative performs a marvel in front of the large crowd of people, his gains and

abhivaḍḍhissati mama lābhasakkāro parihāyissati	honor will increase while my gains and honor diminish.
aho nūna mahāsamaņo svātanāya nāgaccheyyāti	"'Oh, I hope the great contemplative doesn't come tomorrow!'?
(Mv.I.19.4) so kho aham kassapa tava cetasā cetoparivitakkamaññāya uttarakurum gantvā tato piņḍapātam āharitvā anotattadahe paribhuñjitvā tattheva divāvihāram akāsinti.	"Kassapa, having known with my awareness the train of thought in your awareness, I went to the northern Kuru country and, taking almsfood from there, consumed it at Anotatta Lake and spent the day there."
athakho uruvelakassapassa jaṭilassa etadahosi mahiddhiko kho mahāsamaṇo mahānubhāvo yatra hi nāma cetasāpi cittam pajānissati na tveva ca kho arahā yathā ahanti.	The thought occurred to Uruvelakassapa, "He's powerful, the great contemplative, and mighty, in that he knew (my) awareness with (his) awareness. But still, he's not an arahant like me."
athakho bhagavā uruvelakassapassa jaṭilassa bhattaṁ bhuñjitvā tasmiṁyeva vanasaṇḍe vihāsi.	Then the Blessed One ate the meal provided by Uruvelakassapa and stayed on in the forest grove.
pañcamam pāṭihāriyam.	Fifth Marvel.
(Mv.I.20.1) [44] tena kho pana samayena bhagavato pamsukūlam uppannam hoti.	At that time a cast-off cloth accrued to the Blessed One.
athakho bhagavato etadahosi	He thought, "Where could I wash

kattha nu kho aham pamsukūlam dhoveyyanti.	this cast-off cloth?"
athakho sakko devānamindo bhagavato cetasā cetoparivitakkamaññāya pāṇinā pokkharaṇiṁ khanitvā bhagavantaṁ etadavoca	Then Sakka, King of the Devas, having known with his awareness the train of thought in the Blessed One's awareness, dug a reservoir with his hand and said to the Blessed One,
idha bhante bhagavā pamsukūlam dhovatūti.	"Lord, may the Blessed One wash the cast-off cloth here."
athakho bhagavato etadahosi kimhi nu kho aham pamsukūlam parimaddeyyanti.	The Blessed One thought, "What will I scrub the cast-off cloth on?"
athakho sakko devānamindo bhagavato cetasā cetoparivitakkamaññāya mahatim silam upanikkhipi idha bhante bhagavā pamsukūlam parimaddatūti.	Then Sakka, King of the Devas, having known with his awareness the train of thought in the Blessed One's awareness, placed a large rock nearby, (saying,) "Lord, may the Blessed One scrub the cast-off cloth here."
(Mv.I.20.2) athakho bhagavato etadahosi kimhi nu kho aham ālambitvā uttareyyanti.	The Blessed One thought, "What will I hold on to to come out (of the water?)"
athakho kakudhe adhivatthā devatā bhagavato cetasā cetoparivitakkamaññāya sākham onāmesi idha bhante bhagavā ālambitvā uttaratūti.	Then the deva living in the kakudha1 tree, having known with her awareness the train of thought in the Blessed One's awareness, bent down a branch, (saying,) "Lord, may

	the Blessed One hold on here and come out (of the water.)" 1. Terminalia arjuna, according to Margaret Cone, <i>A Dictionary of Pāļi</i> .
athakho bhagavato etadahosi kimhi nu kho aham pamsukūlam vissajjeyyanti.	The Blessed One thought, "What will I spread out the cast-off cloth on (to dry)?"
athakho sakko devānamindo bhagavato cetasā cetoparivitakkamaññāya mahatim silam upanikkhipi idha bhante bhagavā pamsukūlam vissajjetūti.	Then Sakka, King of the Devas, having known with his awareness the train of thought in the Blessed One's awareness, placed a large rock nearby, (saying,) "Lord, may the Blessed One set out the cast-off cloth here (to dry)."
(Mv.I.20.3) athakho uruvelakassapo jațilo tassā rattiyā accayena yena bhagavā tenupasankami upasankamitvā bhagavantam etadavoca kālo mahāsamaṇa niṭṭhitam bhattam	Then, as the night was ending, Uruvelakassapa went to the Blessed One and, on arrival, said to him, "It's time, great contemplative. The meal is ready.
kim nu kho mahāsamaṇa nāyam pubbe idha pokkharaṇī sāyam idha pokkharaṇī	"Why is it, great contemplative, that before there wasn't a reservoir here, and now there is a reservoir here?
nayimā silā pubbe upanikkhittā	"Before this rock wasn't placed here.
kenimā silā upanikkhittā	"Who placed this rock here?
nayimassa kakudhassa pubbe	"Before the branch of this kakudha

sākhā onatā sāyam sākhā onatāti.	tree wasn't bent down—now it's bent down."
(Mv.I.20.4) idha me kassapa pamsukūlam uppannam ahosi	"Just now, Kassapa, a cast-off cloth accrued to me.
tassa mayham kassapa etadahosi kattha nu kho aham pamsukūlam dhoveyyanti	"I thought, 'Where should I wash this cast-off cloth?'
athakho kassapa sakko devānamindo mama cetasā cetoparivitakkamaññāya pāṇinā pokkharaṇim khanitvā mam etadavoca idha bhante bhagavā pamsukūlam dhovatūti	"Then Sakka, King of the Devas, having known with his awareness the train of thought in my awareness, dug a reservoir with his hand and said to me, 'Lord, may the Blessed One wash the cast-off cloth here.'
sāyam amanussena pāṇinā khanitā pokkharaṇī	"Kassapa, this reservoir was dug with a non-human hand.
tassa mayham kassapa etadahosi kimhi nu kho aham pamsukulam parimaddeyyanti	"I thought, 'What will I scrub the cast-off cloth on?"
athakho kassapa sakko devānamindo mama cetasā cetoparivitakkamaññāya mahatim silam upanikkhipi idha bhante bhagavā pamsukūlam parimaddatūti	"Then Sakka, King of the Devas, having known with his awareness the train of thought in the my awareness, placed a large rock nearby, (saying,) 'Lord, may the Blessed One scrub the cast-off cloth here'.
sāyam amanussena nikkhittā silā	"Kassapa, this rock was placed by a non-human being.

(Mv.I.20.5) tassa mayham kassapa etadahosi kimhi nu kho aham ālambitvā uttareyyanti	"I thought, 'What will I hold on to to come out (of the water?)'
athakho kassapa kakudhe adhivatthā devatā mama cetasā cetoparivitakkamaññāya sākhaṁ onāmesi idha bhante bhagavā ālambitvā uttaratūti	"Then the deva living in the kakudha tree, having known with her awareness the train of thought in my awareness, bent down a branch, (saying,) 'Lord, may the Blessed One hold on here and come out (of the water.)'
svāyam āharahattho kakudho	"This kakudha tree was brought to my hand.
tassa mayham kassapa etadahosi kimhi nu kho aham pamsukūlam vissajjeyyanti	"I thought, 'What will I set out the cast-off cloth on (to dry)?'
athakho kassapa sakko devānamindo mama cetasā cetoparivitakkamaññāya mahatim silam upanikkhipi idha bhante bhagavā pamsukūlam vissajjetūti	"Then Sakka, King of the Devas, having known with his awareness the train of thought in the my awareness, placed a large rock nearby, (saying,) 'Lord, may the Blessed One set out the cast-off cloth here (to dry)'.
sāyam amanussena nikkhittā silāti.	"Kassapa, this rock was placed by a non-human being."
(Mv.I.20.6) athakho uruvelakassapassa jatilassa etadahosi mahiddhiko kho mahāsamaņo mahānubhāvo yatra hi nāma sakko	The thought occurred to Uruvelakassapa, "He's powerful, the great contemplative, and mighty, in that Sakka, King of the Devas,

devānamindo veyyāvaccam karissati na tveva ca kho arahā yathā ahanti.	performed services for him. But still, he's not an arahant like me."
athakho bhagavā uruvelakassapassa jaṭilassa bhattaṁ bhuñjitvā tasmiṁyeva vanasaṇḍe vihāsi.	Then the Blessed One ate the meal provided by Uruvelakassapa and stayed on in the forest grove.
(Mv.I.20.7) [45] athakho uruvelakassapo jațilo tassā rattiyā accayena yena bhagavā tenupasankami upasankamitvā bhagavato kālam ārocesi kālo mahāsamaṇa niṭṭhitam bhattanti.	As the night was ending, Uruvelakassapa went to the Blessed One and, on arrival said to him, "It's time, great contemplative. The meal is ready.
gaccha tvam kassapa āyāmahanti. uruvelakassapam jaṭilam uyyojetvā yāya jambuyā jambudīpo paññāyati tato phalam gahetvā paṭhamataram āgantvā agyāgāre nisīdi.	Sending away Uruvelakassapa: "You go on, Kassapa. I'm coming," he took a fruit from the rose-apple tree after which the Rose-apple Continent1 is named, arrived first and sat down in the fire-hall. 1. The Indian subcontinent.
(Mv.I.20.8) addasā kho uruvelakassapo jaṭilo bhagavantaṁ agyāgāre nisinnaṁ disvāna bhagavantaṁ etadavoca	Uruvelakassapa the coiled-hair ascetic saw the Blessed One sitting in the fire-hall and said to him,
katamena tvam mahāsamaņa maggena āgato	"By which road did you come, great contemplative?

aham tayā paṭhamataram pakkanto so tvam paṭhamataram āgantvā agyāgāre nisinnoti.	"I set out before you, but you, arriving first, are sitting in the firehall."
(Mv.I.20.9) idhāham kassapa tam uyyojetvā yāya jambuyā jambudīpo paññāyati tato phalam gahetvā paṭhamataram āgantvā agyāgāre nisinno	"Just now, Kassapa, sending you away and then taking1 a fruit from the rose-apple tree after which the Rose-apple Continent is named, I arrived first, and am sitting down in the fire-hall. 1. There is a different word, 'pacināti' for picking things from a tree. Given that the Buddha later formulated a rule against damaging plants, including picking fruit, 'gahetvā' here may mean picking up fallen fruit.
idam kho kassapa jambuphalam vaṇṇasampannam gandhasampannam rasasampannam	"This is the rose-apple, consummate in color, consummate in aroma, and consummate in flavor.
sace ākaṅkhasi paribhuñjāti.	"Eat it if you like."
alam mahāsamaņa tvamyevetam āharasi tvamyevetam paribhuñjāti.	"Enough, great contemplative, you yourself brought1 it, you eat it yourself." 1. ME and PTS here read <i>arahasi</i> in place of <i>āharasi</i> , yielding "you alone are worthy of it."
athakho uruvelakassapassa	The thought occurred to

jaṭilassa etadahosi mahiddhiko kho mahāsamaṇo mahānubhāvo yatra hi nāma mam paṭhamataram uyyojetvā yāya jambuyā jambudīpo paññāyati tato phalam gahetvā paṭhamataram āgantvā agyāgāre nisīdissati na tveva ca kho arahā yathā ahanti.	Uruvelakassapa, "He's powerful, the great contemplative, and mighty, in that he, sending me away first, took a fruit from the rose-apple tree after which the Rose-apple Continent is named, arrived first and sat down in the fire-hall. But still, he's not an arahant like me."
athakho bhagavā uruvelakassapassa jaṭilassa bhattaṁ bhuñjitvā tasmiṁyeva vanasaṇḍe vihāsi.	Then the Blessed One ate the meal provided by Uruvelakassapa and stayed on in the forest grove.
(Mv.I.20.10) athakho uruvelakassapo jațilo tassā rattiyā accayena yena bhagavā tenupasankami upasankamitvā bhagavato kālam ārocesi kālo mahāsamaṇa niṭṭhitam bhattanti.	As the night was ending, Uruvelakassapa went to the Blessed One and, on arrival, said to him, "It's time, great contemplative. The meal is ready.
gaccha tvam kassapa āyāmahanti uruvelakassapam jaṭilam uyyojetvā yāya jambuyā jambudīpo paññāyati tassā avidūre ambo .pe.	Sending away Uruvelakassapa: "You go on, Kassapa. I'm coming," he took a mango from not far from the roseapple tree after which the Rose-apple Continent is named,
tassā avidūre āmalakī .pe.	a myrobalan from not far from it

tassā avidūre harītakī .pe.	a yellow myrobalan from not far from it
tāvatimsam gantvā pāricchattakapuppham gahetvā paṭhamataram āgantvā agyāgāre nisīdi.	having gone to the (Heaven of the) Thirty-Three he took a coral tree flower, arrived first, and sat down in the fire-hall.
addasā kho uruvelakassapo jaṭilo bhagavantam agyāgāre nisinnam disvāna bhagavantam etadavoca katamena tvam mahāsamaṇa maggena āgato	Uruvelakassapa the coiled-hair ascetic saw the Blessed One sitting in the fire-hall and said, "By which road did you come, great contemplative?
aham tayā paṭhamataram pakkanto so tvam paṭhamataram āgantvā agyāgāre nisinnoti.	"I set out before you, but you, arriving first, are sitting in the firehall."
(Mv.I.20.11) idhāham kassapa tam uyyojetvā tāvatimsam gantvā pāricchattakapuppham gahetvā paṭhamataram āgantvā agyāgāre nisinno	"Just now, Kassapa, sending you away and then going to the (Heaven of the) Thirty-Three, I took a coral tree flower, arrived first, and am sitting down in the fire-hall.
idam kho kassapa pāricchattakapuppham vaṇṇasampannam gandhasampannanti.	"This is the coral tree flower, consummate in color and consummate in aroma."
athakho uruvelakassapassa jaṭilassa etadahosi mahiddhiko kho	The thought occurred to Uruvelakassapa, "He's powerful, the great contemplative, and mighty, in

mahāsamaņo mahānubhāvo yatra hi nāma mam paṭhamataram uyyojetvā tāvatimsam gantvā pāricchattakapuppham gahetvā paṭhamataram āgantvā agyāgāre nisīdissati na tveva ca kho arahā yathā ahanti.	that he, sending me away first, went to the (Heaven of the) Thirty-Three, took a coral tree flower, arrived first, and sat down in the fire-hall. But still, he's not an arahant like me."
(Mv.I.20.12) [46] tena kho pana samayena te jaṭilā aggī paricaritukāmā na sakkonti kaṭṭhāni phāletum.	At that time the coiled-hair ascetics, wanting to tend to the fires, were unable to split the firewood.
athakho tesam jaṭilānam etadahosi nissamsayam kho mahāsamaṇassa iddhānubhāvo yathā mayam na sakkoma kaṭṭhāni phāletunti.	It occurred to the coiled-hair ascetics, "No doubt it's (because of) the psychic power of the great contemplative that we are unable to split the firewood."
athakho bhagavā uruvelakassapam jaṭilam etadavoca phāliyantu kassapa kaṭṭhānīti.	Then the Blessed One said to Uruvelakassapa, "Kassapa, May the firewood be split!"
phāliyantu mahāsamaṇāti.	"May it be split, great contemplative!"
sakideva pañca kaṭṭhasatāni phāliyimsu.	At once, five hundred pieces of firewood were split.
athakho uruvelakassapassa jaṭilassa etadahosi	The thought occurred to Uruvelakassapa, "He's powerful, the

mahiddhiko kho mahāsamaņo mahānubhāvo yatra hi nāma kaṭṭhānipi phāliyissanti na tveva ca kho arahā yathā ahanti.	great contemplative, and mighty, in that the pieces of firewood were split. But still, he's not an arahant like me."
(Mv.I.20.13) [47] tena kho pana samayena te jaṭilā aggī paricaritukāmā na sakkonti aggī ujjaletum.	At that time the coiled-hair ascetics, wanting to attend to the fires, were unable to light the fires.
athakho tesam jaṭilānam etadahosi nissamsayam kho mahāsamaṇassa iddhānubhāvo yathā mayam na sakkoma aggī ujjaletunti.	It occurred to the coiled-hair ascetics, "No doubt it's (because of) the psychic power of the great contemplative that we are unable to light the fires."
athakho bhagavā uruvelakassapam jaṭilam etadavoca ujjaliyantu kassapa aggīti.	Then the Blessed One said to Uruvelakassapa, "Kassapa, May the fires be lit!"
ujjaliyantu mahāsamaṇāti.	"May they be lit, great contemplative!"
sakideva pañca aggisatāni ujjalimsu.	At once, five hundred fires were lit.
athakho uruvelakassapassa jaṭilassa etadahosi mahiddhiko kho mahāsamaṇo mahānubhāvo yatra hi nāma aggīpi ujjaliyissanti na tveva ca kho arahā yathā ahanti.	The thought occurred to Uruvelakassapa, "He's powerful, the great contemplative, and mighty, in that the fires were lit. But still, he's not an arahant like me."

(Mv.I.20.14) [48] tena kho pana samayena te jaṭilā aggī paricaritvā na sakkonti aggī vijjhāpetum.	At that time the coiled-hair ascetics, having attended to the fires, were unable to put out the fires.
athakho tesam jaṭilānam etadahosi nissamsayam kho mahāsamaṇassa iddhānubhāvo yathā mayam na sakkoma aggī vijjhāpetunti.	It occurred to the coiled-hair ascetics, "No doubt it's (because of) the psychic power of the great contemplative that we are unable to put out the fires."
athakho bhagavā uruvelakassapam jaṭilam etadavoca vijjhāyantu kassapa aggīti.	Then the Blessed One said to Uruvelakassapa, "Kassapa, May the fires go out!"
vijjhāyantu mahāsamaņāti.	"May they go out, great contemplative!"
sakideva pañca aggisatāni vijjhāyimsu.	At once, five hundred fires went out.
athakho uruvelakassapassa jaṭilassa etadahosi mahiddhiko kho mahāsamaṇo mahānubhāvo yatra hi nāma aggīpi vijjhāyissanti na tveva ca kho arahā yathā ahanti.	The thought occurred to Uruvelakassapa, "He's powerful, the great contemplative, and mighty, in that the fires went out. But still, he's not an arahant like me."
(Mv.I.20.15) [49] tena kho pana samayena te jaṭilā sītāsu hemantikāsu rattīsu antaraṭṭhakāsu	Then at that time, the coiled-hair ascetics, in the cold, winter "Eight Inbetween1" days, the time of snowfall —were emerging and submerging in

himapātasamaye najjā nerañjarāyam nimujjantipi ummujjantipi ummujjanimujjampi karonti.	the Nerañjarā River—doing submerging-and-emerging. 1. The "Eight In-between" days is a period in February, regarded in northern India as the coldest part of the year.
Commentary to MN 12: antaraṭṭhakāti māghamāsassa avasāne catasso, phagguṇamāsassa ādimhi catassoti evaṃ ubhinnaṃ antare aṭṭharatti.	'Eight In-between': 'four at the end of the month of Māgha, four at the beginning of the month of Phagguṇa' thus eight days in between the two.
athakho bhagavā pañcamattāni mandāmukhisatāni abhinimmini yattha te jaṭilā uttaritvā visibbesum.	The Blessed One materialized five hundred charcoal heaters, where, having come out, the coiled-hair ascetics warmed up [lit: unsewed].
athakho tesam jaṭilānam etadahosi nissamsayam kho mahāsamaṇassa iddhānubhāvo yathāyimā mandāmukhiyo nimmitāti.	It occurred to the coiled-hair ascetics, "No doubt it's (because of) the psychic power of the great contemplative that these charcoal heaters have materialized."
athakho uruvelakassapassa jaṭilassa etadahosi mahiddhiko kho mahāsamaṇo mahānubhāvo yatra hi nāma tāvabahū mandāmukhiyopi abhinimminissati na tveva ca kho arahā yathā ahanti.	The thought occurred to Uruvelakassapa, "He's powerful, the great contemplative, and mighty, in that he materialized so many charcoal heaters. But still, he's not an arahant like me."

(Mv.I.20.16) [50] tena kho pana samayena mahāakālamegho pāvassi mahāudakavāhako sañjāyi.	At that time, a great, out-of-season storm-cloud rained down, and a great flood was produced.
yasmim padese bhagavā viharati so padeso udakena otthato hoti. [ME: so padeso udakena na otthato hoti.]	The place where the Blessed One was staying was inundated with water.
athakho bhagavato etadahosi yannūnāham samantā udakam ussādetvā majjhe reņuhatāya bhūmiyā cankameyyanti.	He thought, "Why don't I push back the water all around and walk back and forth in the middle on dusty ground?"
athakho bhagavā samantā udakam ussādetvā majjhe reņuhatāya bhūmiyā cankami.	Then the Blessed One pushed back the water all around and walked back and forth in the middle on dusty ground.
athakho uruvelakassapo jaṭilo mā heva kho mahāsamaņo udakena vuļho ahosīti. nāvāya sambahulehi jaṭilehi saddhim yasmim padese bhagavā viharati tam padesam agamāsi.	Then Uruvelakassapa, (thinking,) "May the great contemplative not be carried away by the water!" went by boat with several coiled-hair ascetics to the place where the Blessed One was staying.
addasā kho uruvelakassapo jaṭilo bhagavantaṁ samantā udakaṁ ussādetvā majjhe reṇuhatāya bhūmiyā caṅkamantaṁ	Uruvelakassapa saw the Blessed One, having pushed back the water all around, walking back and forth in the middle on dusty ground.

disvāna bhagavantam etadavoca idha nu tvam mahāsamaṇāti.	On seeing him, he said, "Are you here, great contemplative?"
āma ahamasmi kassapāti bhagavā vehāsam abbhuggantvā nāvāya paccuṭṭhāsi.	(Saying,) "Yes, It's me, Kassapa," the Blessed One rose up into the air and came down in the boat.
athakho uruvelakassapassa jaṭilassa etadahosi mahiddhiko kho mahāsamaṇo mahānubhāvo yatra hi nāma udakampi nappavāhissati na tveva ca kho arahā yathā ahanti.	The thought occurred to Uruvelakassapa, "He's powerful, the great contemplative, and mighty, in that he wasn't carried away by the water. But still, he's not an arahant like me."
(Mv.I.20.17) [51] athakho bhagavato etadahosi cirampi kho imassa moghapurisassa evam bhavissati mahiddhiko kho mahāsamaņo mahānubhāvo na tveva ca kho arahā yathā ahanti	Then the thought occurred to the Blessed One, "For a long time this worthless man keeps having the thought, 'The great contemplative is powerful and mighty. But still, he's not an arahant like me'.
yannūnāham imam jaṭilam samvejeyyanti.	"What if I were to terrify this coiled- hair ascetic?"
athakho bhagavā uruvelakassapam jaṭilam etadavoca neva kho tvam kassapa arahā nāpi arahattamaggam samāpanno	So he said to Uruvelakassapa, "You're not an arahant, Kassapa. You're not even endowed with the path to arahantship.
sāpi te paṭipadā natthi yāya	"You don't even have a practice by

tvam arahā vā assasi arahattamaggam vā samāpannoti.	which you would become an arahant, or become endowed with the path to arahantship."
athakho uruvelakassapo jaṭilo bhagavato pādesu sirasā nipatitvā bhagavantam etadavoca labheyyāmaham bhante bhagavato santike pabbajjam labheyyāmi upasampadanti.	Then Uruvelakassapa, putting his head down at the feet of the Blessed One, said, "Lord, may I receive the Going-forth in the Blessed One's presence? May I receive the Acceptance?"
(Mv.I.20.18) tvam khosi kassapa pañcannam jaṭilasatānam nāyako vināyako aggo pamukho pāmokkho	"Kassapa, you are the leader of five hundred coiled-hair ascetics—their trainer, foremost, and chief.
tepi tāva apalokehi yathā te maññissanti tathā karissantīti.	"Inform them of this, (so that) they will do what they think (is appropriate)."
athakho uruvelakassapo jațilo yena te jațilā tenupasankami upasankamitvā te jațile etadavoca	Then Uruvelakassapa went to the coiled-hair ascetics and on arrival said to them,
icchāmaham bho mahāsamaņe brahmacariyam caritum	"Sirs, I want to live the holy life under the great contemplative.
yathā bhavanto maññanti tathā karontūti.	"May you do what you think (is appropriate)."
cirapațikā mayam bho	"For a long time, sir, we have been

mahāsamaņe abhippasannā sace bhavam mahāsamaņe brahmacariyam carissati sabbe va mayam mahāsamaņe brahmacariyam carissāmāti.	highly impressed with the great contemplative. If you are going to live the holy life under the great contemplative, all of us will likewise live the holy life under the great contemplative."
(Mv.I.20.19) athakho te jaṭilā kesamissam jaṭāmissam khārikājamissam aggihuttamissam udake pavāhetvā yena bhagavā tenupasankamimsu upasankamitvā bhagavato pādesu sirasā nipatitvā bhagavantam etadavocum labheyyāma mayam bhante bhagavato santike pabbajjam labheyyāma upasampadanti.	So the coiled-hair ascetics, having let the water carry away the mixed-up mess of their hair, their coils, their ritual vessels and carrying poles and their fire-worship paraphernalia, went to the Blessed One. On arrival, having put their heads at the Blessed One's feet, they said to him, "May we receive the Going-forth in the Blessed One's presence? May we receive the Acceptance?"
etha bhikkhavoti bhagavā avoca svākkhāto dhammo caratha brahmacariyam sammā dukkhassa antakiriyāyāti.	"Come, monks." said the Blessed One. "The Dhamma is well-taught. Live the holy life for the right ending of stress."
sā va tesam āyasmantānam upasampadā ahosi.	Such was the venerable ones' Acceptance.
(Mv.I.20.20) [52] addasā kho nadīkassapo jaṭilo kesamissam jaṭāmissam khārikājamissam aggihuttamissam udake vuyhamāne.	Then Nadīkassapa the coiled-hair ascetic saw the mixed-up mess of hair, coils, ritual vessels and carrying poles and fire-worship paraphernalia being carried away by the water.

disvānassa etadahosi mā heva me bhātuno upasaggo ahosīti.	On seeing them he thought, "I hope my brother hasn't met with disaster!"
jațile pāhesi gacchatha me bhātaram jānāthāti	So he sent the coiled-hair ascetics, "Go to find out about my brother."
sāmañca tīhi jaṭilasatehi saddhim yenāyasmā uruvelakassapo tenupasankami upasankamitvā āyasmantam uruvelakassapam etadavoca	And he himself went with the three hundred coiled-hair ascetics to Ven. Uruvelakassapa. On arrival, he said to Ven. Uruvelakassapa,
idam nu kho kassapa seyyoti.	"Is this better, Kassapa?"
āmāvuso idam seyyoti.	"Yes, friend, it's better."
(Mv.I.20.21) athakho te jațilă kesamissam jațāmissam khārikājamissam udake aggihuttamissam udake pavāhetvā yena bhagavā tenupasankamimsu upasankamitvā bhagavato pādesu sirasā nipatitvā bhagavantam etadavocum labheyyāma mayam bhante bhagavato santike pabbajjam labheyyāma upasampadanti.	So the coiled-hair ascetics, having let the water carry away the mixed-up mess of their hair, their coils, their ritual vessels and carrying poles and their fire-worship paraphernalia, went to the Blessed One. On arrival, having put their heads at the Blessed One's feet, they said to him, "May we receive the Going-forth in the Blessed One's presence? May we receive the Acceptance?"
etha bhikkhavoti bhagavā avoca svākkhāto dhammo caratha brahmacariyam sammā dukkhassa antakiriyāyāti.	"Come, monks." Said the Blessed One. "The Dhamma is well-taught. Live the holy life for the right ending of stress."

sā va tesam āyasmantānam upasampadā ahosi.	Such was the venerable ones' Acceptance.
(Mv.I.20.22) [53] addasā kho gayākassapo jaṭilo kesamissam jaṭāmissam khārikājamissam aggihuttamissam udake vuyhamāne. disvānassa etadahosi mā heva me bhātūnam upasaggo ahosīti.	Then Gayākassapa the coiled-hair ascetic saw the mixed-up mess of hair, coils, ritual vessels and carrying poles and fire-worship paraphernalia being carried away by the water. On seeing them he thought, "I hope my brothers haven't met with disaster!"
jațile pāhesi gacchatha me bhātaro jānāthāti	So he sent the coiled-hair ascetics, "Go to find out about my brothers."
sāmañca dvīhi jaṭilasatehi yenāyasmā uruvelakassapo tenupasaṅkami upasaṅkamitvā āyasmantaṁ uruvelakassapaṁ etadavoca idaṁ nu kho kassapa seyyoti.	And he himself went with the two hundred coiled-hair ascetics to Ven. Uruvelakassapa. On arrival, he said to Ven. Uruvelakassapa, "Is this better, Kassapa?"
āmāvuso idam seyyoti.	"Yes, friend, it's better."
(Mv.I.20.23) athakho te jaṭilā kesamissam jaṭāmissam khārikājamissam aggihuttamissam udake pavāhetvā yena bhagavā tenupasankamimsu upasankamitvā bhagavato pādesu sirasā nipatitvā bhagavantam etadavocum labheyyāma mayam bhante	So the coiled-hair ascetics, having let the water carry away the mixed-up mess of their hair, their coils, their ritual vessels and carrying poles and their fire-worship paraphernalia, went to the Blessed One. On arrival, having put their heads at the Blessed One's feet, they said to him, "May we receive the Going-forth in the Blessed One's presence? May we receive the Acceptance?"

bhagavato santike pabbajjam labheyyāma upasampadanti.	
etha bhikkhavoti bhagavā avoca svākkhāto dhammo caratha brahmacariyam sammā dukkhassa antakiriyāyāti.	"Come, monks." Said the Blessed One. "The Dhamma is well-taught. Live the holy life for the right ending of stress."
sā va tesam āyasmantānam upasampadā ahosi.	Such was the venerable ones' Acceptance.
(Mv.I.20.24) [54] bhagavato adhiṭṭhānena pañca kaṭṭhasatāni na phāliyimsu phāliyimsu aggī na ujjalimsu ujjalimsu na vijjhāyimsu vijjhāyimsu pañca mandāmukhisatāni abhinimmini.	By the Blessed One's determination, five hundred pieces of firewood were not split and then split, (five hundred) fires were not lit and then lit, (five hundred) fires couldn't be put out and then were put out, and five hundred charcoal heaters were materialized.
etena nayena aḍḍhuḍḍhapāṭihāriyasahassāni honti.	By this reckoning, there were three and a half thousand marvels.
(Mv.I.21.1) [55] athakho bhagavā uruvelāyam yathābhirantam viharitvā yena gayāsīsam tena cārikam pakkāmi mahatā bhikkhusanghena saddhim bhikkhusahassena sabbeheva purāṇajaṭilehi.	Then the Blessed One, having stayed near Uruvelā as long as he liked, set out for Gayā Head1 with a large Saṅgha of monks—a thousand monks, all of them former coiled-hair ascetics. 1. A hill outside of the town of Gayā, said to be shaped like an elephant (gayā, a variant of gajā:

	'elephant'). It's current name is 'Brahmayoni'.
tatra sudam bhagavā gayāyam viharati gayāsīse saddhim bhikkhusahassena.	And the Blessed One stayed right there at Gayā Head with the thousand monks.
(Mv.I.21.2) tatra kho bhagavā bhikkhū āmantesi	There the Blessed One addressed the monks: [SN 35:28]
sabbam bhikkhave ādittam	"Monks, the All is aflame.
kiñca bhikkhave sabbaṁ ādittaṁ	"What All is aflame?
cakkhum bhikkhave ādittam	"The eye is aflame.
rūpā ādittā	"Forms are aflame.
cakkhuviññāṇaṁ ādittaṁ	"Consciousness at the eye is aflame.
cakkhusamphasso āditto	"Contact at the eye is aflame.
yampidam cakkhusamphassapaccayā uppajjati vedayitam sukham vā dukkham vā adukkhamasukham vā tampi ādittam	"And whatever there is that arises in dependence on contact at the eye—experienced as pleasure, pain or neither-pleasure-nor-pain—that too is aflame.
kena ādittam	"Aflame with what?
ādittam rāgagginā dosagginā mohagginā	"Aflame with the fire of passion, the fire of aversion, the fire of delusion.

ādittam jātiyā jarāmaraņena sokehi paridevehi dukkhehi domanassehi upāyāsehi ādittanti vadāmi.	"Aflame, I tell you, with birth, aging & death, with sorrows, lamentations, pains, distresses, & despairs.
(Mv.I.21.3) sotam ādittam saddā ādittā .pe.	"The ear is aflame. Sounds are aflame
ghānam ādittam gandhā ādittā .pe.	"The nose is aflame. Aromas are aflame
jivhā ādittā rasā ādittā .pe.	"The tongue is aflame. Flavors are aflame
kāyo āditto phoṭṭhabbā ādittā .pe.	"The body is aflame. Tactile sensations are aflame
mano āditto dhammā ādittā manoviññāṇam ādittam manosamphasso āditto yampidam manosamphassapaccayā uppajjati vedayitam sukham vā dukham vā adukham vā adukhamasukham vā tampi ādittam kena ādittam ādittam rāgagginā dosagginā mohagginā ādittam jātiyā jarāmaraṇena sokehi paridevehi dukhhehi domanassehi upāyāsehi ādittanti vadāmi.	"The intellect is aflame. Ideas are aflame. Consciousness at the intellect is aflame. Contact at the intellect is aflame. And whatever there is that arises in dependence on contact at the intellect—experienced as pleasure, pain or neither-pleasure-nor-pain—that too is aflame. Aflame with what? Aflame with the fire of passion, the fire of aversion, the fire of delusion. Aflame, I say, with birth, aging & death, with sorrows, lamentations, pains, distresses, & despairs.
(Mv.I.21.4) evam passam bhikkhave sutavā ariyasāvako	"Seeing thus, the instructed disciple of the noble ones grows disenchanted

cakkhusmimpi nibbindati rūpesupi nibbindati cakkhuviññāṇepi nibbindati cakkhusamphassepi nibbindati yampidam cakkhusamphassapaccayā uppajjati vedayitam sukham vā dukkham vā adukkhamasukham vā tasmimpi nibbindati	with the eye, disenchanted with forms, disenchanted with consciousness at the eye, disenchanted with contact at the eye. And whatever there is that arises in dependence on contact at the eye, experienced as pleasure, pain or neither-pleasure-nor-pain: With that, too, he grows disenchanted.
sotasmimpi nibbindati saddesupi nibbindati .pe.	"He grows disenchanted with the ear
ghānasmimpi nibbindati gandhesupi nibbindati .pe.	"He grows disenchanted with the nose
jivhāyapi nibbindati rasesupi nibbindati .pe.	"He grows disenchanted with the tongue
kāyasmimpi nibbindati photthabbesupi nibbindati .pe.	"He grows disenchanted with the body
manasmimpi nibbindati dhammesupi nibbindati manoviññāṇepi nibbindati manosamphassepi nibbindati yampidam manosamphassapaccayā uppajjati vedayitam sukham vā dukkham vā adukham vā tasmimpi nibbindati	"He grows disenchanted with the intellect, disenchanted with ideas, disenchanted with consciousness at the intellect, disenchanted with contact at the intellect. And whatever there is that arises in dependence on contact at the intellect, experienced as pleasure, pain or neither-pleasure-norpain: He grows disenchanted with that too.

nibbindam virajjati	"Disenchanted, he becomes dispassionate.
virāgā vimuccati	"Through dispassion, he is released.
vimuttasmim vimuttamiti ñāṇam hoti	"With release, there is the knowledge, 'Released.'
khīṇā jāti vusitam brahmacariyam katam karaṇīyam nāparam itthattāyāti pajānātīti.	"He discerns that 'Birth is ended, the holy life fulfilled, the task done. There is nothing further for this world."
imasmim ca pana veyyākaraṇasmim bhaññamāne tassa bhikkhusahassassa anupādāya āsavehi cittāni vimuccimsu.	And while this explanation was being given, the minds of the 1,000 monks, through lack of clinging/sustenance, were released from effluents.
ādittapariyāyam niṭṭhitam.	The Fire explanation is finished.
uruvelapāṭihāriyam tatiyabhāṇavāram niṭṭhitam.	The third recitation section, on the Marvels at Uruvelā, is finished.

13. BIMBISĀRASAMĀGAMAKATH Ā (MV.I.22.1)

The Discussion of the Meeting with (King) Bimbisāra

[56] athakho bhagavā gayāsīse yathābhirantam viharitvā yena rājagaham tena cārikam pakkāmi mahatā bhikkhusanghena saddhim bhikkhusahassena sabbeheva purāṇajaṭilehi.	Then the Blessed One, having stayed at Gayā Head as long as he liked, set out on a wandering tour toward Rājagaha with the large Saṅgha of monks—a thousand monks—all of them former coiledhair ascetics.
athakho bhagavā anupubbena cārikam caramāno yena rājagaham tadavasari.	Traveling by stages he arrived at Rājagaha.
tatra sudam bhagavā rājagahe viharati laṭṭhivanuyyāne suppatiṭṭhe cetiye.	And there at Rājagaha the Blessed One stayed at the Suppatiṭṭha Shrine in the Sapling-forest Park.
(Mv.I.22.2) [57] assosi kho rājā māgadho seniyo bimbisāro samaņo khalu bho gotamo sakyaputto sakyakulā pabbajito rājagaham anuppatto rājagahe viharati laṭṭhivanuyyāne suppatiṭṭhe cetiye	King Seniya Bimbisāra of Magadha heard, "Master Gotama the contemplative—a son of the Sakyans, having gone forth from the Sakyan clan—has arrived at Rājagaha and is staying at the Suppatiṭṭha Shrine in the Saplingforest Park.
tam kho pana bhagavantam gotamam evam kalyāņo	"And of that master Gotama this fine reputation has spread: 'He is

kittisaddo abbhuggato itipi so bhagavā araham sammāsambuddho vijjācaraṇasampanno sugato lokavidū anuttaro purisadammasārathi satthā devamanussānam buddho bhagavāti indeed a Blessed One, worthy & rightly self-awakened, consummate in clear-knowing & conduct, well-gone, an expert with regard to the cosmos, unexcelled trainer of people fit to be tamed, teacher of devas & human beings, awakened, blessed.

so imam lokam sadevakam samārakam sabrahmakam sassamaņabrāhmaņim pajam sadevamanussam sayam abhiññā sacchikatvā pavedeti "He makes known—having realized it through direct knowledge—this world with its devas, Māras, & Brahmās, its generations with their contemplatives & brahmans, their rulers & commonfolk;

so dhammam deseti ādikalyāṇam majjhekalyāṇam pariyosānakalyāṇam sāttham sabyañjanam kevalaparipuṇṇam parisuddham brahmacariyam pakāseti

"'he explains the Dhamma admirable in the beginning, admirable in the middle, admirable in the end; he expounds the holy life both in its particulars & in its essence, entirely perfect, surpassingly pure'.

sādhu kho pana tathārūpānam arahatam dassanam hotīti.

"It is good to see such a worthy one."

(Mv.I.22.3) athakho rājā māgadho seniyo bimbisāro dvādasanahutehi māgadhikehi brāhmaṇagahapatikehi parivuto yena bhagavā tenupasaṅkami upasaṅkamitvā bhagavantaṁ abhivādetvā ekamantaṁ nisīdi. Then King Seniya Bimbisāra of Magadha, accompanied by 120,000 Magadhan householders and brahmans, went to the Blessed One. On arrival, he bowed down and sat to one side.

tepi kho dvādasanahutā māgadhikā brāhmaṇagahapatikā appekacce bhagavantam abhivādetvā ekamantam nisīdimsu	Some of the 120,000 Magadhan householders and brahmans also bowed down to the Blessed One and sat to one side.
appekacce bhagavatā saddhim sammodimsu sammodanīyam katham sārāṇīyam vītisāretvā ekamantam nisīdimsu	Some of them exchanged courteous greetings with the Blessed One, and after an exchange of friendly greetings & courtesies, sat to one side.
appekacce yena bhagavā tenañjalim paṇāmetvā ekamantam nisīdimsu	Some of them, having raised their hands palm-to-palm in front of the heart to the Blessed One, sat to one side.
appekacce bhagavato santike nāmagottam sāvetvā ekamantam nisīdimsu	Some of them, after announcing their name and clan in the Blessed One' presence, sat to one side.
appekacce tuṇhībhūtā ekamantam nisīdimsu.	Some of them, staying silent, sat to one side.
(Mv.I.22.4) athakho tesam dvādasanahutānam māgadhikānam brāhmaṇagahapatikānam etadahosi kim nu kho mahāsamaṇo uruvelakassape brahmacariyam carati udāhu uruvelakassapo mahāsamaṇe brahmacariyam caratīti.	Then the thought occurred to the 120,000 Magadhan householders and brahmans, "Is the great contemplative living the holy life under Uruvelakassapa or is Uruvelakassapa living the holy life under the great contemplative?"
athakho bhagavā tesam	The Blessed One, having known

dvādasanahutānam māgadhikānam brāhmaṇagahapatikānam cetasā cetoparivitakkamaññāya āyasmantam uruvelakassapam gāthāya ajjhabhāsi	with his awareness the train of thought in the awarenesses of the 120,000 Magadhan householders and brahmans, addressed Uruvelakassapa in verse:
kimeva disvā uruvelavāsi pahāsi aggim kisakovadāno.	"Having seen what, while living at Uruvelā, has the teacher of ascetics, abandoned the fire?
pucchāmi tam kassapa etamattham katham pahīnam tava aggihuttam.	I ask you about this matter, Kassapa: Why has your fire oblation been abandoned?"
rūpe ca sadde ca atho rase ca kāmitthiyo cābhivadanti yaññā	[Uruvelakassapa:] "Forms, sounds, and flavors too, Sensuality and women—sacrifices promise these.
etam malanti upadhīsu ñatvā tasmā na yiṭṭhe na hute arañjim.	Having known of acquisitions: 'This is stained,' I no longer delight in oblations or sacrifices."
dutiyagāthāya ayamattho — ete rūpādike kāme itthiyo ca yaññā abhivadanti, svāham etam sabbampi rūpādikam kāmappabhedam khandhupadhīsu malanti ñatvā yasmā ime yiṭṭhahutappabhedā	The meaning of the second verse: Sacrifices promise these sensual pleasures of form, etc., and women. Having known of all of these various kinds of sensual pleasures, starting with forms, that "In regard to the acquisition of

yaññā malameva vadanti, tasmā na yiṭṭhe na hute arañjiṁ; yiṭṭhe vā hute vā nābhiraminti attho.	aggregates, they are stained," and because these various kinds of oblations and sacrifices speak of just what is stained, I no longer delight in oblations or sacrifices. "I don't enjoy oblations or sacrifices." That's the meaning.
(Mv.I.22.5) ettha ca te mano na ramittha (kassapāti bhagavā) rūpesu saddesu atho rasesu	[The Buddha to Kassapa:] "Now your mind doesn't delight, in forms, sounds, or flavors.
atha kocarahi devamanussaloke rato mano kassapa brūhi metam.	Then, in the world with its humans and devas, what is your mind's delight? Explain it to me, Kassapa."
disvā padam santamanūpadhīkam akiñcanam kāmabhave asattam	[Uruvelakassapa:] "Having seen the state of peace, without acquisitions, having nothing, unattached in sensuality and becoming,
anaññathābhāvimanaññaneyya m tasmā na yiṭṭhe na hute arañjinti.	the state unchanging, leading to nothing else, I no longer delight in oblations or sacrifices."
(Mv.I.22.6) [58] athakho āyasmā uruvelakassapo uṭṭhāyāsanā ekaṁsaṁ uttarāsaṅgaṁ karitvā bhagavato pādesu sirasā nipatitvā bhagavantaṁ etadavoca satthā	Then Ven. Uruvelakassapa got up from his seat, arranged his upper robe over one shoulder, and putting his head down at the Blessed One's feet, said, "The

me bhante bhagavā Blessed One is my teacher. I am his sāvakohamasmi satthā me disciple. The Blessed One is my teacher. I am his disciple." bhante bhagavā sāvakohamasmīti. athakho tesam Then the thought occurred to the dvādasanahutānam 120,000 Magadhan householders māgadhikānam and brahmans, "Uruvelakassapa is living the holy life under the great brāhmaṇagahapatikānam etadahosi uruvelakassapo contemplative." mahāsamaņe brahmacariyam caratīti. (Mv.I.22.7) athakho bhagavā Then the Blessed One, having tesam dvādasanahutānam known with his awareness the train māgadhikānam of thought in the minds of the brāhmaņagahapatikānam cetasā 120,000 Magadhan householders cetoparivitakkamaññāya and brahmans, gave them a anupubbikatham kathesi graduated talk: talk on generosity, talk on virtue, talk on heaven, talk seyyathīdam dānakatham sīlakatham saggakatham on the drawbacks, lowliness, and kāmānam ādīnavam okāram defilement of sensuality, and talk sankilesam nekkhamme on the rewards of renunciation. ānisamsam pakāsesi. yadā te bhagavā aññāsi When the Blessed One knew that kallacitte muducitte their minds were ready vinīvaraņacitte udaggacitte malleable, free from hindrances, pasannacitte atha yā buddhānam uplifted, and bright—he sāmukkamsikā dhammadesanā proclaimed the characteristic tam pakāsesi dukkham Dhamma talk of Buddhas: stress, samudayam nirodham maggam. origination, cessation, and path. (Mv.I.22.8) seyyathāpi nāma Just as a clean piece of cloth, free

from grime, would properly take

suddham vattham

apagatakāļakam sammadeva
rajanam patigganheyya evameva
ekādasanahutānam
māgadhikānam
brāhmaṇagahapatikānaṁ
bimbisārappamukhānam
tasmimyevāsane virajam
vītamalam dhammacakkhum
udapādi yaṅkiñci
samudayadhammam sabbantam
nirodhadhammanti.
ekanahutam upāsakattam

dye, in the same way, the dustless, stainless eye of Dhamma arose for 110,000 Magadhan householders and brahmans, headed by Bimbisāra, as they were sitting right there—"Whatever is subject to origination is all subject to cessation."

pațivedesi.

(The remaining) 10,000 declared themselves lay-followers.

(Mv.I.22.9) [59] athakho rājā māgadho seniyo bimbisāro ditthadhammo pattadhammo viditadhammo pariyogāļhadhammo tinnavicikiccho vigatakathamkatho vesārajjappatto aparappaccayo satthu sāsane bhagavantam etadavoca

Then King Seniya Bimbisāra of Magadha, having seen the Dhamma, having attained the Dhamma, having known the Dhamma, having fathomed the Dhamma, having crossed over and beyond uncertainty, having no more perplexity, having gained fearlessness, independence of others with regard to the Teacher's message, said to the Blessed One,

pubbe me bhante kumārassa sato pañca assāsakā ahesum te me etarahi samiddhā

"Lord, before, when I was still a prince [young man], I had five aspirations. They are now fulfilled for me.

pubbe me bhante kumārassa sato etadahosi aho vata mam rajje abhisiñceyyunti ayam kho

"Lord, before, when I was still a prince, I thought, 'O! may I be consecrated as king!' That, Lord,

me bhante paṭhamo assāsako ahosi so me etarahi samiddho	was my first aspiration. Now it is fulfilled for me.
tassa me vijitam araham sammāsambuddho okkameyyāti ayam kho me bhante dutiyo assāsako ahosi so me etarahi samiddho	"'And may an arahant, rightly self-awakened, alight in my kingdom!' This, Lord, was my second aspiration. Now it is fulfilled for me.
(Mv.I.22.10) tañcāham bhagavantam payirupāseyyanti ayam kho me bhante tatiyo assāsako ahosi so me etarahi samiddho	"'And may I attend on that Blessed One!' That, Lord, was my third aspiration. Now it is fulfilled for me.
so ca me bhagavā dhammam deseyyāti ayam kho me bhante catuttho assāsako ahosi so me etarahi samiddho	"'And may that Blessed One teach me the Dhamma!' That, Lord, was my fourth aspiration. Now it is fulfilled for me.
tassa cāham bhagavato dhammam ājāneyyanti ayam kho me bhante pañcamo assāsako ahosi so me etarahi samiddho	"'And may I understand that Blessed One's Dhamma!' That, Lord, was my fifth aspiration. Now it is fulfilled for me.
pubbe me bhante kumārassa sato ime pañca assāsakā ahesum te me etarahi samiddhā	"Lord, before, when I was still a prince, I had these five aspirations. They are now fulfilled for me.
(Mv.I.22.11) abhikkantam bhante abhikkantam bhante seyyathāpi bhante nikkujjitam vā ukkujjeyya paṭicchannam vā vivareyya mūļhassa vā maggam	"Magnificent, lord! Magnificent! Just as if he were to place upright what was overturned, to reveal what was hidden, to show the way to one who was lost, or to carry a

ācikkheyya andhakāre vā telappajjotam dhāreyya cakkhumanto rūpāni dakkhantīti evamevam bhagavatā anekapariyāyena dhammo pakāsito	lamp into the dark so that those with eyes could see forms, in the same way has the Blessed One—through many lines of reasoning—made the Dhamma clear.
esāham bhante bhagavantam saraṇam gacchāmi dhammañca bhikkhusaṅghañca	"I go to the Blessed One for refuge, and the Dhamma and the Saṅgha of monks.
upāsakam mam bhagavā dhāretu ajjatagge pāņupetam saraņam gatam	"May the Blessed One remember me as a lay follower who has gone for refuge from this day forward, for life.
adhivāsetu ca me bhante bhagavā svātanāya bhattam saddhim bhikkhusanghenāti.	"And may the Blessed One acquiesce to my meal tomorrow, along with the Sangha of monks."
adhivāsesi bhagavā tuņhībhāvena.	The Blessed One acquiesced with silence.
(Mv.I.22.12) athakho rājā māgadho seniyo bimbisāro bhagavato adhivāsanam viditvā uṭṭhāyāsanā bhagavantam abhivādetvā padakkhiṇam katvā pakkāmi.	Then King Seniya Bimbisāra of Magadha, understanding the Blessed One's acquiescence, got up from his seat, bowed down to him, circumambulated him, keeping him to his right, and left.
[60] athakho rājā māgadho seniyo bimbisāro tassā rattiyā accayena paṇītaṁ khādanīyaṁ bhojanīyaṁ paṭiyādāpetvā	As the night was ending, King Seniya Bimbisāra of Magadha, having ordered exquisite staple & non-staple food prepared, had the time announced to the Blessed

bhagavato kālam ārocāpesi kālo bhante niṭṭhitam bhattanti.	One: "It's time, Lord. The meal is ready."
athakho bhagavā pubbanhasamayam nivāsetvā pattacīvaramādāya rājagaham pāvisi mahatā bhikkhusanghena saddhim bhikkhusahassena sabbeheva purānajatilehi.	Then the Blessed One, early in the morning, adjusted his under robe and—carrying his bowl & robes, entered Rājagaha with the large Saṅgha of monks—a thousand monks—all of them former coiled-hair ascetics.
(Mv.I.22.13) [61] tena kho pana samayena sakko devānamindo māṇavakavaṇṇaṁ abhinimminitvā buddhappamukhassa bhikkhusaṅghassa purato purato gacchati imā gāthāyo gāyamāno	Now at that time, Sakka, King of the Devas, assuming the form of a brahman youth, went along ahead of the Sangha of monks, headed by the Buddha, singing this verse:
danto dantehi saha purāṇajaṭilehi vippamutto vippamuttehi	"The Tamed One, with the tamed— with the former coiled hair ascetics! The Thoroughly Released One, with the thoroughly released!
siṅgīnikkhasuvaṇṇo rājagahaṁ pāvisi bhagavā.	The color of golden ginger, The Blessed One entered Rājagaha.
mutto muttehi saha purāṇajaṭilehi vippamutto vippamuttehi siṅgīnikkhasuvaṇṇo	The Released One, with the released— with the former coiled hair ascetics!

rājagaham pāvisi bhagavā.	The Thoroughly Released One, with the thoroughly released! The color of golden ginger, The Blessed One entered Rājagaha.
tiṇṇo tiṇṇehi saha purāṇajaṭilehi vippamutto vippamuttehi siṅgīnikkhasuvaṇṇo rājagahaṁ pāvisi bhagavā.	The One who has Crossed Over, with those who have crossed over— with the former coiled hair ascetics! The Thoroughly Released One, with the thoroughly released! The color of golden ginger, The Blessed One entered Rājagaha.
santo santehi saha purāṇajaṭilehi vippamutto vippamuttehi siṅgīnikkhasuvaṇṇo rājagahaṁ pāvisi bhagavā.	The Peaceful One, with the peaceful ones— with the former coiled hair ascetics! The Thoroughly Released One, with the thoroughly released! The color of golden ginger, The Blessed One entered Rājagaha.
dasavāso dasabalo dasadhammavidū dasabhi cupeto so dasasataparivāro	He has ten spheres of influence, ten powers— knower of ten Dhammas, possessing ten— surrounded by ten hundreds,

[line break here? ME has after rājagaham] rājagaham pāvisi bhagavāti.	the Blessed One entered Rājagaha."
(Mv.I.22.14) [62] manussā sakkam devānamindam passitvā evamāhamsu abhirūpo vatāyam māṇavako dassanīyo vatāyam māṇavako pāsādiko vatāyam māṇavako	On seeing Sakka, King of the Devas, the people said, "How handsome, that brahman youth. How good-looking, that brahman youth. How inspiring, that brahman youth."
kassa nu kho ayam māṇavakoti.	"Whose (son/student) is that brahman youth?"
evam vutte sakko devānamindo te manusse gāthāya ajjhabhāsi	When that was said, Sakka, King of the Devas, addressed the people in verse:
11 - 11 11 1	
yo dhīro sabbadhidanto suddho appaṭipuggalo arahaṁ sugato loke tassāhaṁ paricārakoti.	"That Enlightened One, everywhere tamed, that pure, matchless individual, worthy, well-gone in the world—his attendant am I."
suddho appaṭipuggalo arahaṁ sugato loke	everywhere tamed, that pure, matchless individual, worthy, well-gone in the world—

bhikkhusangham panītena khādanīyena bhojanīyena sahatthā santappetvā sampavāretvā bhagavantam bhuttāvim onītapattapānim ekamantam nisīdi. served & satisfied the Sangha of monks, headed by the Blessed One, with exquisite staple & non-staple food. When the Blessed One had finished his meal and withdrawn his hand from the bowl, the king sat to one side.

(Mv.I.22.16) ekamantam nisinnassa kho rañño māgadhassa seniyassa bimbisārassa etadahosi kattha nu kho bhagavā vihareyya yam assa gāmato neva atidūre na accāsanne gamanāgamanasampannam atthikānam manussānam abhikkamanīyam divā appakiṇṇam rattim appasaddam appanigghosam vijanavātam manussarāhaseyyakam paṭisallānasāruppanti.

As he was sitting there, the thought occurred to him, "Where should the Blessed One stay, that would be neither too far from the village nor too close, accessible, where interested people could come out, not crowded by day, with few noises or sounds of voices at night, far from wind and crowds, private from human beings, and appropriate for seclusion?"

(Mv.I.22.17) athakho rañño māgadhassa seniyassa bimbisārassa etadahosi idam kho amhākam veļuvanam uyyānam gāmato neva atidūre na accāsanne gamanāgamanasampannam atthikānam manussānam abhikkamanīyam divā appakiṇṇam rattim appasaddam appanigghosam vijanavātam

The thought occurred to him, "I have this Bamboo Grove (Veluvana) Park, which is neither too far from the village nor too close, accessible, where interested people could come out, not crowded by day, with few noises or sounds of voices at night, far from wind and crowds, private from human beings, and appropriate for seclusion

manussarāhaseyyakam paṭisallānasāruppam	
yannūnāham veļuvanam uyyānam buddhappamukhassa bhikkhusanghassa dadeyyanti.	"What if I were to give the Bamboo Grove Park to the Sangha of monks, headed by the Blessed One?"
(Mv.I.22.18) athakho rājā māgadho seniyo bimbisāro sovaņņamayam bhingāram gahetvā bhagavato oņojesi etāham bhante veļuvanam uyyānam buddhappamukhassa bhikkhusanghassa dammīti.	So King Seniya Bimbisāra of Magadha, taking a golden water vessel1 made this offering to the Blessed One, "I give this Bamboo Grove Park to the Saṅgha of monks, headed by the Blessed One." 1. This refers to the custom of pouring water from a ceremonial vessel while making a gift.
paṭiggahesi bhagavā ārāmam.	The Blessed One accepted the monastery.
athakho bhagavā rājānam māgadham seniyam bimbisāram dhammiyā kathāya sandassetvā samādapetvā samuttejetvā sampahamsetvā uṭṭhāyāsanā pakkāmi.	The Blessed One, having instructed, urged, roused, & encouraged King Seniya Bimbisāra of Magadha with Dhamma talk, got up from his seat and left.
athakho bhagavā etasmim nidāne dhammim katham katvā bhikkhū āmantesi	Then the Blessed One, having given a Dhamma talk with regard to this cause, to this incident, addressed the monks:
anujānāmi bhikkhave ārāmanti.	"Monks, I allow a monastery."

[BMC]

14. SĀRIPUTTAMOGGALLĀNAPA BBAJJĀKATHĀ (MV.I.23.1)

The Discussion of Sāriputta and Moggallāna's Going-forth

[64] tena kho pana samayena sañjayo paribbājako rājagahe paṭivasati mahatiyā paribbājakaparisāya saddhiṁ aḍḍhateyyehi paribbājakasatehi.

Now at that time Sañjaya the wanderer was staying in Rājagaha with a large assembly of wanderers —250 in all.

tena kho pana samayena sārīputtamoggallānā sañjaye paribbājake brahmacariyam caranti.

And at that time Sāriputta and Moggallāna were living the holy life under Sañjaya.

tehi katikā katā hoti yo paṭhamaṁ amataṁ adhigacchati so itarassa ārocetūti. They had made this agreement: "May whoever attains the Deathless first inform the other."

(Mv.I.23.2) athakho āyasmā assaji pubbanhasamayam nivāsetvā pattacīvaramādāya rājagaham pindāya pāvisi pāsādikena abhikkantena patikkantena ālokitena vilokitena samminjitena

Then, early in the morning, Ven. Assaji adjusted his under robe and —carrying his bowl & robes, entered Rājagaha for alms: gracious in the way he approached and departed, looked forward and behind, drew in and stretched out

pasāritena okkhittacakkhu iriyāpathasampanno.	(his arm); his eyes downcast, his every movement consummate.
addasā kho sārīputto paribbājako āyasmantam assajim rājagahe piṇḍāya carantam pāsādikena abhikkantena paṭikkantena ālokitena vilokitena sammiñjitena pasāritena okkhittacakkhum iriyāpathasampannam	Sāriputta the wanderer saw Ven. Assaji going for alms in Rājagaha: gracious in the way he approached and departed, looked forward and behind, drew in and stretched out (his arm); his eyes downcast, his every movement consummate.
disvānassa etadahosi ye vata loke arahanto vā arahattamaggam vā samāpannā ayam tesam bhikkhu aññataro	On seeing him, the thought occurred to him: "Surely, of those monks in this world who are arahants or have entered the path to arahantship, this is one.
yannūnāham imam bhikkhum upasankamitvā puccheyyam	"What if I were to go to him and question him:
kamsi tvam āvuso uddissa pabbajito ko vā te satthā kassa vā tvam dhammam rocesīti.	"Friend, on whose account have you gone forth? Or who is your teacher? Or in whose Dhamma do you delight?"
(Mv.I.23.3) athakho sārīputtassa paribbājakassa etadahosi akālo kho imam bhikkhum pucchitum antaragharam paviṭṭho piṇḍāya carati	But then the thought occurred to Sāriputta the wanderer: "This is the wrong time to question him. Having entered among houses, he is going for alms.
yannūnāham imam bhikkhum piṭṭhito piṭṭhito	"What if I were to follow behind this monk? The path is found by

anubandheyyam atthikehi upaññātam magganti.	those who seek it."
atthikehi upaññātam magganti etam anubandhanassa kāraṇavacanam; idañhi vuttam hoti—"yamnūnāham imam bhikkhum piṭṭhito piṭṭhito anubandheyyam, kasmā? yasmā idam piṭṭhito piṭṭhito anubandhanam nāma atthikehi upaññātam maggam ñāto ceva upagato ca maggo"ti attho. atha vā atthikehi amhehi "maraṇe sati amatenāpi bhavitabban"ti evam kevalam atthīti upaññātam nibbānam nāma, tam magganto pariyesantoti evampettha attho daṭṭhabbo.	"The path (is) found by those who seek it": This is an adverb modifying following-behind. Here it is said, "What if I were to follow behind this monk? Why? Because of this following-behind, the path is discovered by those who seek it; the path is known and reached." That's the meaning. Or "By us, who are seeking, (thinking) 'Because death exists, there must be the Deathless,' thus 'It really exists.' Unbinding has been found: I have been going after it, searching for it." Here this meaning may also be seen.
Atthikehi upaññātanti "maraņe sati amatenapi bhavitabban'ti evam anumānañāņena "atthī'ti upagataṃ nibbānaṃ nāma, taṃ magganto pariyesanto yannūnāhaṃ imaṃ bhikkhuṃ piṭṭhito piṭṭhito anubandheyyanti sambandho.	"Found by those who seek it": "Because death exists, there must be the Deathless": In connection with this inference, "'It exists': Unbinding has been reached. What if I, going after it, searching for it, were to follow behind this monk?"
athakho āyasmā assaji rājagahe piņḍāya caritvā piṇḍapātaṁ ādāya paṭikkami.	Then Ven. Assaji, having gone for alms in Rājagaha, took his almsfood and left.
athakho sārīputto paribbājako	Then Sāriputta the wanderer went

yenāyasmā assaji tenupasankami upasankamitvā āyasmatā assajinā saddhim sammodi sammodanīyam katham sārānīyam vītisāretvā ekamantam aṭṭhāsi.	to Ven. Assaji and, on arrival, exchanged courteous greetings with him. After an exchange of friendly greetings & courtesies he stood to one side.
ekamantam thito kho sārīputto paribbājako āyasmantam assajim etadavoca vippasannāni kho te āvuso indriyāni parisuddho chavivaņņo pariyodāto	As he was standing there, Sāriputta the wanderer said to Ven. Assaji, "Clear, my friend, are your faculties—pure your complexion, and bright.
kamsi tvam āvuso uddissa pabbajito ko vā te satthā kassa vā tvam dhammam rocesīti.	"Friend, on whose account have you gone forth? Or who is your teacher? Or in whose Dhamma do you delight?"
(Mv.I.23.4) atthāvuso mahāsamaņo sakyaputto sakyakulā pabbajito tāham bhagavantam uddissa pabbajito so ca me bhagavā satthā tassa cāham bhagavā dhammam rocemīti.	"There is a great contemplative—a son of the Sakyans, gone forth from the Sakyan clan—I have gone forth on account of that Blessed One. That Blessed One is my teacher, and I delight in his Dhamma.
kimvādī panāyasmato satthā kimakkhāyīti.	"What is your teacher's doctrine? What is his teaching?"
aham kho āvuso navo acirapabbajito adhunāgato imam dhammavinayam na tāham sakkomi vitthārena dhammam desetum apica te sankhittena attham vakkhāmīti.	"I am new, friend, not long gone- forth, and have just recently come to this Dhamma and Discipline. I can't teach the Dhamma in detail, but I will tell you the essence of it in brief."

ME inserts: atha kho sāriputto paribbājako āyasmantam assajim etadavoca "hotu, āvuso	Then Sāriputta the wanderer said to Ven. Assaji, "May it be so, friend —
appam vā bahum vā bhāsassu atthamyeva me brūhi	"Speak a little or a lot, but tell me just the gist.
attheneva me attho kim kāhasi byañjanam bahunti.	The gist is what I want. What use is a lot of verbosity?"
(Mv.I.23.5) [65] athakho āyasmā assaji sārīputtassa paribbājakassa imam dhammapariyāyam abhāsi	So Ven. Assaji spoke this Dhamma-explanation to Sāriputta the wanderer:
ye dhammā hetuppabhavā tesam hetum tathāgato (āha) tesanca yo nirodho evamvādī mahāsamaņoti.	"Whatever phenomena arise from cause: their cause & their cessation. Such is the teaching of the Tathāgata, the Great Contemplative."
[66] athakho sārīputtassa paribbājakassa imam dhammapariyāyam sutvā virajam vītamalam dhammacakkhum udapādi yankinci samudayadhammam sabbantam nirodhadhammanti.	Then, when he had heard this Dhamma-explanation, the dustless, stainless eye of Dhamma arose for Sāriputta the wanderer—"Whatever is subject to origination is all subject to cessation."
eseva dhammo yadi tāvadeva	[Narrator addressing Sāriputta the wanderer:]

paccabyathā [ME: paccabyattha] padamasokam adiṭṭham abbhatītam bahukehi kappanahutehīti.	"Just this Dhamma, even if just this much, and you experienced the sorrowless state— unseen, neglected, for many ten-thousands of eons."
eseva dhammo yadi tāvadevāti sacepi ito uttari natthi, ettakameva idam sotāpattiphalamattameva pattabbam, tathāpi eso eva dhammoti attho. paccabyattha padamasokanti yam mayam pariyesamānā vicarāma, tam padamasokam paṭividdhāttha tumhe; pattam tam tumhehīti attho.	"Just this Dhamma, even if just this much," The meaning is: "Even if there is nothing higher than this, there is just this much, this measure of the fruit of stream-entry to be attained, still this is the Dhamma." "You experienced the sorrowless state," The meaning is: "That which we are searching for, wandering after: You penetrated that sorrowless state. It has been attained by you."
(Mv.I.23.6) [67] athakho sārīputto paribbājako yena moggallāno paribbājako tenupasaṅkami.	Then Sāriputta the wanderer went to Moggallāna the wanderer.
addasā kho moggallāno paribbājako sārīputtam paribbājakam dūrato va āgacchantam disvāna sārīputtam paribbājakam etadavoca	Moggallāna the wanderer saw Sāriputta the wanderer coming in the distance, and said to him,
vippasannāni kho te āvuso indriyāni parisuddho chavivaņņo pariyodāto	"Clear, my friend, are your faculties—pure your complexion, and bright.

kacci nu tvam āvuso amatamadhigatoti.	"Have you attained the Deathless, friend?"
āma āvuso amatamadhigatoti.	"Yes, friend, I have attained the Deathless."
yathā katham pana tvam āvuso amatamadhigatoti.	"But, friend, how did you attain the Deathless?"
(Mv.I.23.7) idhāham āvuso addasam assajim bhikkhum rājagahe piṇḍāya carantam pāsādikena abhikkantena paṭikkantena ālokitena vilokitena sammiñjitena pasāritena okkhittacakkhum iriyāpathasampannam	"Just now, friend, I saw the monk Assaji entering Rājagaha for alms: gracious in the way he approached and departed, looked forward and behind, drew in and stretched out (his arm); his eyes downcast, his every movement consummate.
disvāna me etadahosi ye vata loke arahanto vā arahattamaggam vā samāpannā ayam tesam bhikkhu aññataro	"On seeing him, the thought occurred to me: 'Surely, of those monks in this world who are arahants or have entered the path to arahantship, this is one.
yannūnāham imam bhikkhum upasankamitvā puccheyyam kamsi tvam āvuso uddissa pabbajito ko vā te satthā kassa vā tvam dhammam rocesīti	"What if I were to go to him and question him: "Friend, on whose account have you gone forth? Or who is your teacher? Or in whose Dhamma do you delight?"
(Mv.I.23.8) tassa mayham āvuso etadahosi akālo kho imam bhikkhum pucchitum antaragharam paviṭṭho piṇḍāya carati yannūnāham imam	"But then the thought occurred to me: 'This is the wrong time to question him. Having entered among houses, he is going for alms. What if I were to follow behind this

bhikkhum piṭṭhito piṭṭhito anubandheyyam atthikehi upaññātam magganti	monk? The path is found by those who seek it.'
athakho āvuso assaji bhikkhu rājagahe piṇḍāya caritvā piṇḍapātaṁ ādāya paṭikkami	"Then the monk Assaji, having gone for alms in Rājagaha, took his almsfood and left.
athakhvāham āvuso yena assaji bhikkhu tenupasankamim upasankamitvā assajinā bhikkhunā saddhim sammodim sammodanīyam katham sārānīyam vītisāretvā ekamantam aṭṭhāsim	"I went to the monk Assaji and, on arrival, exchanged courteous greetings with him. After an exchange of friendly greetings & courtesies I stood to one side.
ekamantam thito kho aham āvuso assajim bhikkhum etadavocam vippasannāni kho te āvuso indriyāni parisuddho chavivaṇṇo pariyodāto	"As I was standing there, I said to the monk Assaji, 'Clear, my friend, are your faculties—pure your complexion, and bright.
kamsi tvam āvuso uddissa pabbajito ko vā te satthā kassa vā tvam dhammam rocesīti	"'On whose account have you gone forth? Who is your teacher? In whose Dhamma do you delight?"
(Mv.I.23.9) atthāvuso mahāsamaņo sakyaputto sakyakulā pabbajito tāham bhagavantam uddissa pabbajito so ca me bhagavā satthā tassa cāham bhagavato dhammam rocemīti	"There is a great contemplative—a son of the Sakyans, gone forth from the Sakyan clan—I have gone forth on account of that Blessed One. That Blessed One is my teacher, and I delight in his Dhamma.'
kimvādī panāyasmato satthā	"'What is your teacher's doctrine?

kimakkhāyīti	What is his teaching?'
aham kho āvuso navo acirapabbajito adhunāgato imam dhammavinayam na tāham sakkomi vitthārena dhammam desetum apica te sankhittena attham vakkhāmīti	"I am new, friend, not long gone- forth, and have just recently come to this Dhamma and Discipline. I can't teach the Dhamma in detail, but I can tell you the essence of it in brief.
[ME: atha khvāham, āvuso, assajim bhikkhum etadavocam "hotu, āvuso,]	"Then I said to the monk Assaji, 'May it be so, friend—
appam vā bahum vā bhāsassu atthamyeva me brūhi attheneva me attho kim kāhasi byañjanam bahunti.	"Speak a little or a lot, but tell me just the gist. The gist is what I want. What use is a lot of verbosity?"
(Mv.I.23.10) [68] athakho āvuso assaji bhikkhu imam dhammapariyāyam abhāsi	"So the monk Assaji spoke this Dhamma-explanation:
ye dhammā hetuppabhavā tesam hetum tathāgato (āha) tesanca yo nirodho evamvādī mahāsamaņoti.	""Whatever phenomena arise from cause: their cause & their cessation. Such is the teaching of the Tathagata, the Great Contemplative."
[69] athakho moggallānassa paribbājakassa imam dhammapariyāyam sutvā	Having heard this Dhamma- explanation, the dustless, stainless eye of Dhamma arose for

virajam vītamalam dhammacakkhum udapādi yankinci samudayadhammam sabbantam nirodhadhammanti.	Moggallāna the wanderer —"Whatever is subject to origination is all subject to cessation."
eseva dhammo yadi tāvadeva paccabyathā [ME: paccabyattha] padamasokam adiṭṭham abbhatītam bahukehi kappanahutehīti.	[Narrator addressing Moggallāna the wanderer:] Just this Dhamma, even if just this much, and you experienced the sorrowless state— unseen, neglected, for many ten-thousands of eons.
(Mv.I.24.1) [70] athakho moggallāno paribbājako sārīputtam paribbājakam etadavoca gacchāma mayam āvuso bhagavato santike so no bhagavā satthāti.	Then Moggallana the wanderer said to Sariputta the wanderer, "Let's go to the Blessed One's presence. the Blessed One is our teacher."
imāni kho āvuso aḍḍhateyyāni paribbājakasatāni amhe nissāya amhe sampassantā idha viharanti tepi tāva apalokema	[Sāriputta:] "There are these 250 wanderers who live here in dependence on us and look up to us. Let's inform them of this.
yathā te maññissanti tathā karissantīti.	"They will do whatever they think (is appropriate)."
athakho sārīputtamoggallānā yena te paribbājakā tenupasankamimsu upasankamitvā te paribbājake etadavocum gacchāma mayam	So Sāriputta and Moggallāna went to the wanderers and, on arrival, said to them, "Friends, we are going to the Blessed One's presence. The Blessed One is our teacher."

āvuso bhagavato santike so no bhagavā satthāti.	
mayam āyasmante nissāya āyasmante sampassantā idha viharāma sace āyasmantā mahāsamaņe brahmacariyam carissanti sabbe va mayam mahāsamaņe brahmacariyam carissāmāti.	"We are living here in dependence on the venerables and look up to the venerables. If the venerables are going to live the holy life under the great contemplative, then we will all live the holy life under the great contemplative."
(Mv.I.24.2) athakho sārīputtamoggallānā yena sañjayo paribbājako tenupasaṅkamitvā sañjayaṁ paribbājakaṁ etadavocuṁ gacchāma mayaṁ āvuso bhagavato santike so no bhagavā satthāti.	Then Sāriputta and Moggallāna went to Sañjaya the wanderer and, on arrival, said to him, "Friend, we are going to the Blessed One's presence. The Blessed One is our teacher."
alam āvuso mā gamittha sabbe va tayo imam gaņam pariharissāmāti.	"Enough, friends. Don't go. Let all three of us look after this group."
dutiyampi kho .pe.	A second time
tatiyampi kho sārīputtamoggallānā sañjayam paribbājakam etadavocum gacchāma mayam āvuso bhagavato santike so no bhagavā satthāti.	A third time Sāriputta and Moggallāna said to Sañjaya the wanderer, "Friend, we are going to the Blessed One's presence. The Blessed One is our teacher."
alam āvuso mā gamittha sabbe	"Enough, friends. Don't go. Let

va tayo imam gaṇam pariharissāmāti.	all three of us look after this group."
(Mv.I.24.3) athakho sārīputtamoggallānā tāni addhateyyāni paribbājakasatāni ādāya yena veļuvanam tenupasankamimsu.	Then Sāriputta and Moggallāna, taking along the 250 wanderers, went to the Bamboo Grove.
sañjayassa pana paribbājakassa tattheva uņham lohitam mukhato uggacchi	But Sañjaya the wanderer coughed up hot blood from his mouth right there.
[71] addasā kho bhagavā sārīputtamoggallāne dūrato va āgacchante disvāna bhikkhū āmantesi	The Blessed One saw Sāriputta and Moggallāna coming in the distance, and on seeing them addressed the monks,
ete bhikkhave dve sahāyā āgacchanti kolito upatisso ca etam me sāvakayugam bhavissati aggam bhaddayuganti.	"Monks, these two friends who are approaching, Kolita and Upatissa: They will by my highest, most auspicious pair of disciples.
gambhīre ñāṇavisaye anuttare upadhisaṅkhaye	Deep their range of knowledge, unsurpassed in the destruction of acquisitions,
vimutte appatte veļuvanam atha ne satthā byākāsi	released, they've arrived at the Bamboo Grove. Then the Teacher said of them:
ete dve sahāyā āgacchanti kolito upatisso ca.	"These two friends are who approaching, Kolita and Upatissa:

etam me sāvakayugam bhavissati aggam bhaddayuganti.	They will by my highest, most auspicious pair of disciples."
(Mv.I.24.4) [72] athakho sārīputtamoggallānā yena bhagavā tenupasankamimsu upasankamitvā bhagavato pādesu sirasā nipatitvā bhagavantam etadavocum labheyyāma mayam bhante bhagavato santike pabbajjam labheyyāma upasampadanti.	Then Sāriputta and Moggallāna went to the Blessed One and, on arrival, put their heads at the Blessed One's feet and said, "May we receive the Going-forth in the Blessed One's presence? May we receive the Acceptance?"
etha bhikkhavoti bhagavā avoca svākkhāto dhammo caratha brahmacariyam sammā dukkhassa antakiriyāyāti.	"Come, monks." Said the Blessed One. "The Dhamma is well-taught. Live the holy life for the right ending of stress."
sā va tesam āyasmantānam upasampadā ahosi.	Such was the venerable ones' Acceptance.

ABHIÑÑĀTĀNAM PABBAJJĀ (MV.I.24.5)

The Going-forth of Well-known Sons

[73] tena kho pana samayena abhiññātā abhiññātā māgadhikā kulaputtā bhagavati brahmacariyam caranti.	At that time, many sons of well-known Magadhan families were living the holy life under the Blessed One.

manussā ujjhāyanti khīyanti vipācenti aputtakatāya paṭipanno samaņo gotamo vedhabyāya paṭipanno samaņo gotamo kulupacchedāya paṭipanno samaņo gotamo idāni tena jaṭilasahassam pabbājitam imāni ca aḍḍhateyyāni paribbājakasatāni sañjayāni pabbājitāni ime ca abhiññātā abhiññātā māgadhikā kulaputtā samaņe gotame brahmacariyam carantīti.	People criticized and complained and spread it about, "The contemplative Gotama is practicing for the sake of heirlessness. The contemplative Gotama is practicing for the sake of widowhood. The contemplative Gotama is practicing for the sake of cutting off family lineages. Now the thousand coiled-hair ascetics have been given the Going-forth by him, and also these two hundred and fifty wanderers of Sañjaya. And many many well-known sons of Magadhan families are living the holy life under him.
apissu bhikkhū disvā imāya gāthāya codenti	It got so bad that on seeing monks, they would taunt them with this verse:
āgato kho mahāsamaņo māgadhānam giribbajam sabbe sañjaye netvāna kamsudāni nayissatīti.	"The great contemplative has come, to the mountain pasture of Magadha, Having led away all of Sañjaya's, who will he lead away now?"
(Mv.I.24.6) [74] assosum kho bhikkhū tesam manussānam ujjhāyantānam khīyantānam.	The monks heard the people criticizing, complaining, and spreading this about.
athakho te bhikkhū bhagavato etamattham ārocesum.	Then the monks reported the matter to the Blessed One.
na bhikkhave so saddo ciram bhavissati sattāhameva	"Monks, the noise won't last long. After seven days it will disappear.

bhavissati sattāhassa accayena antaradhāyissati tenahi bhikkhave ye tumhe imāya gāthāya codenti	Monks, in case anybody taunts you with this verse,
āgato kho mahāsamaņo māgadhānam giribbajam sabbe sañjaye netvāna kamsudāni nayissatīti.	"'The great contemplative has come, to the mountain pasture of Magadha, Having led away all of Sañjaya's, who will he lead away now?'
[75] te tumhe imāya gāthāya paṭicodetha	"counter the taunt with this one:
nayanti ve mahāvīrā saddhammena tathāgatā dhammena nīyamānānam kā usuyyā vijānatanti.	"'The Tathāgatas, great heroes, do lead with the true Dhamma. For those who know, who lead by the Dhamma, what's the jealousy?" [SN 4.25]
(Mv.I.24.7) tena kho pana samayena manussā bhikkhū disvā imāya gāthāya codenti āgato kho mahāsamaņo māgadhānam giribbajam sabbe sañjaye netvāna kamsudāni nayissatīti.	Then at that time, on seeing monks, people would taunt them with the verse: "The great contemplative has come, to the mountain pasture of Magadha, Having led away all of Sañjaya's, who will he lead away now?"
bhikkhū te manusse imāya gāthāya paṭicodenti	The monks would counter the taunt with this verse:
nayanti ve mahāvīrā saddhammena tathāgatā	"The Tathāgatas, great heroes, do lead

dhammena nīyamānānam kā usuyyā vijānatanti.	with the true Dhamma. For those who know, who lead by the Dhamma, what's the jealousy?"
[76] manussā evamāhamsu dhammena kira samaņā sakyaputtiyā nenti no adhammenāti.	The people said, "The Sakyan-son contemplatives lead by Dhamma, not by non-Dhamma, they say."
sattāhameva so saddo ahosi sattāhassa accayena antaradhāyi.	The noise lasted just seven days. After seven days it disappeared.
sārīputtamoggallānapabbaj jā niṭṭhitā.	(The section on) Sāriputta and Moggallāna's Going-forth is finished.
catutthabhāṇavāram niṭṭhitam.	The fourth recitation section is finished.

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15. UPAJJHĀYAVATTAKATHĀ (MV.I.25.1)

The Discussion of Duties Toward a Preceptor [BMC: 1 2]

[77] tena kho pana samayena bhikkhū anupajjhāyakā anovadiyamānā ananusāsiyamānā dunnivatthā duppārutā Now at that time monks, lacking a preceptor, not being taught or admonished, went for alms with their lower and upper anākappasampannā piņḍāya caranti

robes poorly adjusted, not consummate in proper behavior.

manussānam bhuñjamānānam uparibhojanepi uttiṭṭhapattam upanāmenti uparikhādanīyepi uttiṭṭhapattam upanāmenti uparisāyanīyepi uttiṭṭhapattam upanāmenti uparipānīyepi uttiṭṭhapattam upanāmenti sāmam sūpampi odanampi viññāpetvā bhuñjanti bhattaggepi uccāsaddā mahāsaddā viharanti.

As people were eating, they would come up and stand with their bowls over staple foods, non-staple foods, delicacies, and drinks. They would eat rice and curries they had asked for themselves, and they kept making a great racket in the meal hall.

(Mv.I.25.2) manussā ujjhāyanti khīyanti vipācenti katham hi nāma samaņā sakyaputtiyā dunnivatthā duppārutā anākappasampannā pindāya carissanti manussānam bhuñjamānānam uparibhojanepi uttitthapattam upanāmessanti uparikhādanīyepi uttitthapattam upanāmessanti uparisāyanīyepi uttitthapattam upanāmessanti uparipānīyepi uttiţthapattam upanāmessanti sāmam sūpampi odanampi viññapetva bhuñjissanti bhattaggepi uccāsaddā mahāsaddā viharissanti seyyathāpi brāhmaņā brāhmaņabhojaneti.

People criticized and complained and spread it about, "How can these Sakyan-son monks go for alms with their lower and upper robes poorly adjusted, not consummate in proper behavior? And, as people are eating, come up and stand with their bowls over staple foods, non-staple foods, delicacies, and drinks? And eat rice and curries they have asked for themselves? And keep making a great racket in the meal hall, just like brahmans at a brahman meal?"

(Mv.I.25.3) [78] assosum kho bhikkhū tesam manussānam ujjhāyantānam khīyantānam vipācentānam. The monks heard the people criticizing and complaining and spreading it about.

Ye te bhikkhū appicchā santuṭṭhā lajjino kukkuccakā sikkhākāmā te ujjhāyanti khīyanti vipācenti

Those monks who were modest, content, had a sense of shame and concern, were sincere about the training, criticized and complained and spread it about:

katham hi nāma bhikkhū dunnivatthā duppārutā anākappasampannā piṇḍāya carissanti manussānam bhuñjamānānam uparibhojanepi uttiṭṭhapattam upanāmessanti uparikhādanīyepi uttiṭṭhapattam upanāmessanti uparisāyanīyepi uttiṭṭhapattam upanāmessanti uparipānīyepi uttiṭṭhapattam upanāmessanti uparipānīyepi uttiṭṭhapattam upanāmessanti sāmam sūpampi odanampi viññāpetvā bhuñjissanti bhattaggepi uccāsaddā mahāsaddā viharissantīti.

"How can these monks go for alms with their lower and upper robes poorly adjusted, not consummate in proper behavior? And, as people are eating, come up and stand with their bowls over staple foods, non-staple foods, delicacies, and drinks? And eat rice and curries they have asked for themselves? And keep making a great racket in the meal hall?"

(Mv.I.25.4) athakho te bhikkhū bhagavato etamattham ārocesum.

Then the monks reported the matter to the Blessed One.

[79] athakho bhagavā etasmim nidāne etasmim pakaraņe bhikkhusaṅgham sannipātāpetvā bhikkhū paṭipucchi Then the Blessed One, with regard to this cause, to this incident, had the monks assembled and asked them:

saccam kira bhikkhave bhikkhū dunnivatthā duppārutā anākappasampannā piṇḍāya caranti manussānam bhuñjamānānam uparibhojanepi uttiṭṭhapattam upanāmenti

"Monks, is it true, as they say, that monks go for alms with their lower and upper robes poorly adjusted, not consummate in proper behavior? And, as people are eating, come uparikhādanīyepi uttiṭṭhapattam upanāmenti uparisāyanīyepi uttiṭṭhapattam upanāmenti uparipānīyepi uttiṭṭhapattam upanāmenti sāmam sūpampi odanampi viññāpetvā bhuñjanti bhattaggepi uccāsaddā mahāsaddā viharantīti.

up and stand with their bowls over staple foods, non-staple foods, delicacies, and drinks? And eat rice and curries they have asked for themselves? And keep making a great racket in the meal hall?"

Saccam bhagavāti.

"It's true, O Blessed One."

(Mv.I.25.5) Vigarahi Buddho bhagavā ananucchavikam bhikkhave tesam moghapurisānam ananulomikam appaṭirūpam assāmaṇakam akappiyam akaraṇīyam The Buddha, the Blessed One, rebuked them, "Monks, it's unseemly of these worthless men, unbecoming, unsuitable, and unworthy of a contemplative; improper and not to be done.

katham hi nāma te bhikkhave moghapurisā dunnivatthā duppārutā anākappasampannā piṇḍāya carissanti manussānam bhuñjamānānam uparibhojanepi uttiṭṭhapattam upanāmessanti uparikhādanīyepi uttiṭṭhapattam upanāmessanti uparisāyanīyepi uttiṭṭhapattam upanāmessanti uparipānīyepi uttiṭṭhapattam upanāmessanti uparipānīyepi uttiṭṭhapattam upanāmessanti sāmam sūpampi odanampi viññāpetvā bhuñjissanti bhattaggepi uccāsaddā mahāsaddā viharissanti

"How can these worthless men go for alms with their lower and upper robes poorly adjusted, not consummate in proper behavior? And, as people are eating, come up and stand with their bowls over staple foods, non-staple foods, delicacies, and drinks? And eat rice and curries they have asked for themselves? And keep making a great racket in the meal hall?

netam bhikkhave appasannānam

"Monks, this neither inspires

vā pasādāya pasannānam vā bhiyyobhāvāya athakhvetam bhikkhave appasannānanceva appasādāya pasannānanca ekaccānam annāthattāyāti.	faith in the faithless nor increases the faithful. Rather, it inspires lack of faith in the faithless and wavering in some of the faithful."
(Mv.I.25.6) [80] athakho bhagavā te bhikkhū anekapariyāyena vigarahitvā dubbharatāya dupposatāya mahicchatāya asantuṭṭhatāya saṅgaṇikāya kosajjassa avaṇṇaṁ bhāsitvā anekapariyāyena subharatāya suposatāya appicchassa santuṭṭhassa dhūtassa sallekhassa pāsādikassa appaccayassa viriyārambhassa vaṇṇaṁ bhāsitvā bhikkhūnaṁ tadanucchavikaṁ tadanulomikaṁ dhammiṁ kathaṁ katvā bhikkhū āmantesi	Then the Blessed One, having in many ways rebuked the monks, having spoken in dispraise of being burdensome, demanding, arrogant, discontented, entangled, and indolent; in various ways having spoken in praise of being unburdensome, undemanding, modest, content, scrupulous, austere, gracious, self-effacing, and energetic; having given a Dhamma talk on what is seemly and becoming for monks, addressed the monks:
anujānāmi bhikkhave upajjhāyam	"Monks, I allow a preceptor.
upajjhāyo bhikkhave saddhivihārikamhi puttacittam Upaṭṭhapessati	"The preceptor will foster the attitude he would have toward a son ['son-mind'] with regard to the student.
saddhivihāriko upajjhāyamhi pitucittam upaṭṭhapessati	"The student will foster the attitude he would have toward a father ['father-mind'] with regard to the preceptor.
evante aññamaññaṁ sagāravā	"Thus they—living with

sappatissā sabhāgavuttikā viharantā imasmim dhammavinaye vuḍḍhim virūļhim vepullam āpajjissanti.	mutual respect, deference, and courtesy—will arrive at growth, increase, and maturity in this Dhamma-Vinaya.
(Mv.I.25.7) evañcaevañca pana bhikkhave upajjhāyo gahetabbo.	"And a preceptor is to be taken like this:
Ekamsam uttarāsangam karitvā pāde vanditvā ukkuţikam nisīditvā anjalim paggahetvā evamassa vacanīyo	"Arranging the upper robe over one shoulder, bowing down at his feet, sitting in the kneeling position with hands placed palm-to-palm over the heart, one is to say this:
upajjhāyo me bhante hohi upajjhāyo me bhante hohi upajjhāyo me bhante hohīti.	"'Venerable sir, be my preceptor. Venerable sir, be my preceptor. Venerable sir, be my preceptor.'
Sāhūti vā lahūti vā opāyikanti vā paṭirūpanti vā pāsādikena sampādehīti vā kāyena viññāpeti vācāya viññāpeti kāyena vācāya viññāpeti gahito hoti upajjhāyo	"If he (the preceptor) indicates by gesture, by speech, or by gesture and speech, 'Very well' or 'Certainly' or 'All right' or 'It is proper' or 'Attain consummation in an amicable way,' he is taken as preceptor.
na kāyena viññāpeti na vācāya viññāpeti na kāyena vācāya viññāpeti na gahito hoti upajjhāyo.	"If he does not indicate (this) by gesture, by speech, or by gesture and speech, he is not taken as preceptor." [BMC]
(Mv.I.25.8) [81] Saddhivihārikena bhikkhave upajjhāyamhi sammā	"A student should behave rightly toward his preceptor.

vattitabbam.	
Tatrāyam sammāvattanā.	"Here, this is the proper behavior:
Kālasseva uṭṭhāya upāhanā omuñcitvā ekaṁsaṁ uttarāsaṅgaṁ karitvā dantakaṭṭhaṁ dātabbaṁ	"Having gotten up early, having taken off his sandals, having arranged his upper robe over one shoulder, (the student) should provide tooth wood.
kālasseva uṭṭhāya upāhanā omuñcitvāti sacassa paccūsakāle caṅkamanatthāya vā dhotapādapariharaṇatthāya vā paṭimukkā upāhanā pādagatā honti, tā kālasseva uṭṭhāya apanetvā.	"Having gotten up early, having taken off his sandals": If—for the purpose of doing walking meditation or keeping his washed feet clean—his sandals are fastened and on his feet, then: having gotten up early, having removed them.
dantakaṭṭhaṃ dātabbanti mahantaṃ majjhimaṃ khuddakanti tīṇi dantakaṭṭhāni upanetvā tato yaṃ tīṇi divasāni gaṇhāti, catutthadivasato paṭṭhāya tādisameva dātabbaṃ. sace aniyamaṃ katvā yaṃ vā taṃ vā gaṇhāti, atha yādisaṃ labhati tādisaṃ dātabbaṃ.	"He should provide tooth wood": "Long, medium, and short": Having offered three (lengths) of tooth wood, then whichever one he takes for three days, starting from the fourth day, he should provide just that same kind. If he is not particular—he takes now this and now that—provide him with whatever kind is available.
mukhodakaṁ dātabbaṁ	He should provide water for washing the face/rinsing the mouth.

mukhodakam databbanti sītañca unhañca udakam upanetvā tato yam tīni divasāni vaļanjeti, catutthadivasato patthāya tādisameva mukhadhovanodakam dātabbam. sace aniyamam katvā yam vā tam vā ganhāti, atha yādisam labhati tādisam dātabbam. sace duvidhampi valanjeti, duvidhampi upanetabbam. udakam mukhadhovanatthane thapetvā vaccakutito patthāya sammajjitabbam. there vaccakuţim gate pariveņam sammajjitabbam; evam pariveņam asuññam hoti. there vaccakuțito anikkhanteyeva āsanam paññapetabbam.

"He should provide water for washing the face/rinsing the mouth.": Having offered cold and warm water, then whichever one he uses for three days, starting from the fourth day, he should provide just that same kind of water for washing the face/rinsing the mouth. If he is not particular—he takes now this and now that—provide him with whatever kind is available. If he uses both kinds, both kinds should be provided. Aside from the place he is washing his face/rinsing his mouth, (the student) should sweep, starting from the restroom. When the senior monk has gone into the restroom, the surrounding area [courtyard] should be swept, that way the surrounding area won't be empty. Only when the senior monk comes out of the restroom, should (the student) lay out his seat.

āsanam paññāpetabbam sace yāgu hoti bhājanam dhovitvā yāgu upanāmetabbā "(The student) should lay out a seat. If there is conjey, then having washed a shallow bowl, he should offer the conjey to the preceptor. [Mv.VI.24.5]

yāgum pītassa udakam datvā bhājanam paṭiggahetvā nīcam "When he has drunk the conjey, then having given him

katvā sādhukam aparighamsantena dhovitvā paṭisāmetabbam	water, having received the bowl, having lowered it (so as not to let the washing water wet one's robes), (the student) should wash it carefully without scraping it and then put it away.
upajjhāyamhi vuṭṭhite āsanaṁ uddharitabbaṁ	"When the preceptor has gotten up, (the student) should put away the seat.
sace so deso uklāpo hoti so deso sammajjitabbo.	"If the place is dirty, (the student) should sweep it.
uklāpoti kenaci kacavarena saṅkiṇṇo, sace pana añño kacavaro natthi, udakaphusitāneva honti, hatthenapi pamajjitabbo.	"Dirty": Strewn with any sort of dust/trash. But if there is no other dust/trash, but there are splashes of water, he should rub it with his hand.
(Mv.I.25.9) sace upajjhāyo gāmam Pavisitukāmo hoti nivāsanam dātabbam paṭinivāsanam paṭiggahetabbam	"If the preceptor wishes to enter the village for alms, (the student) should give him his lower robe, receiving the spare lower robe (he is wearing) from him in return.1 1. This is one of the few passages showing that the practice of having spare robes was already current when the Canon was being compiled.
kāyabandhanam dātabbam saguņam katvā sanghāṭiyo dātabbā	"(The student) should give him his waistband, and, making (the upper robe) a lining (for the

outer robe), give him the outer [lit: joined1] robes. 1. In other words, aligning them and putting them together. The two robes stay together just from the friction of the cloth, and are not fastened together. The word for the double-layer outer robe, sanghāţi, comes from the verb sanghațeti: 'joins together.' As a singular, it refers to the two permanently joined layers of the outer robe, but here, in the plural, it refers to the upper and outer robes that are put together temporarily. saguņam katvāti dve cīvarāni "Making a lining": Putting the ekato katvā, tā ekato katā dvepi two robes together. Having put sanghātiyo dātabbā. sabbañhi them together, (the student) cīvaram sanghațitattā "sanghāțī"ti should give him the two joined vuccati. tena vuttam robes. For with all robes, they "sanghāṭiyo dātabbā"ti. are called "sanghāți" because of their joined-ness. Thus it is said, "(The student) should give him the two joined robes." dhovitvā patto saudako dātabbo "Having rinsed out the bowl, (the student) should give it to him while it is still wet. [i.e., pour out as much of the rinsing water as possible, but don't wipe it dry]. sace upajjhāyo pacchāsamaņam "If the preceptor desires an

ākaṅkhati timaṇḍalaṁ	attendant, (the student) should
paṭicchādentena parimaṇḍalaṁ	put on one's lower robe so as to
nivāsetvā	cover the three circles all around.
kāyabandhanam bandhitvā saguņam katvā saṅghāṭiyo pārupitvā gaṇṭhikam paṭimuñcitvā dhovitvā pattam gahetvā upajjhāyassa pacchāsamaṇena hotabbam	"Then he should put on the waistband, make (the upper robe) a lining (for the outer robe), put the outer robes on, and fasten the (lower) fastener. Having washed and taken a bowl, (the student) should be the preceptor's attendant.
nātidūre gantabbam nāccāsanne gantabbam	"(The student) not walk too far behind him, nor too close.
nātidūre gantabbam nāccāsanneti ettha sace upajjhāyam nivattitvā olokentam ekena vā dvīhi vā padavītihārehi sampāpuņāti, ettāvatā nātidūre nāccāsanne gato hotīti veditabbam.	"(The student) should not walk too far behind him, nor too close": Here, if with one or two steps, one could catch up to the preceptor who has turned around and is looking (back/for the student), it should be known that "To this extent one is walking not too far behind him, nor too close.
pattapariyāpannam	"(The student) should receive
paṭiggahetabbam	the contents of his bowl.
pattapariyāpannam	"(The student) should receive
paṭiggahetabbanti sace	the contents of his bowl." The
upajjhāyena bhikkhācāre yāguyā vā	meaning is: If the bowl—when
bhatte vā laddhe patto unho vā	the preceptor, going for alms,
bhāriko vā hoti, attano pattam	has received conjey or food—is

tassa datvā so patto gahetabboti attho.

warm or heavy, (the student) should give him his own bowl and take that bowl.

(Mv.I.25.10) na upajjhāyassa bhaṇamānassa antarantarā kathā opātetabbā "(The student) should not interrupt the preceptor when he is speaking.

na upajjhāyassa bhaṇamānassa antarantarā kathā opātetabbāti antaraghare vā aññatra vā bhaṇamānassa aniṭṭhite tassa vacane aññā kathā na samuṭṭhāpetabbā. ito paṭṭhāya ca pana yattha yattha nakārena paṭisedho kariyati, sabbattha dukkaṭāpatti veditabbā. ayañhi khandhakadhammatā.

"(The student) should not interrupt the preceptor when he is speaking": Whether among the houses or elsewhere, when his words are unfinished, another topic shouldn't be raised. Starting from here, wherever there is a prohibition made about something that is not to be done, it should be understood to be an offense of wrong doing in each case, for this is the nature of the khandhakas.

Veditabbāti "īdisesu gilānopi na muccatī'ti dassanattham vuttam. Aññampi hi yathāvuttam upajjhāyavattam anādariyena akarontassa agilānassa vattabhede sabbattha dukkaṭameva. Teneva vakkhati "agilānena hi saddhivihārikena saṭṭhivassenapi sabbam upajjhāyavattam kātabbam, anādarena akarontassa vattabhede dukkaṭam. Na-

"It should be understood to be an offense of wrong doing in all cases." Explaining the meaning, it is said, "In cases like this, even one who is sick doesn't avoid an offense." And for one who is not sick who, out of disrespect, doesn't perform the other duties toward a preceptor that have been discussed, in breaking the duty there is an offense of wrong doing in each case. Thus it will

kārapaṭisaṃyuttesu pana padesu gilānassapi paṭikkhittakiriyaṃ karontassa dukkaṭamevā'ti (mahāva. aṭṭha. 64).	be said, "A student who is not sick, even if he has sixty Rains, should perform all of the duties toward his preceptor. For one not doing them out of disrespect, in breaking the duty, there is (an offense of) wrong doing 1. And in the sections on what is not to be done, even for one who is sick, performing those actions that are prohibited is likewise (an offense of) wrong doing."
upajjhāyo āpattisāmantā bhaṇamāno nivāretabbo	"If the preceptor is bordering on an offense, (the student) should stop him.
āpattisāmantā bhaṇamānoti padasodhammaduṭṭhullādivasena āpattiyā āsannavācaṃ bhaṇamāno. nivāretabboti "kiṃ bhante īdisaṃ nāma vattuṃ vaṭṭati, āpatti na hotī"ti evaṃ pucchantena viya vāretabbo. vāressāmīti pana katvā "mahallaka, mā evaṃ bhaṇā"ti na vattabbo.	"If he is bordering on an offense, one should stop him": He is saying something near to the offenses such as (having a lay person recite) Dhamma line by line (Pc 4) or (addressing) lewd (words to a woman) (Sg 3). "One should stop him." One should hold him back by asking something like, "Venerable sir, is something like this allowable to say? Is it not an offense? But one should not, (thinking,) "I will hold him back," say, "Elder, don't say that."
nivattantena paṭhamataram	"Returning ahead of the

āgantvā āsanam paññāpetabbam	preceptor, (the student) should lay out a seat.
paṭhamataraṃ āgantvāti sace āsanne gāmo hoti, vihāre vā gilāno bhikkhu hoti, gāmato paṭhamataraṃ āgantabbaṃ. sace dūre gāmo hoti, upajjhāyena saddhiṃ āgacchanto natthi, teneva saddhiṃ gāmato nikkhamitvā cīvarena pattaṃ veṭhetvā antarāmaggato paṭhamataraṃ āgantabbaṃ. evaṃ nivattantena paṭhamataraṃ āgantvā āsanapaññāpanādi sabbaṃ kiccaṃ kātabbaṃ.	"Returning ahead": If the village is near or if there is a sick monk at the residence, (the student) should return first from the village. If the village is far and there is no one returning with the preceptor, (the student) should set out from the village with him. Then, having wrapped the bowl with the robe, he should return ahead, starting from (somewhere) along the road. Thus, returning first, he should perform all the duties, such as laying out the seat.
pādodakam pādapīṭham pādakathalikam upanikkhipitabbam	"(The student) should put out washing water for the feet, a foot stand, and a pebble foot wiper.
paccuggantvā pattacīvaram paṭiggahetabbam	"Having gone to meet him, (the student) should receive his bowl and robe.
paṭinivāsanaṁ dātabbaṁ nivāsanaṁ paṭiggahetabbaṁ.	"(The student) should give him his spare lower robe and receive the lower robe (that he has been wearing) in return.
sace cīvaram sinnam hoti muhuttam unhe otāpetabbam na ca unhe cīvaram nidahitabbam	"If the (upper and outer) robes are damp with perspiration, (the student) should dry them for a

short time in the (sun's) warmth, but should not leave them in the (sun's) warmth (for long).

cīvaram samharitabbam cīvaram samharantena caturangulam kaṇṇam ussādetvā cīvaram samharitabbam mā majjhe bhango ahosīti "(The student) should fold up the robes {SC: separately}, keeping the edges four fingerbreadths apart, (thinking,) may it not become creased in the middle.

caturangulam kannam ussāretvāti kannam caturangulappamānam atirekam katvā evam cīvaram samharitabbam. kim kāranā? mā majjhe bhango ahosīti. samam katvā samharitassa hi majjhe bhango hoti, tato niccam bhijjamānam dubbalam hoti tam nivāranatthametam vuttam. tasmā yathā ajja bhangaṭṭhāneyeva sve na bhijjati, tathā divase divase caturangulam ussāretvā samharitabbam.

"Keeping the edges four fingerbreadths apart": Making the corners (on one side) stick out the amount of four fingerbreadths, he should fold up the robes like that. For what reason? (Thinking,) "May it not become creased in the middle." If (the corners) were made even, then when folded up it would have a crease in the middle. Being creased constantly, it would become weak. That is said to be the purpose of the prohibition. So in whatever way it is not creased tomorrow in the place it is creased today, in that way he should—day by day making the corners come out, fold them up.

obhoge kāyabandhanam kātabbam.

"(The student) should place the waistband in the fold (of the robe). (From these statements it

	would appear that when monks were in their dwelling places they wore only their lower robes, even while eating.)
obhoge kāyabandhanam kātabbanti kāyabandhanam saṃharitvā cīvarabhoge pakkhipitvā ṭhapetabbam.	"He should place the waistband in the fold": Having folded the waistband, he should put it in the fold of the robe and set it aside.
sace piṇḍapāto hoti upajjhāyo ca bhuñjitukāmo hoti udakam datvā piṇḍapāto upanāmetabbo	"If there is almsfood, and the preceptor wishes to eat, (the student) should give him water and offer the almsfood to him.
sace piṇḍapāto hotīti ettha yo gāmeyeva vā antaraghare vā paṭikkamane vā bhuñjitvā āgacchati, piṇḍaṃ vā na labhati, tassa piṇḍapāto na hoti, gāme abhuttassa pana laddhabhikkhassa vā hoti; tasmā "sace piṇḍapāto hotī"tiādi vuttaṃ. sacepi tassa na hoti, bhuñjitukāmo ca hoti, udakaṃ datvā attanā laddhatopi piṇḍapāto upanetabbo.	"If there is almsfood": Here he either comes back, having eaten in the village, among the houses, or on the way back, or he didn't get alms and has no almsfood, or has gained food that he didn't eat in the village. Therefore it is said, "if there is almsfood," etc. And if he doesn't have any, and wants to eat, then (the student) should give him water and even offer him the alms (the student) received himself.
(Mv.I.25.11) upajjhāyo pānīyena pucchitabbo	"(The student) should ask if the preceptor wants drinking water.
pānīyena pucchitabbo ti bhuñjamāno tikkhattum "pānīyam	"He should ask if he wants drinking water." As he is eating,

bhante āhariyatū"ti pānīyena pucchitabbo. sace kālo atthi, upajjhāye bhutte sayaṃ bhuñjitabbaṃ. sace upakaṭṭho kālo, pānīyaṃ upajjhāyassa santike ṭhapetvā sayampi bhuñjitabbaṃ.

(the student) should ask him about drinking water three times, "May drinking water be brought, venerable sir?" If there is enough time (before noon), he should eat his own meal when (the preceptor) is finished. If the time is approaching (noon), he should set out drinking water in the preceptor's presence and then eat his own meal.

Bhuttāvissa udakam datvā pattam paṭiggahetvā nīcam katvā sādhukam aparighamsantena dhovitvā vodakam katvā muhuttam unhe otāpetabbo na ca unhe patto nidahitabbo

"When he has finished his meal, then having given him water, (the student) should receive the bowl, lower it, and wash it carefully without scraping it. Then, having dried it, he should set it out for a short time in the (sun's) warmth, but should not leave it in the (sun's) warmth (for long).

pattacīvaram nikkhipitabbam pattam nikkhipantena ekena hatthena pattam gahetvā ekena hatthena heṭṭhāmañcam vā heṭṭhāpīṭham vā parāmasitvā patto nikkhipitabbo na ca anantarahitāya bhūmiyā patto nikkhipitabbo "(The student) should put away his bowl and robes. When putting away the bowl, he should take the bowl in one hand, run his hand under the bed or bench with the other hand (to check for things on the floor that would harm the bowl), and put away the bowl (there), but should not put it away on the bare ground.

anantarahitāyāti

taṭṭikadhammakhaṇḍādīsu yena kenaci anatthatāya paṃsusakkharamissāya bhūmiyā pattho na ṭhapetabboti attho. sace pana kāḷavaṇṇakatā vā sudhābaddhā vā hoti nirajamattikā, tathārūpāya bhūmiyā ṭhapetuṃ vaṭṭati. dhotavālikāyapi ṭhapetuṃ vaṭṭati. paṃsurajasakkharādīsu na vaṭṭati. tatra pana paṇṇaṃ vā ādhārakaṃ vā ṭhapetvā tatra nikkhipitabbo.

"On bare ground": The meaning is, "He shouldn't set the bowl on dusty, gravelly ground without anything at all spread out, such as a piece of mat of some kind." But if it's treated with blackening [i.e. polished] or cemented with lime, and free of dust or clay, it is allowable to set it on that sort of ground. It is also allowable to set it on clean sand. On dirt, dust, or gravel it's not allowable. But there, having put down leaves or a stand, he may put it away there.

cīvaram nikkhipantena ekena hatthena cīvaram gahetvā ekena hatthena cīvaravamsam vā cīvararajjum vā pamajjitvā pārato antam orato bhogam katvā cīvaram nikkhipitabbam

"When putting away the robe, he should take the robe with one hand, stroke the other hand along the rod or cord for the robes, and put away the robe (over the cord or rod) with the edges away from him and the fold toward him.

pārato antam orato bhoganti idam cīvaravamsādīnam heṭṭhā hattham pavesetvā abhimukhena hatthena saṇikam nikkhipanattham vuttam. ante pana gahetvā bhogena cīvaravamsādīnam upari nikkhipantassa bhittiyam bhogo

"With the edges away from him and the fold toward him": Here, reaching the hand under the robe-bamboo, etc., then with the hand facing toward him, gently putting it there: that's the meaning of what was said. But if he took the ends and put it over the robe-bamboo, etc. by the

paṭihaññati, tasmā tathā na kātabbam.	fold, the fold would scrape against the wall. So it shouldn't be done that way.
upajjhāyamhi vuṭṭhite āsanam uddharitabbam pādodakam pādapīṭham pādakathalikam paṭisāmetabbam sace so deso uklāpo hoti so deso sammajjitabbo.	"When the preceptor has gotten up, (the student) should take up the seat, put away the washing water for the feet, the foot-stand, and the pebble foot wiper. If the place is dirty, he should sweep it.
(Mv.I.25.12) sace upajjhāyo nahāyitukāmo hoti nahānam paṭiyādetabbam sace sītena attho hoti sītam paṭiyādetabbam sace uṇhena attho hoti uṇham paṭiyādetabbam.	"If the preceptor wishes to bathe, (the student) should prepare a bath. He should prepare a cold bath if he wants a cold one, a hot bath if he wants a hot one.
sace upajjhāyo jantāgharam pavisitukāmo hoti cuṇṇam sannetabbam mattikā temetabbā jantāgharapīṭham ādāya upajjhāyassa piṭṭhito gantvā	"If the preceptor wishes to enter the sauna, (the student) should knead the powder (for bathing), moisten the bathing clay, take a sauna-bench, and follow closely behind him.
cuṇṇaṃ sannetabbanti nhānacuṇṇaṃ udakena temetvā piṇḍi kātabbā.	"He should knead the powder (for bathing)": Moistening the bathing powder, he should make it into balls.
jantāgharapīṭhaṁ datvā cīvaraṁ paṭiggahetvā ekamantaṁ nikkhipitabbaṁ	"(The student) should give him the bench, receive his robe in return, and lay it to one side.

ekamantam nikkhipitabbanti ekasmim niddhūme ṭhāne ṭhapetabbam.	"He should lay it to one side": To one side, in a place without soot/smoke.
cuṇṇaṁ dātabbaṁ mattikā dātabbā	"(The student) should give him the (moistened) powder for bathing and clay.
sace ussahati jantāgharam pavisitabbam	"If he is able to, (the student) should enter the sauna.
jantāgharam pavisantena mattikāya sukham [below has mukham] makkhetvā purato ca pacchato ca paṭicchādetvā jantāgharam pavisitabbam	"When entering the sauna, he should do so having smeared his face with the bathing clay and covering himself front and back (i.e., he shouldn't expose oneself, but there is no need to cover the three "circles").
(Mv.I.25.13) na there bhikkhū anūpakhajja nisīditabbaṁ na navā bhikkhū āsanena paṭibāhetabbā	"(He should) sit so as not to encroach on the senior monks, at the same time not preempting the junior monks from a seat.
jantāghare upajjhāyassa parikammam kātabbam	"(He should) perform services for the preceptor in the sauna.
jantāghare parikammam nāma aṅgāramattikaunhodakadānādikam sabbam kiccam.	Services in the sauna means all duties, beginning with (adding) charcoal (to the fire), and providing him with clay and hot water.
jantāgharā nikkhamantena jantāgharapīṭhaṁ ādāya purato ca	"When leaving the sauna, one should do so taking the sauna-

pacchato ca paṭicchādetvā jantāgharā nikkhamitabbaṁ	bench and having covered oneself front and back.
udakepi upajjhāyassa parikammam kātabbam	"Perform a service for the preceptor even in the bathing water.
udakepi parikammanti angapaccangaghamsanādikam sabbam kiccam.	"A service, even in the water": All duties, beginning with rubbing his limbs.
nahātena paṭhamataram uttaritvā attano gattam vodakam katvā nivāsetvā	"Having bathed, the student should come out of the water first, dry himself, and put on his lower robe.
upajjhāyassa gattato udakam pamajjitabbam nivāsanam dātabbam sanghāṭi dātabbā	"Then he should rub the water off the preceptor, give him his lower robe, and give him his outer robe.
jantāgharapīṭham ādāya paṭhamataram āgantvā āsanam paññāpetabbam pādodakam pādapīṭham pādakathalikam upanikkhipitabbam	"Taking the sauna-bench, the student should return first, lay out a seat, put out washing water for the feet, a foot stand, and a pebble foot wiper.
upajjhāyo pānīyena pucchitabbo.	"He should ask the preceptor if he wants drinking water.
pānīyena pucchitabboti jantāghare uņhasantāpena pipāsā hoti, tasmā pucchitabbo.	"Ask him if he wants drinking water." He will be thirsty because of the scorching heat in the sauna. So he should ask him.

(Mv.I.25.14) sace uddisāpetukāmo hoti uddisāpetabbo sace paripucchitukāmo hoti paripucchitabbo.	"If (the preceptor) wants him to recite (passages of Dhamma or Vinaya), he should recite. If (the preceptor) wants to interrogate him (on the meaning of the passages), he should answer (the preceptor's) interrogation.
yasmim vihāre upajjhāyo viharati sace so vihāro uklāpo hoti sace ussahati sodhetabbo	"If the dwelling where the preceptor is staying is dirty, (the student) should clean it if he is able to.
sace ussahatīti sace pahoti; na kenaci gelaññena abhibhūto hoti; agilānena hi saddhivihārikena saṭṭhivassenāpi sabbaṃ upajjhāyavattaṃ kātabbaṃ, anādarena akarontassa vattabhede dukkaṭaṃ. nakārapaṭisaṃyuttesu pana padesu gilānassāpi paṭikkhittakiriyaṃ karontassa dukkaṭameva.	"If he is able to": If he can—he's not overcome by any sickness. Because a student who is not sick, even if he has sixty Rains, should perform all of the duties toward his preceptor. For one not doing them out of disrespect, in breaking the duty, there is (an offense of) wrong doing. And in the sections on what is not to be done, even for one who is sick, performing those actions that are prohibited is likewise (an offense of) wrong doing."
vihāram sodhentena paṭhamam pattacīvaram nīharitvā ekamantam nikkhipitabbam	"When cleaning the dwelling, first taking out the bowl and robes, he should lay them to one side.
nisīdanapaccattharaṇam nīharitvā	"Taking out the sitting cloth

ekamantam nikkhipitabbam	and sheet, he should lay them to one side.
bhisibimbohanam nīharitvā ekamantam nikkhipitabbam	"Taking out the mattress and pillow, he should lay them to one side.
(Mv.I.25.15) mañco nīcam katvā sādhukam aparighamsantena asanghaṭṭantena kavāṭapiṭṭham nīharitvā ekamantam nikkhipitabbo	"Having lowered the bed, he should take it out carefully, without scraping it or knocking it against the door or doorposts [doorframe], and then lay it to one side.
appaṭighaṃsantenāti bhūmiyaṃ appaṭighaṃsantena. kavāṭapiṭṭhanti kavāṭañca piṭṭhasaṅghātañca acchupantena.	"Without scraping it": without scraping it against the floor. "Door and frame": without touching the door and the frame it is attached to.
pīṭham nīcam katvā sādhukam aparighamsantena asanghaṭṭantena kavāṭapiṭṭham nīharitvā ekamantam nikkhipitabbam	"Having lowered the bench, he should take it out carefully, without scraping it or knocking it against the door or doorposts, and then lay it to one side.
mañcapaṭipādakā nīharitvā ekamantaṁ nikkhipitabbā	"Taking out the supports for the bed, he should lay them to one side.
kheļamallako nīharitvā ekamantam nikkhipitabbo	"Taking out the spittoon, he should lay them to one side.
apassenaphalakam nīharitvā ekamantam nikkhipitabbam	"Taking out the leaning board, he should lay it to one side.

bhummattharaṇam yathāpaññattam sallakkhetvā nīharitvā ekamantam nikkhipitabbam	"Having taken note of where the ground-covering was laid out, he should take it out and lay it to one side.
sace vihāre santānakam hoti ullokā paṭhamam ohāretabbam	"If there are cobwebs in the dwelling, he should remove them, starting first with the ceiling covering-cloth (and working down).
ālokasandhikaṇṇabhāgā pamajjitabbā	"He should wipe areas of the window frames and the corners (of the room).
ālokasandhikannabhāgāti ālokasandhibhāgā ca kannabhāgā ca antarabāhiravātapānakavāṭakāni ca gabbhassa ca cattāro koṇā pamajjitabbāti attho.	"Areas of the window frames and the corners": The meaning is "The window portion, corner portion, inner and outer sides of the window panels, and the four corners of the chamber should be wiped."
sace gerukaparikammakatā bhitti kaṇṇakitā hoti coļakam temetvā pīļetvā pamajjitabbā	"If the wall has been treated with ochre and has become moldy, he should moisten a rag, wring it out, and wipe it clean.
sace kāļavaņņakatā bhūmi kaņņakitā hoti coļakam temetvā pīļetvā pamajjitabbā	"If the floor of the room is treated with blackening [i.e. polished] and has become moldy, he should moisten a rag, wring it out, and wipe it clean.
sace akatā hoti bhūmi udakena	"If the floor is untreated, he

paripphosetvā sammajjitabbā mā vihāro rajena ūhaññīti	should sprinkle it all over with water before sweeping it, (with the thought,) 'May the dust not fly up and soil the room.'
saṅkāraṁ vicinitvā ekamantaṁ chaḍḍetabbaṁ	"He should look for any rubbish and throw it away to one side.
(Mv.I.25.16) bhummattharaṇam otāpetvā sodhetvā pappoṭetvā atiharitvā yathāpaññattam paññāpetabbam	"Having dried the ground-covering in the sun, he should clean it, shake it out, bring it back in, and lay it out as it was laid out (before).
yathāpaññattaṃ paññapetabbanti yathā paṭhamaṃ paññattaṃ ahosi, tatheva paññapetabbaṃ. etadatthameva hi yathāpaññattaṃ sallakkhetvā nīharityā ekamantam	"He should lay it out as it was laid out." However it was laid out before, that's how he should lay it out. It's for this purpose that the previous duty is laid down: "Having taken note of where the

paññapetabbanti yathā paṭhamaṃ paññapetabbaṃ. etadatthameva hi yathāpaññattaṃ sallakkhetvā nīharitvā ekamantaṃ nikkhipitabbanti purimavattaṃ paññattaṃ. sace pana paṭhamaṃ ajānantena kenaci paññattaṃ ahosi, samantato bhittiṃ dvaṅgulamattena vā tivaṅgulamattena vā mocetvā paññapetabbaṃ. idañhi paññāpanavattaṃ. sace kaṭasārako hoti atimahanto ca, chinditvā koṭiṃ nivattetvā bandhitvā paññapetabbo. sace koṭiṃ nivattetvā bandhituṃ na jānāti, na chinditabbo.

"He should lay it out as it was laid out." However it was laid out before, that's how he should lay it out. It's for this purpose that the previous duty is laid down: "Having taken note of where the ground-covering was laid out, he should take it out and lay it to one side." But if it was originally laid out unthinkingly, in any old way, then he should lay it out, separating it from the wall by a distance of two or three fingerbreadths all around. If it's a reed mat, and too large, he should cut it, fold back the edges and bind them, and then lay it out. If he doesn't know how to fold back the edges and bind it, he shouldn't cut it.

mañcapațipādakā otāpetvā pamajjitvā atiharitvā yathāṭhāne ṭhapetabbā	"Having dried the supports for the bed in the sun, he should wipe them, bring them back in, and set them in their proper places.
mañco otāpetvā sodhetvā pappotetvā nīcam katvā sādhukam aparighamsantena asanghattantena kavātapittham atiharitvā yathāpaññattam paññāpetabbo	"Having dried the bed in the sun, he should clean it, shake it out ['pappotetvā'? maybe more like hitting the cushions than shaking.], lower it, bring it back in carefully without scraping it [along the floor] or knocking it against the door or doorposts, and lay it out it as it was laid out (before).
pīṭham otāpetvā sodhetvā pappoṭetvā nīcam katvā sādhukam aparighamsantena asanghaṭṭantena kavāṭapiṭṭham atiharitvā yathāpaññattam paññāpetabbam	"Having dried the bench in the sun, he should clean it, shake it out, lower it, bring it back in carefully without scraping it [along the floor] or knocking it against the door or doorposts, and lay it out it as it was laid out (before).
bhisibimbohanam otāpetvā sodhetvā pappoṭetvā atiharitvā yathāpaññattam paññāpetabbam	"Having dried the mattress and pillow, he should clean them, shake them out, bring them back in, and lay them out them as they were laid out (before).
nisīdanapaccattharaṇam otāpetvā sodhetvā pappoṭetvā atiharitvā yathāpaññattam paññāpetabbam	"Having dried the sitting cloth and sheet in the sun, he should clean them, shake them out,

	bring them back in, and lay them out them as they were laid out (before).
kheļamallako otāpetvā pamajjitvā atiharitvā yathāṭhāne ṭhapetabbo	"Having dried the spittoon in the sun, he should wipe it, bring it back in, and set it in its proper place.
apassenaphalakam otāpetvā pamajjitvā atiharitvā yathāṭhāne ṭhapetabbam	"Having dried the leaning board in the sun, he should wipe it, bring it back in, and set it in its proper place.
(Mv.I.25.17) pattacīvaram nikkhipitabbam	"He should put away the robes and bowl.
pattam nikkhipantena ekena hatthena pattam gahetvā ekena hatthena heṭṭhāmañcam vā heṭṭhāpīṭham vā parāmasitvā patto nikkhipitabbo na ca anantarahitāya bhūmiyā patto nikkhipitabbo	"When putting away the bowl, he should take the bowl in one hand, run his hand under the bed or bench with the other hand (to check for things on the floor that would harm the bowl), and put away the bowl (there), but should not put it away on the bare ground.
cīvaram nikkhipantena ekena hatthena cīvaram gahetvā ekena hatthena cīvaravamsam vā cīvararajjum vā pamajjitvā pārato antam orato bhogam katvā cīvaram nikkhipitabbam.	"When putting away the robe, he should take the robe with one hand, stroke the other hand along the rod or cord for the robes, and put away the robe (over the cord or rod) with the edges away from him and the fold toward him.

(Mv.I.25.18) sace puratthimā sarajā vātā vāyanti puratthimā vātapānā thaketabbā	"If dusty winds blow from the east, he should close the eastern windows.
sace pacchimā sarajā vātā vāyanti pacchimā vātapānā thaketabbā	"If dusty winds blow from the west, he should close the western windows.
sace uttarā sarajā vātā vāyanti uttarā vātapānā thaketabbā	"If dusty winds blow from the north, he should close the northern windows.
sace dakkhiṇā sarajā vātā vāyanti dakkhiṇā vātapānā thaketabbā	"If dusty winds blow from the south, he should close the southern windows.
sace sītakālo hoti divā vātapānā vivaritabbā rattim thaketabbā	"If the weather is cool, he should open the windows by day and close them at night.
sace uṇhakālo hoti divā vātapānā thaketabbā rattim vivaritabbā.	"If the weather is hot, he should close them by day and open them at night.
(Mv.I.25.19) sace pariveņam uklāpam hoti pariveņam sammajjitabbam	"If the surrounding area is dirty, he should sweep it.
sace koṭṭhako uklāpo hoti koṭṭhako sammajjitabbo	"If the porch is dirty, he should sweep it.
sace upaṭṭhānasālā uklāpā hoti upaṭṭhānasālā sammajjitabbā	"If the assembly hall is dirty, he should sweep it.
sace aggisālā uklāpā hoti aggisālā	"If the fire-hall is dirty, he

sammajjitabbā	should sweep it.
sace vaccakuṭī uklāpā hoti vaccakuṭī sammajjitabbā	"If the restroom is dirty, he should sweep it.
sace pānīyam na hoti pānīyam upaṭṭhāpetabbam	"If there is no drinking water, he should set it out.
sace paribhojanīyam na hoti paribhojanīyam upaṭṭhāpetabbam	"If there is no washing water, he should set it out.
sace ācamanakumbhiyā udakam na hoti ācamanakumbhiyā udakam āsiñcitabbam.	"If there is no water in the pot for rinsing (in the restroom), he should pour it into the pot.
(Mv.I.25.20) sace upajjhāyassa anabhirati uppannā hoti saddhivihārikena vūpakāsetabbo vūpakāsāpetabbo dhammakathā vāssa kātabbā	"If dissatisfaction (with the holy life) arises in the preceptor, the student should allay it or get someone else to allay it or one should give him a Dhamma talk. [BMC]
sace upajjhāyassa kukkuccam uppannam hoti saddhivihārikena vinodetabbam vinodāpetabbam dhammakathā vāssa kātabbā	"If anxiety (over his conduct with regard to the rules) arises in the preceptor, the student should dispel it or get someone else to dispel it or one should give him a Dhamma talk.
sace upajjhāyassa diṭṭhigatam uppannam hoti saddhivihārikena vivecetabbam vivecāpetabbam dhammakathā vāssa kātabbā.	"If a viewpoint1 arises in the preceptor, the student should pry it away or get someone else to pry it away or one should give him a Dhamma talk.

	1. Usually a fixed opinion with regard to a question not worth asking—see (MN 72).
(Mv.I.25.21) sace upajjhāyo garudhammam ajjhāpanno hoti parivāsāraho saddhivihārikena ussukkam kātabbam kinti nu kho sangho upajjhāyassa parivāsam dadeyyāti	"If the preceptor has committed an offense against a heavy rule (saṅghādisesa) and deserves probation, the student should make an effort, (thinking,) 'How can the Saṅgha grant my preceptor probation?' [BMC]
sace upajjhāyo mūlāya paṭikassanāraho hoti saddhivihārikena ussukkam kātabbam kinti nu kho saṅgho upajjhāyam mūlāya paṭikasseyyāti	"If the preceptor deserves to be sent back to the beginning, the student should make an effort, (thinking,) 'How can the Sangha send my preceptor back to the beginning?'
sace upajjhāyo mānattāraho hoti saddhivihārikena ussukkam kātabbam kinti nu kho saṅgho upajjhāyassa mānattam dadeyyāti	"If the preceptor deserves penance, the student should make an effort, (thinking,) 'How can the Sangha grant my preceptor penance?'
sace upajjhāyo abbhānāraho hoti saddhivihārikena ussukkam kātabbam kinti nu kho sangho upajjhāyam abbheyyāti.	"If the preceptor deserves rehabilitation, the student should make an effort, (thinking,) 'How can the Sangha grant my preceptor rehabilitation?'
(Mv.I.25.22) sace saṅgho upajjhāyassa kammaṁ kattukāmo	"If the Sangha wants to carry out a transaction against the

hoti tajjanīyam vā niyassam vā preceptor—censure, demotion, pabbājanīyam vā patisāraņīyam vā banishment, reconciliation, or ukkhepanīyam vā saddhivihārikena suspension—the student should ussukkam kātabbam kinti nu kho make an effort, (thinking,) 'How sangho upajjhāyassa kammam na can the Sangha not carry out kareyya lahukāya vā parināmeyyāti that transaction against my preceptor or else change it to a lighter one?' [BMC] katam vā panassa hoti sanghena "But if the transaction kammam tajjanīyam vā niyassam censure, demotion, banishment, vā pabbājanīyam vā patisāraņīyam reconciliation, or suspension—is vā ukkhepanīyam vā carried out against him, the student should make an effort, saddhivihārikena ussukkam kātabbam (thinking,) kinti nu kho upajjhāyo "How can my preceptor sammāvatteyya lomam pāteyya behave properly, lower his hackles, mend his ways, so that nettharam vatteyya sangho tam the Sangha will rescind that kammam patippassambheyyāti. transaction?' "If the preceptor's robe should (Mv.I.25.23) sace upajjhāyassa cīvaram dhovitabbam hoti be washed, the student should saddhivihārikena dhovitabbam wash it or make an effort. ussukkam vā kātabbam kinti nu (thinking,) 'How can my preceptor's robe be washed?' kho upajjhāyassa cīvaram dhoviyethāti [BMC] sace upajjhāyassa cīvaram "If the preceptor's robe should kātabbam hoti saddhivihārikena be made, the student should kātabbam ussukkam vā kātabbam make it or make an effort. (thinking,) 'How can my kinti nu kho upajjhāyassa cīvaram kariyethāti preceptor's robe be made?'

sace upajjhāyassa rajanam pacitabbam hoti saddhivihārikena pacitabbam ussukkam vā kātabbam kinti nu kho upajjhāyassa rajanam paciyethāti	"If the preceptor's dye should be boiled, the student should boil it or make an effort, (thinking,) 'How can my preceptor's dye be boiled?'
sace upajjhāyassa cīvaram rajetabbam hoti saddhivihārikena rajetabbam ussukkam vā kātabbam kinti nu kho upajjhāyassa cīvaram rajiyethāti	"If the preceptor's robe should be dyed, the student should dye it or make an effort, (thinking,) 'How can my preceptor's robe be dyed?'
cīvaram rajentena sādhukam samparivattakam samparivattakam rajetabbam na ca acchinne theve pakkamitabbam.	"In dyeing the robe, he should carefully let it take the dye properly (while drying), turning it back and forth (on the line), and shouldn't leave while the drips have not stopped.
na ca acchinne theve pakkamitabbanti yadi appamattakampi rajanam galati, na tāva pakkamitabbam.	"He shouldn't leave while the drips have not stopped." As long as even a little bit of dye-water is dripping, he shouldn't leave.
(Mv.I.25.24) na upajjhāyam anāpucchā ekaccassa patto dātabbo na ekaccassa patto paṭiggahetabbo	"Without having taken the preceptor's leave, (the student) should not give an alms bowl to anyone, nor should he receive an alms bowl from that person. [BMC]
na upajjhāyam anāpucchā	"Without having taken the

	discussion concerns individuals on bad terms with the preceptor.
na ekaccassa cīvaram dātabbam na ekaccassa cīvaram paṭiggahetabbam	"He shouldn't give robe-cloth to that person or receive robe- cloth from that person.
na ekaccassa parikkhāro dātabbo na ekaccassa parikkhāro paṭiggahetabbo	"He shouldn't give a requisite to that person or receive a requisite from that person.
na ekaccassa kesā chedetabbā na ekaccena kesā chedāpetabbā	"He shouldn't cut that person's hair or have (his own) hair cut by that person.
na ekaccassa parikammam kātabbam na ekaccena parikammam kārāpetabbam	"He shouldn't perform a service for that person or have that person perform a service (for him).
na ekaccassa veyyāvacco kātabbo na ekaccena veyyāvacco kārāpetabbo	"He shouldn't act as that person's steward or have that person act as (his own) steward.
na ekaccassa pacchāsamaņena hotabbam na ekacco pacchāsamaņo ādātabbo	"He shouldn't be that person's attendant or take that person as his own attendant.
na ekaccassa piṇḍapāto nīharitabbo na ekaccena piṇḍapāto nīharāpetabbo.	"He shouldn't bring back almsfood for that person or have that person bring back almsfood (for him).
Na upajjhāyam anāpucchā gāmo pavisitabbo na susānam gantabbam	"Without having taken the preceptor's leave, he shouldn't

na disā pakkamitabbā.

enter a village, shouldn't go to a cemetery, shouldn't leave for a faraway place.

na upajjhāyam anāpucchā gāmo pavisitabboti piņḍāya vā aññena vā karaņīyena pavisitukāmena āpucchitvāva pavisitabbo. sace upajjhāyo kālasseva vuṭṭhāya dūraṃ bhikkhācāraṃ gantukāmo hoti, "daharā piṇḍāya pavisantū"ti vatvā gantabbaṃ. avatvā gate pariveṇaṃ gantvā upajjhāyaṃ apassantena gāmaṃ pavisituṃ vaṭṭati. sace gāmaṃ pavisantopi passati, diṭṭhaṭṭhānato paṭṭhāya āpucchituṃyeva vaṭṭati.

"Without having taken the preceptor's leave, he shouldn't enter a village": Wanting to enter, for alms or some other business, he should take leave and then enter. If the preceptor, getting up early, wants to go far away for alms and says, "Let the young ones enter for alms." then he may go. If he goes without saying (anything), and going to the preceptor's courtyard [surrounding area], if he doesn't see the preceptor, it is allowable to enter the village. If, entering the village, he sees him, then it is allowable to take his leave starting from the spot that he sees him.

na susānam gantabbanti vāsatthāya vā dassanatthāya vā na gantabbam. na disā pakkamitabbāti ettha pakkamitukāmena kammam ācikkhitvā yāvatatiyam yācitabbo. sace anujānāti, sādhu; no ce anujānāti, tam nissāya vasato cassa uddeso vā paripucchā vā kammaṭṭhānam vā na sampajjati, upajjhāyo bālo hoti abyatto,

"he shouldn't go to a cemetery": He shouldn't go either to stay or to look. "He shouldn't leave for a faraway place." In this case, if he wants to leave, he should explain his business (there) and ask up to the third time. If (the preceptor) allows it, that is good. If he doesn't allow it, and staying in dependence on him, one's recitation, interrogation, or

kevalam attano santike vasāpetukāmatāya eva gantum na deti, evarūpe nivārentepi gantum vaṭṭati.	meditation is not succeeding, the preceptor is inexperienced and incompetent, and doesn't let him go just out of a desire to have (the student) stay in his presence, then when he is forbidden in this sort of way, it is allowable to go. [BMC]
sace upajjhāyo gilāno hoti yāvajīvam upaṭṭhātabbo vuṭṭhānassa āgametabbanti.	"If the preceptor is sick, (the student) should tend to him as long as life lasts; he should stay (with him) until he recovers." [BMC]
vuṭṭhānamassa āgametabbanti gelaññato vuṭṭhānam assa āgametabbam; na katthaci gantabbam. sace añño bhikkhu upaṭṭhāko atthi, bhesajjam pariyesitvā tassa hatthe datvā "bhante ayam upaṭṭhahissatī"ti vatvā gantabbam.	"He should stay (with him) until he recovers." He should stay until the recovery from the sickness. Ne shouldn't go anywhere. If there is another attendant monk, then searching for medicine and giving it to him in his hand [i.e., directly], saying, "Venerable sir, he will tend (to you)." he may go.
Upajjhāyavattam niṭṭhitam.	The Discussion of Duties Toward a Preceptor is finished.

16. SADDHIVIHĀRIKAVATTAKAT HĀ (MV.I.26.1)

The Discussion of Duties Toward a Student [BMC]

[82] Upajjhāyena bhikkhave saddhivihārikamhi sammāvattitabbam.	"Monks, a preceptor should behave rightly toward his student.
Tatrāyaṁ sammāvattanā.	"Here, this is the proper behavior:
Upajjhāyena bhikkhave saddhivihāriko sangahetabbo anuggahetabbo uddesena paripucchāya ovādena anusāsaniyā.	"A preceptor should support and encourage his student by teaching him, counter-questioning him, teaching him, and admonishing him.
sace upajjhāyassa patto hoti saddhivihārikassa patto na hoti upajjhāyena saddhivihārikassa patto dātabbo ussukkam vā kātabbam kinti nu kho saddhivihārikassa patto uppajjiyethāti	"If the preceptor has a bowl and the student doesn't, the preceptor should give the student the bowl or make an effort, (thinking,) 'How can my student get a bowl?'
sace upajjhāyassa patto hotīti sace atirekapatto hoti. esa nayo sabbattha.	"If the preceptor has a bowl": if he has an extra bowl. This is the pattern everywhere.
sace upajjhāyassa cīvaram hoti saddhivihārikassa cīvaram na hoti upajjhāyena saddhivihārikassa cīvaram dātabbam ussukkam vā kātabbam kinti nu kho saddhivihārikassa cīvaram uppajjiyethāti	"If the preceptor has robe-cloth and the student doesn't, the preceptor should give the student the robe-cloth or make an effort, (thinking,) 'How can my student get robe-cloth?'

sace upajjhāyassa parikkhāro hoti saddhivihārikassa parikkhāro na hoti upajjhāyena saddhivihārikassa parikkhāro dātabbo ussukkam vā kātabbam kinti nu kho saddhivihārikassa parikkhāro uppajjiyethāti.

"If the preceptor has a requisite and the student doesn't, the preceptor should give the student the requisite or make an effort, (thinking,) 'How can my student get the requisite?'

parikkhāroti aññopi samaṇaparikkhāro. idha ussukkaṃ nāma dhammikena nayena uppajjamānaupāyapariyesanaṃ. ito paraṃ dantakaṭṭhadānaṃ ādiṃ katvā ācamanakumbhiyā udakāsiñcanapariyosānaṃ vattaṃ gilānasseva saddhivihārikassa kātabbaṃ. anabhirativūpakāsanādi pana agilānassāpi kattabbameva.

"Requisite": another requisite of a contemplative. Making an effort, here, means a method of searching, in accordance with the Dhamma, so that it arises. After this, the duties, starting from providing tooth wood up to pouring water into the rinsing pot, should only be done for a student who is sick. But he should perform (the duties of) allaying dissatisfaction (with the holy life), etc. even when (the student) is not sick.

(Mv.I.26.2) sace saddhivihāriko gilāno hoti kālasseva uṭṭhāya dantakaṭṭhaṁ dātabbaṁ mukhodakaṁ dātabbaṁ āsanaṁ paññāpetabbaṁ "If the student is sick, (the preceptor) should provide tooth wood Pc 40 and water for washing the face/rinsing the mouth. He should lay out a seat.

sace yāgu hoti bhājanam dhovitvā yāgu upanāmetabbā

"If there is conjey, then having washed a shallow bowl, he should offer the conjey to (the student).

[Mv.VI.24.5]

yāgum pītassa udakam datvā bhājanam paṭiggahetvā nīcam katvā sādhukam aparighamsantena dhovitvā paṭisāmetabbam	"When he has drunk the conjey, then having given him water, having received the bowl, having lowered it (so as not to let the washing water wet one's robes), (the preceptor) should wash it carefully without scraping it and then put it away.
saddhivihārikamhi vuṭṭhite āsanam uddharitabbam sace so deso uklāpo hoti so deso sammajjitabbo.	"When the student has gotten up, (the preceptor) should take up the seat. If the place is dirty, (the preceptor) should sweep it.
(Mv.I.26.3) sace saddhivihāriko gāmam pavisitukāmo hoti nivāsanam dātabbam paṭinivāsanam paṭiggahetabbam	"If the student wishes to enter the village (for alms), (the preceptor) should give him his lower robe, receiving the spare lower robe (he is wearing) from him in return.
kāyabandhanam dātabbam saguṇam katvā saṅghāṭiyo dātabbā	"(The preceptor) should give him his waistband and, making (the upper robe) a lining (for the outer robe), give him the joined robes.
dhovitvā patto saudako dātabbo	"Having rinsed out the bowl, (the preceptor) should give it to him while it is still wet (i.e., pour out as much of the rinsing water as possible, but don't wipe it dry).
(Mv.I.26.4 ??) ettāvatā nivattissatīti āsanam paññāpetabbam pādodakam pādapīṭham pādakathalikam upanikkhipitabbam	"(Thinking,) 'He'll be returning about now,' (the preceptor) should lay out a seat, put out washing water for the feet, a foot stand, and a pebble foot wiper.

paccuggantvā pattacīvaram paṭiggahetabbam paṭinivāsanam dātabbam nivāsanam paṭiggahetabbam.	"Having gone to meet him, (the preceptor) should receive his bowl and robe. He should give him his spare lower robe and receive the lower robe (that he has been wearing) in return.
sace cīvaram sinnam hoti muhuttam unhe otāpetabbam na ca unhe cīvaram nidahitabbam	"If the (upper and outer) robes are damp with perspiration, (the preceptor) should dry them for a short time in the (sun's) warmth, but should not leave them in the (sun's) warmth (for long).
cīvaram samharitabbam cīvaram samharantena caturangulam kannam ussādetvā cīvaram samharitabbam mā majjhe bhango ahosīti	"He should fold up the robes {SC: separately}, keeping the edges four fingerbreadths apart so that neither robe becomes creased in the middle.
obhoge kāyabandhanam kātabbam.	"He should place the waistband in the fold of the robe.
sace piṇḍapāto hoti saddhivihāriko ca bhuñjitukāmo hoti udakam datvā piṇḍapāto upanāmetabbo	"If there is almsfood, and the student wishes to eat, (the preceptor) should give him water and offer the almsfood to him.
(Mv.I.26.5) saddhivihāriko pānīyena pucchitabbo	"(The preceptor) should ask if he wants drinking water.
bhuttāvissa udakam datvā pattam paṭiggahetvā nīcam katvā sādhukam	"When he has finished his meal, then having given him water, (the preceptor) should receive the bowl,

aparighamsantena dhovitvā vodakam katvā muhuttam uņhe otāpetabbo na ca uņhe patto nidahitabbo	lower it, and wash it carefully without scraping it. Then, having dried it, he should set it out for a short time in the (sun's) warmth, but should not leave it in the (sun's) warmth (for long).
Pattacīvaram nikkhipitabbam pattam nikkhipantena ekena hatthena pattam gahetvā ekena hatthena heṭṭhāmañcam vā heṭṭhāpīṭham vā parāmasitvā patto nikkhipitabbo na ca anantarahitāya bhūmiyā patto nikkhipitabbo	"(The preceptor) should put away his bowl and robes. When putting away the bowl, he should take the bowl in one hand, run his hand under the bed or bench with the other hand (to check for things on the floor that would harm the bowl), and put away the bowl (there), but should not put it away on the bare ground.
cīvaram nikkhipantena ekena hatthena cīvaram gahetvā ekena hatthena cīvaravamsam vā cīvararajjum vā pamajjitvā pārato antam orato bhogam katvā cīvaram nikkhipitabbam	"When putting away the robe, he should take the robe with one hand, stroke the other hand along the rod or cord for the robes, and put away the robe (over the cord or rod) with the edges away from him and the fold toward him.
saddhivihārikamhi vuṭṭhite āsanam uddharitabbam pādodakam pādapīṭham pādakathalikam paṭisāmetabbam	"When the student has gotten up, (the preceptor) should take up the seat, put away the washing water for the feet, the foot-stand, and the pebble foot wiper.
sace so deso uklāpo hoti so deso sammajjitabbo.	"If the place is dirty, (the preceptor) should sweep it.

(Mv.I.26.6) sace saddhivihāriko nahāyitukāmo hoti nahānam paṭiyādetabbam sace sītena attho hoti sītam paṭiyādetabbam sace uṇhena attho hoti uṇham paṭiyādetabbam.	"If the student wishes to bathe, he should prepare a bath. He should prepare a cold bath if he wants a cold one, a hot bath if he wants a hot one.
sace saddhivihāriko jantāgharam pavisitukāmo hoti cuṇṇam sannetabbam mattikā temetabbā jantāgharapīṭham ādāya gantvā	"If the student wishes to enter the sauna, he should knead the powder for bathing, moisten the bathing clay, take a sauna-bench, and go in.
jantāgharapīṭhaṁ datvā cīvaraṁ paṭiggahetvā ekamantaṁ nikkhipitabbaṁ	"(The preceptor) should give him the bench, receive his robe in return, and lay it to one side.
cuṇṇaṁ dātabbaṁ mattikā dātabbā	"(The preceptor) should give him the (moistened) powder for bathing and clay.
sace ussahati jantāgharam pavisitabbam	"If he is able to, (the preceptor) should enter the sauna.
jantāgharam pavisantena mattikāya mukham makkhetvā purato ca pacchato ca paṭicchādetvā jantāgharam pavisitabbam	"When entering the sauna, he should do so having smeared his face with the bathing clay and covered himself front and back.
na there bhikkhū anūpakhajja nisīditabbam na navā bhikkhū āsanena paṭibāhetabbā	"He should sit so as not to encroach on the senior monks, at the same time not preempting the junior monks from a seat.

jantāghare saddhivihārikassa parikammam kātabbam	"(The preceptor) should perform services for the student in the sauna.
jantāgharā nikkhamantena jantāgharapīṭhaṁ ādāya purato ca pacchato ca paṭicchādetvā jantāgharā nikkhamitabbaṁ	"When leaving the sauna, he should do so taking the sauna-bench and having covered oneself front and back.
udakepi saddhivihārikassa parikammam kātabbam	"(The preceptor) should perform a service for the student even in the bathing water.
nahātena paṭhamataram uttaritvā attano gattam vodakam katvā nivāsetvā	"Having bathed, he should come out of the water first, dry himself, and put on his lower robe.
saddhivihārikassa gattato udakam pamajjitabbam nivāsanam dātabbam sanghāṭi dātabbā	"Then he should rub the water off the student, give him his lower robe, and give him his outer robe.
jantāgharapīṭham ādāya paṭhamataram āgantvā āsanam paññāpetabbam pādodakam pādapīṭham pādakathalikam upanikkhipitabbam	"Taking the sauna-bench, (the preceptor) should return first, lay out a seat, put out washing water for the feet, a foot stand, and a pebble foot wiper.
saddhivihāriko pānīyena pucchitabbo.	"He should ask the student if he wants drinking water.
(Mv.I.26.7) yasmim vihāre saddhivihāriko viharati sace so vihāro uklāpo hoti sace ussahati sodhetabbo	"If the dwelling where the student is staying is dirty, (the preceptor) should clean it if he is able to.
saddhivihāriko viharati sace so vihāro uklāpo hoti sace ussahati	is staying is dirty, (the preceptor)

vihāram sodhentena paṭhamam pattacīvaram nīharitvā ekamantam nikkhipitabbam	"When cleaning the dwelling, first taking out the bowl and robes, he should lay them to one side.
nisīdanapaccattharaṇam nīharitvā ekamantam nikkhipitabbam	"Taking out the sitting cloth and sheet, he should lay them to one side.
bhisibimbohanam nīharitvā ekamantam nikkhipitabbam	"Taking out the mattress and pillow, he should lay them to one side.
(Mv.I.26.8) mañco nīcam katvā sādhukam aparighamsantena asanghaṭṭantena kavāṭapiṭṭham nīharitvā ekamantam nikkhipitabbo	"Having lowered the bed, he should take it out carefully, without scraping it or knocking it against the door or doorposts [doorframe], and then lay it to one side.
pīṭham nīcam katvā sādhukam aparighamsantena asanghaṭṭantena kavāṭapiṭṭham nīharitvā ekamantam nikkhipitabbam	"Having lowered the bench, he should take it out carefully, without scraping it or knocking it against the door or doorposts, and then lay it to one side.
mañcapaṭipādakā nīharitvā ekamantam nikkhipitabbā	"Taking out the supports for the bed, he should lay them to one side.
kheļamallako nīharitvā ekamantam nikkhipitabbo	"Taking out the spittoon, he should it them to one side.
apassenaphalakam nīharitvā ekamantam nikkhipitabbam	"Taking out the leaning board, he should lay it to one side.

bhummattharaṇam yathāpaññattam sallakkhetvā nīharitvā ekamantam nikkhipitabbam	"Having taken note of where the ground-covering was laid out, he should take it out and lay it to one side.
sace vihāre santānakam hoti ullokā paṭhamam ohāretabbam	"If there are cobwebs in the dwelling, he should remove them, starting first with the ceiling covering-cloth (and working down).
ālokasandhikaṇṇabhāgā pamajjitabbā	"He should wipe areas around the window frames and the corners (of the room).
sace gerukaparikammakatā bhitti kaṇṇakitā hoti coļakam temetvā pīļetvā pamajjitabbā	"If the wall has been treated with ochre and has become moldy, he should moisten a rag, wring it out, and wipe it clean.
sace kāļavaņņakatā bhūmi kaņņakitā hoti coļakam temetvā pīļetvā pamajjitabbā	"If the floor of the room is treated with blackening [i.e. polished] and has become moldy, he should moisten a rag, wring it out, and wipe it clean.
sace akatā hoti bhūmi udakena paripphosetvā sammajjitabbā mā vihāro rajena ūhaññīti	"If the floor is untreated, he should sprinkle it all over with water before sweeping it, (with the thought,) 'May the dust not fly up and soil the room.'
saṅkāraṁ vicinitvā ekamantaṁ chaḍḍetabbaṁ	"He should look for any rubbish and throw it away to one side.
(Mv.I.26.9)	"Having dried the ground-covering

bhummattharaṇam otāpetvā sodhetvā pappoṭetvā atiharitvā yathāpaññattam paññāpetabbam	in the sun, he should clean it, shake it out, bring it back in, and lay it out as it was laid out (before).
mañcapațipādakā otāpetvā pamajjitvā atiharitvā yathāṭhāne ṭhapetabbā	"Having dried the supports for the bed in the sun, he should wipe them, bring them back in, and set them in their proper places.
mañco otāpetvā sodhetvā pappoṭetvā nīcam katvā sādhukam aparighamsantena asaṅghaṭṭantena kavāṭapiṭṭham atiharitvā yathāpaññattam paññāpetabbo	"Having dried the bed in the sun, he should clean it, shake it out, lower it, bring it back in carefully without scraping it [along the floor] or knocking it against the door or doorposts, and lay it out it as it was laid out (before).
pīṭham otāpetvā sodhetvā pappoṭetvā nīcam katvā sādhukam aparighamsantena asaṅghaṭṭantena kavāṭapiṭṭham atiharitvā yathāpaññattam paññāpetabbam	"Having dried the bench in the sun, he should clean it, shake it out, lower it, bring it back in carefully without scraping it [along the floor] or knocking it against the door or doorposts, and lay it out it as it was laid out (before).
bhisibimbohanam otāpetvā sodhetvā pappoţetvā atiharitvā yathāpaññattam paññāpetabbam	"Having dried the mattress and pillow, he should clean them, shake them out, bring them back in, and lay them out them as they were laid out (before).
nisīdanapaccattharaṇam otāpetvā sodhetvā pappoṭetvā	"Having dried the sitting cloth and sheet in the sun, he should clean them, shake them out, bring them

atiharitvā yathāpaññattam paññāpetabbam	back in, and lay them out as they were laid out (before).
kheļamallako otāpetvā pamajjitvā atiharitvā yathāṭhāne ṭhapetabbo	"Having dried the spittoon in the sun, he should wipe it, bring it back in, and set it in its proper place.
apassenaphalakam otāpetvā pamajjitvā atiharitvā yathāṭhāne ṭhapetabbam	"Having dried the leaning board in the sun, he should wipe it, bring it back in, and set it in its proper place.
(Mv.I.26.10) pattacīvaram nikkhipitabbam	"He should put away the robes and bowl.
pattam nikkhipantena ekena hatthena pattam gahetvā ekena hatthena heṭṭhāmañcam vā heṭṭhāpīṭham vā parāmasitvā patto nikkhipitabbo na ca anantarahitāya bhūmiyā patto nikkhipitabbo	"When putting away the bowl, he should take the bowl in one hand, run his hand under the bed or bench with the other hand (to check for things on the floor that would harm the bowl), and put away the bowl (there), but should not put it away on the bare ground.
cīvaram nikkhipantena ekena hatthena cīvaram gahetvā ekena hatthena cīvaravamsam vā cīvararajjum vā pamajjitvā Pārato antam orato bhogam katvā cīvaram nikkhipitabbam.	"When putting away the robe, he should take the robe with one hand, stroke the other hand along the rod or cord for the robes, and put away the robe (over the cord or rod) with the edges away from him and the fold toward him.
sace puratthimā sarajā vāyanti puratthimā vātapānā thaketabbā	"If dusty winds blow from the east, he should close the eastern windows.

sace pacchimā sarajā vātā vāyanti pacchimā vātapānā thaketabbā	"If dusty winds blow from the west, he should close the western windows.
sace uttarā sarajā vātā vāyanti uttarā vātapānā thaketabbā	"If dusty winds blow from the north, he should close the northern windows.
sace dakkhiṇā sarajā vātā vāyanti dakkhiṇā vātapānā thaketabbā	"If dusty winds blow from the south, he should close the southern windows.
sace sītakālo hoti divā vātapānā vivaritabbā rattim thaketabbā	"If the weather is cool, he should open the windows by day and close them at night.
sace uṇhakālo hoti divā vātapānā thaketabbā rattim vivaritabbā.	"If the weather is hot, he should close them by day and open them at night.
sace pariveņam uklāpam hoti pariveņam sammajjitabbam	"If the surrounding area is dirty, he should sweep it.
sace koṭṭhako uklāpo hoti koṭṭhako sammajjitabbo	"If the porch is dirty, he should sweep it.
sace upaṭṭhānasālā uklāpā hoti upaṭṭhānasālā sammajjitabbā	"If the assembly hall is dirty, he should sweep it.
sace aggisālā uklāpā hoti aggisālā sammajjitabbā	"If the fire-hall is dirty, he should sweep it.
sace vaccakuţī uklāpā hoti vaccakuţī sammajjitabbā	"If the restroom is dirty, he should sweep it.

sace pānīyam na hoti pānīyam upaṭṭhāpetabbam	"If there is no drinking water, he should set it out.
sace paribhojanīyam na hoti paribhojanīyam upaṭṭhāpetabbam	"If there is no washing water, he should set it out.
sace ācamanakumbhiyā udakam na hoti ācamanakumbhiyā udakam āsiñcitabbam.	"If there is no water in the pot for rinsing (in the restroom), he should pour it into the pot.
sace saddhivihārikassa anabhirati uppannā hoti upajjhāyena vūpakāsetabbo vūpakāsāpetabbo dhammakathā vāssa kātabbā	"If dissatisfaction (with the holy life) arises in the student, the preceptor should allay it or get someone else to allay it or one should give him a Dhamma talk.
sace saddhivihārikassa kukkuccam uppannam hoti upajjhāyena vinodetabbam vinodāpetabbam dhammakathā vāssa kātabbā	"If anxiety (over his conduct with regard to the rules) arises in the student, the preceptor should dispel it or get someone else to dispel it or one should give him a Dhamma talk.
sace saddhivihārikassa diṭṭhigataṁ uppannaṁ hoti upajjhāyena vivecetabbaṁ vivecāpetabbaṁ dhammakathā vāssa Kātabbā.	"If a viewpoint1 arises in the student, the preceptor should pry it away or get someone else to pry it away or one should give him a Dhamma talk. 1. Usually a fixed opinion with regard to a question not worth asking—see (MN 72).
sace saddhivihāriko	"If the student has committed an

garudhammam ajjhāpanno hoti parivāsāraho upajjhāyena ussukkam kātabbam kinti nu kho saṅgho saddhivihārikassa parivāsam dadeyyāti offense against a heavy rule (saṅghādisesa) and deserves probation, the preceptor should make an effort, (thinking,) 'How can the Saṅgha grant my student probation?' [BMC]

sace saddhivihāriko mūlāya paṭikassanāraho hoti upajjhāyena ussukkam kātabbam kinti nu kho sangho saddhivihārikam mūlāya paṭikasseyyāti

"If the student deserves to be sent back to the beginning, the preceptor should make an effort, (thinking,) "How can the Sangha send my student back to the beginning?"

sace saddhivihāriko mānattāraho hoti upajjhāyena ussukkam kātabbam kinti nu kho sangho saddhivihārikassa mānattam dadeyyāti "If the student deserves penance, the preceptor should make an effort, (thinking,) "How can the Sangha grant my student penance?"

sace saddhivihāriko abbhānāraho hoti upajjhāyena ussukkam kātabbam kinti nu kho sangho saddhivihārikam abbheyyāti.

"If the student deserves rehabilitation, the preceptor should make an effort, (thinking,) "How can the Sangha grant my student rehabilitation?"

sace sangho saddhivihārikassa kammam kattukāmo hoti tajjanīyam vā niyassam vā pabbājanīyam vā paṭisāraṇīyam vā ukkhepanīyam vā ukkhepanīyam vā upajjhāyena ussukkam kātabbam kinti nu kho sangho saddhivihārikassa kammam na

"If the Sangha wants to carry out a transaction against the student—censure, demotion, banishment, reconciliation, or suspension—the preceptor should make an effort, (thinking,) 'How can the Sangha not carry out that transaction against my student or else change it to a lighter one?' [BMC]

kareyya lahukāya vā pariņāmeyyāti

katam vā panassa hoti sanghena kammam tajjanīyam vā niyassam vā pabbājanīyam vā paṭisāranīyam vā ukkhepanīyam vā upajjhāyena ussukkam kātabbam kinti nu kho saddhivihāriko sammāvatteyya lomam pāteyya netthāram vatteyya sangho tam kammam paṭippassambheyyāti.

"But if the transaction—censure, demotion, banishment, reconciliation, or suspension—is carried out against him, the preceptor should make an effort, (thinking,) 'How can my student behave properly, lower his hackles, mend his ways, so that the Sangha will rescind that transaction?'

(Mv.I.26.11) sace saddhivihārikassa cīvaram dhovitabbam hoti upajjhāyena ācikkhitabbam evam dhoveyyāsīti ussukkam vā kātabbam kinti nu kho saddhivihārikassa cīvaram dhoviyethāti

"If the student's robe should be washed, the preceptor should explain to him, 'Here is how you should wash it,' or make an effort, (thinking,) 'How can my student's robe be washed?'

sace saddhivihārikassa cīvaram kātabbam hoti upajjhāyena ācikkhitabbam evam kareyyāsīti ussukkam vā kātabbam kinti nu kho saddhivihārikassa cīvaram kariyethāti "If the student's robe should be made, the preceptor should explain to him, 'Here is how you should make it," or make an effort, (thinking,) 'How can my student's robe be made?'

sace saddhivihārikassa rajanam pacitabbam hoti upajjhāyena ācikkhitabbam evam paceyyāsīti ussukkam vā kātabbam kinti nu kho

"If the student's dye should be boiled, the preceptor should explain to him, 'Here is how the dye should be boiled," or make an effort,

saddhivihārikassa rajanam paciyethāti	(thinking,) 'How can my student's dye be boiled?'
sace saddhivihārikassa cīvaram rajetabbam hoti upajjhāyena ācikkhitabbam evam rajeyyāsīti ussukkam vā kātabbam kinti nu kho saddhivihārikassa cīvaram rajiyethāti	"If the student's robe should be dyed, the preceptor should explain to him, 'Here is how you should dye it," or make an effort, (thinking,) 'How can my student's robe be dyed?'
cīvaram rajentena sādhukam samparivattakam rajetabbam na ca acchinne theve pakkamitabbam.	"In dyeing the robe, he should carefully let it take the dye properly (while drying), turning it back and forth (on the line), and shouldn't leave while the drips have not stopped.
sace saddhivihāriko gilāno hoti yāvajīvam upaṭṭhātabbo vuṭṭhānassa āgametabbanti.	"If the student is sick, he (the preceptor) should tend to him as long as life lasts; he should stay with him until he recovers."
Saddhivihārikavattam niṭṭhitam.	The Discussion of Duties Toward a Student is finished.

17. PAŅĀMITAKATHĀ (MV.I.27.1)

The Discussion of Dismissed (Students) [BMC]

[83] tena kho pana samayena saddhivihārikā upajjhāyesu na sammāvattanti.	Now at that time students did not behave rightly toward their preceptors.
Ye te bhikkhū appicchā .pe. Te ujjhāyanti khīyanti vipācenti	Those monks who were modest criticized and complained and spread it about:
katham hi nāma saddhivihārikā upajjhāyesu na sammāvattissantīti.	"How can students not behave rightly toward their preceptors?"
athakho te bhikkhū bhagavato etamattham ārocesum	Then the monks reported the matter to the Blessed One.
saccam kira bhikkhave saddhivihārikā upajjhāyesu na sammāvattantīti.	"Is it true, monks, that students are not behaving rightly toward their preceptors?"
Saccam bhagavāti.	"It's true, O Blessed One."
Vigarahi buddho bhagavā katham hi nāma bhikkhave saddhivihārikā upajjhāyesu na sammāvattissantīti.	The Buddha, the Blessed One, rebuked them, "Monks, how can students not behave rightly toward their preceptors?"

Vigarahitvā dhammim katham katvā bhikkhū āmantesi	Having rebuked him and given a Dhamma talk, he addressed the monks,
na bhikkhave saddhivihārikena upajjhāyamhi na sammāvattitabbam yo na sammāvatteyya āpatti Dukkaṭassāti.	"Monks, a student should not not behave rightly toward his preceptor. Whoever should do so: an offense of wrong-doing."
(Mv.I.27.2) Neva sammāvattanti.	They still didn't behave rightly.
bhagavato etamattham ārocesum	They reported the matter to the Blessed One.
anujānāmi bhikkhave asammāvattantam paņāmetum.	"I allow that one who does not behave rightly be dismissed.
evañca pana bhikkhave paṇāmetabbo	"And this is how he is to be dismissed:
paṇāmemi tanti vā māyidha paṭikkamīti vā nīhara te pattacīvaranti vā nāham tayā upaṭṭhātabboti vā kāyena viññāpeti vācāya viññāpeti kāyena vācāya viññāpeti paṇāmito hoti saddhivihāriko	"I dismiss you,' 'Don't come back here,' 'Take away your robes and bowl,' or 'I am not to be attended to by you': If one communicates this by way of the body, by way of speech, or by way of body and speech, the student is dismissed. [BMC]
na kāyena viññāpeti na vācāya viññāpeti na kāyena	"If one does not communicate this by way of the body, by way of speech,

vācāya viññāpeti na paṇāmito hoti saddhivihārikoti.	or by way of body and speech, the student is not dismissed."
(Mv.I.27.3) tena kho pana samayena saddhivihārikā paṇāmitā na khamāpenti.	Now at that time, students, having been dismissed, did not ask for forgiveness.
bhagavato etamattham ārocesum.	They reported the matter to the Blessed One.
anujānāmi bhikkhave khamāpetunti.	"I allow that they ask for forgiveness."
Neva khamāpenti.	They still didn't ask for forgiveness.
bhagavato etamattham ārocesum.	They reported the matter to the Blessed One.
na bhikkhave paṇāmitena na khamāpetabbo yo na khamāpeyya āpatti dukkaṭassāti.	"One who has been dismissed is not not to ask for forgiveness. Whoever does not ask for forgiveness: an offense of wrong doing."
(Mv.I.27.4) tena kho pana samayena upajjhāyā khamāpiyamānā na khamanti.	Now at that time, preceptors, having been asked for forgiveness, did not forgive.
bhagavato etamattham ārocesum.	They reported the matter to the Blessed One.
anujānāmi bhikkhave khamitunti.	"I allow that forgiveness be given."
Neva khamanti.	They still didn't forgive.

Saddhivihārikā pakkamantipi vibbhamantipi titthiyesupi sankamanti.	The students left, renounced the training, and even joined other sects.
bhagavato etamattham ārocesum.	They reported the matter to the Blessed One.
na bhikkhave khamāpiyamānena na khamitabbam yo na khameyya āpatti dukkaṭassāti.	"Monks, one who has been asked to forgive should not not forgive. Whoever does not forgive: an offense of wrong doing."
(Mv.I.27.5) [84] tena kho pana samayena upajjhāyā sammāvattantam paṇāmenti asammāvattantam na paṇāmenti.	Now at that time preceptors dismissed students who behaved rightly and didn't dismiss students who didn't behave rightly.
bhagavato etamattham ārocesum.	They reported the matter to the Blessed One.
na bhikkhave sammāvattanto paṇāmetabbo yo paṇāmeyya āpatti dukkaṭassa	"Monks, one who behaves rightly is not to be dismissed. Whoever dismisses (him): an offense of wrong doing.
na ca bhikkhave asammāvattanto na paṇāmetabbo yo na paṇāmeyya āpatti dukkaṭassa.	"One who does not behave rightly is not not to be dismissed. Whoever does not dismiss (him): an offense of wrong doing.
(Mv.I.27.6) pañcahi bhikkhave aṅgehi samannāgato saddhivihāriko paṇāmetabbo	"A student endowed with five qualities may be dismissed.

upajjhāyamhi nādhimattam pemam hoti	"With regard to his preceptor he does not have strong affection,
nādhimatto pasādo hoti	"does not have strong confidence,
nādhimattā hirī hoti	"does not have a strong sense of shame,
nādhimatto gāravo hoti	"does not have strong respect,
nādhimattā bhāvanā hoti	"does not have strong development (in the practice).
imehi kho bhikkhave pañcahangehi samannāgato saddhivihāriko paṇāmetabbo.	"A student endowed with these five qualities may be dismissed.
pañcahi bhikkhave aṅgehi samannāgato saddhivihāriko na paṇāmetabbo	"A student endowed with five qualities should not be dismissed.
upajjhāyamhi adhimattam pemam hoti	"With regard to his preceptor he has strong affection,
adhimatto pasādo hoti	"has strong confidence,
adhimattā hirī hoti	"has a strong sense of shame,
adhimatto gāravo hoti	"has strong respect,
adhimattā bhāvanā hoti	"has strong development.
imehi kho bhikkhave pañcahangehi samannāgato	"A student endowed with these five qualities should not be dismissed."

saddhivihāriko na paṇāmetabbo.	
(Mv.I.27.7) pañcahi bhikkhave aṅgehi samannāgato saddhivihāriko alaṁ paṇāmetuṁ	"When a student is endowed with five qualities he is fit to be dismissed.
upajjhāyamhi nādhimattam pemam hoti nādhimatto pasādo hoti nādhimattā hirī hoti nādhimatto gāravo hoti nādhimattā bhāvanā hoti	"With regard to his preceptor he does not have strong affection, does not have strong confidence, does not have a strong sense of shame, does not have strong respect, does not have strong development (in the practice).
imehi kho bhikkhave pañcahaṅgehi samannāgato saddhivihāriko alaṁ paṇāmetuṁ.	"A student endowed with these five qualities is fit to be dismissed.
pañcahi bhikkhave aṅgehi samannāgato saddhivihāriko nālaṁ paṇāmetuṁ	"When a student is endowed with five qualities he is not fit to be dismissed.
upajjhāyamhi adhimattam pemam hoti adhimatto pasādo hoti adhimattā hirī hoti adhimatto gāravo hoti adhimattā bhāvanā hoti	"With regard to his preceptor he has strong affection, has strong confidence, has a strong sense of shame, has strong respect, has strong development.
imehi kho bhikkhave pañcahaṅgehi samannāgato saddhivihāriko nālaṁ paṇāmetuṁ.	"A student endowed with these five qualities is not fit to be dismissed.

(Mv.I.27.8) pañcahi bhikkhave aṅgehi samannāgataṁ saddhivihārikaṁ appaṇāmento upajjhāyo sātisāro hoti paṇāmento anatisāro hoti	"When a student is endowed with five qualities, the preceptor, in not dismissing him, has transgressed; in dismissing him, he has not transgressed.
upajjhāyamhi nādhimattam pemam hoti nādhimatto pasādo hoti nādhimattā hirī hoti nādhimatto gāravo hoti nādhimattā bhāvanā hoti	"With regard to his preceptor he does not have strong affection, does not have strong confidence, does not have a strong sense of shame, does not have strong respect, does not have strong development (in the practice).
imehi kho bhikkhave pañcahangehi samannāgatam saddhivihārikam appaṇāmento upajjhāyo sātisāro hoti paṇāmento anatisāro hoti.	"When a student is endowed with these five qualities, the preceptor, in not dismissing him, has transgressed; in dismissing him, he has not transgressed.
pañcahi bhikkhave aṅgehi samannāgataṁ saddhivihārikaṁ paṇāmento upajjhāyo sātisāro hoti appaṇāmento anatisāro hoti	"When a student is endowed with five qualities, the preceptor, in dismissing him, has transgressed; in not dismissing him, he has not transgressed.
upajjhāyamhi adhimattam pemam hoti adhimatto pasādo hoti adhimattā hirī hoti adhimatto gāravo hoti adhimattā bhāvanā hoti	"With regard to his preceptor he has strong affection, has strong confidence, has a strong sense of shame, has strong respect, has strong development.
imehi kho bhikkhave	"When a student is endowed with

pañcahangehi samannagatam saddhiviharikam paṇamento upajjhayo satisaro hoti appaṇamento anatisaro hotīti.	these five qualities, the preceptor, in dismissing him, has transgressed; in not dismissing him, he has not transgressed."
(Mv.I.28.1) [85] tena kho pana samayena aññataro brāhmaņo bhikkhū upasaṅkamitvā pabbajjaṁ yāci.	Now on that occasion a certain brahman went to the monks and requested the Going-forth.
tam bhikkhū na icchimsu pabbājetum.	The monks didn't want to give him the Going-forth.
So bhikkhūsu pabbajjam alabhamāno kiso ahosi lūkho dubbaṇṇo Uppaṇḍuppaṇḍukajāto dhamanisanthatagatto.	Not getting to go forth among the monks, he became thin, wretched, unattractive, and pale, his body covered with veins.
Addasā kho bhagavā tam brāhmaņam kisam lūkham dubbaņņam uppaņḍuppaṇḍukajātam dhamanisanthatagattam disvāna bhikkhū āmantesi	The Blessed One saw him—thin, wretched, unattractive, and pale, his body covered with veins—and on seeing him, addressed the monks,
kinnu kho so bhikkhave brāhmaņo kiso lūkho dubbaņņo uppaņḍuppaṇḍukajāto dhamanisanthatagatto.	"Monks, why is this brahman thin, wretched, unattractive, and pale, his body covered with veins?"
Eso bhante brāhmaņo bhikkhū upasaṅkamitvā	"Lord, this brahman, having gone to the monks, requested the Going-

pabbajjam yāci tam bhikkhū na icchimsu pabbajjam so bhikkhūsu pabbajjam alabhamāno kiso lūkho dubbanno uppanduppandukajāto dhamanisanthatagattoti.	forth. But the monks didn't want to give him the Going-forth. Not getting to go forth among the monks, he has become thin, wretched, unattractive, and pale, his body covered with veins."
(Mv.I.28.2) athakho bhagavā bhikkhū āmantesi ko nu kho bhikkhave tassa brāhmaṇassa adhikāraṁ saratīti.	Then the Blessed One addressed the monks, "Who can remember a service done by this brahman?"
evam vutte āyasmā sārīputto bhagavantam etadavoca aham kho bhante tassa brāhmaņassa adhikāram sarāmīti.	When that was said, Ven. Sāriputta said to the Blessed One, "I remember a service done by this brahman"
Kim pana tvam sārīputta tassa brāhmaņassa adhikāram sarasīti.	"But, Sāriputta, what service done by this brahman do you remember?"
Idha me bhante so brāhmaņo rājagahe piņḍāya carantassa ekam kaṭacchubhikkham dāpesi idam kho aham bhante tassa brāhmaṇassa adhikāram sarāmīti.	"Lord, once when I was going on alms-round in Rājagaha, this brahman had them give one spoonful of alms to me. I remember this service done by this brahman."
(Mv.I.28.3) Sādhu sādhu sārīputta kataññuno hi sārīputta sappurisā katavedino tenahi tvam sārīputta tam	"Good, good, Sāriputta. People of integrity have a sense of what was done, have gratitiude for what was done. In this case, Sāriputta, give this

brāhmaṇam pabbājehi upasampādehīti.	brahman the Going-forth. Give him Acceptance."
Kathāham Bhante tam brāhmaṇam pabbājemi upasampādemīti.	"Lord, how should I give this brahman the Going-forth and give him Acceptance?"
athakho bhagavā etasmim nidāne etasmim pakaraņe dhammim katham katvā bhikkhū āmantesi	Then the Blessed One, having given a Dhamma talk with regard to this cause, to this incident, addressed the monks:
yā sā bhikkhave mayā tīhi saraṇagamanehi upasampadā anuññātā tāham ajjatagge paṭikkhipāmi	"Monks, I rescind from this day forth the Acceptance by means of the three goings for refuge (previously) allowed by me.
anujānāmi bhikkhave ñatticatutthena kammena upasampadam	"I allow Acceptance by means of a transaction with one motion and three proclamations. [BMC Mv.I.76.1]
(Mv.I.28.4) evañca pana bhikkhave upasampādetabbo	"And monks, one should be accepted like this:
byattena bhikkhunā paṭibalena saṅgho ñāpetabbo	"An experienced and competent monk should inform the Sangha:
suṇātu me bhante saṅgho ayaṁ itthannāmo itthannāmassa āyasmato upasampadāpekkho.	"'Venerable sirs, may the Sangha listen to me. This So-and-so is venerable So-and-sois venerable So-and-so's candidate for Acceptance.
yadi sanghassa pattakallam sangho itthannāmam	"'If the Sangha is ready, it should accept So-and-so with venerable So-

upasampādeyya itthannāmena upajjhāyena.	and-so as preceptor.
esā ñatti.	"'This is the motion.
(Mv.I.28.5) Suņātu me bhante saṅgho ayaṁ itthannāmo itthannāmassa āyasmato upasampadāpekkho	"Venerable sirs, may the listen to me. This So-and-so is venerable So-and-so's candidate for Acceptance.
saṅgho itthannāmaṁ upasampādeti itthannāmena upajjhāyena	"'The Sangha is accepting So-and-so with venerable So-and-so as preceptor.
yassāyasmato khamati itthannāmassa upasampadā itthannāmena upajjhāyena so tuņhassa	"He to whom the Acceptance of So- and-so with venerable So-and-so as preceptor is agreeable should remain silent.
yassa nakkhamati so bhāseyya.	He to whom it is not agreeable should speak.
Dutiyampi etamattham vadāmi.	"'A second time I speak about this matter.
Suṇātu me bhante saṅgho ayaṁ itthannāmo itthannāmassa āyasmato upasampadāpekkho.	"'Venerable sirs, may the Sangha listen to me. This So-and-so is venerable So-and-so's candidate for Acceptance.
Saṅgho itthannāmam upasampādeti itthannāmena upajjhāyena.	"'The Sangha is accepting So-and-so with venerable So-and-so as preceptor.
yassāyasmato khamati	"'He to whom the Acceptance of So-

itthannāmassa upasampadā itthannāmena upajjhāyena so tuņhassa	and-so with venerable So-and-so as preceptor is agreeable should remain silent.
yassa nakkhamati so Bhāseyya.	He to whom it is not agreeable should speak.
(Mv.I.28.6) Tatiyampi etamattham vadāmi.	"'A third time I speak about this matter.
Suṇātu me bhante saṅgho ayaṁ itthannāmo itthannāmassa āyasmato upasampadāpekkho.	"'Venerable sirs, may the Sangha listen to me. This So-and-so is venerable So-and-so's candidate for Acceptance.
Saṅgho itthannāmam upasampādeti itthannāmena upajjhāyena.	"'The Sangha is accepting So-and-so with venerable So-and-so as preceptor.
yassāyasmato khamati itthannāmassa upasampadā itthannāmena upajjhāyena so tuņhassa	"'He to whom the Acceptance of So- and-so with venerable So-and-so as preceptor is agreeable should remain silent.
yassa nakkhamati so bhāseyya.	He to whom it is not agreeable should speak.
Upasampanno sanghena itthannāmo itthannāmena upajjhāyena.	"'So-and-so has been accepted by the Sangha, with venerable So-and-so as preceptor.
khamati saṅghassa tasmā tuṇhī.	"'This is agreeable to the Sangha, therefore it is silent.
evametam dhārayāmīti.	"'Thus do I hold it."

(Mv.I.29.1) [86] tena kho pana samayena aññataro bhikkhu upasampannasamanantarā anācāraṁ ācarati.	And on that occasion a certain monk engaged in misbehavior immediately after being accepted.
bhikkhū evamāhamsu mā āvuso evarūpam akāsi netam kappatīti.	The monks said to him, "Friend, don't do such things. It's not proper."
So evamāha nevāham āyasmante yācim upasampādetha manti kissa mam tumhe ayācitā upasampāditthāti.	So he said to them, "I didn't request you to give me the Acceptance. Why did you you give me the Acceptance unrequested?"
bhagavato etamattham ārocesum.	They reported the matter to the Blessed One.
na bhikkhave ayācitena upasampādetabbo yo upasampādeyya āpatti dukkaṭassa.	"Monks, (a Sangha) that has not been requested should not give Acceptance. Whoever should (so) give Acceptance: an offense of wrong doing.
anujānāmi bhikkhave yācitena upasampādetum.	"I allow that (a Sangha) that has been requested give Acceptance.
(Mv.I.29.2) evañca pana bhikkhave yācitabbo	"(A Sangha) should be requested like this:
tena upasampadāpekkhena saṅghaṁ upasaṅkamitvā ekaṁsaṁ uttarāsaṅgaṁ karitvā bhikkhūnaṁ pāde	"Having arranged his robes over one shoulder, having approached the Sangha, having bowed down at the feet of the monks, sitting in the

vanditvā ukkuţikam nisīdatvā añjalim paggahetvā evamassa vacanīyo	kneeling position with his hands placed palm-to-palm over the heart, he should say,
sangham bhante upasampadam yācāmi ullumpatu mam bhante sangho anukampam upādāyāti.	"'Venerable sirs, I request Acceptance from the Sangha. May the Sangha, out of kindness, lift me up.'
Dutiyampi yācitabbo tatiyampi yācitabbo.	"He should request a second time. He should request a third time.
(Mv.I.29.3) Byattena bhikkhunā paṭibalena saṅgho ñāpetabbo.	"An experienced and competent monk should inform the Sangha:
Suṇātu me Bhante saṅgho ayaṁ itthannāmo itthannāmassa āyasmato upasampadāpekkho.	"'Venerable sirs, may the Sangha listen to me. This So-and-so is venerable So-and-so's candidate for Acceptance.
Itthannāmo saṅghaṁ upasampadaṁ yācati itthannāmena upajjhāyena.	"'This So-and-so requests Acceptance from the Sangha with venerable So-and-so as preceptor.
yadi saṅghassa pattakallaṁ saṅgho itthannāmaṁ upasampādeyya itthannāmena upajjhāyena.	"'If the Sangha is ready, it should accept So-and-so with venerable So-and-so as preceptor.
esā ñatti.	"This is the motion.
(Mv.I.29.4) Suṇātu me bhante saṅgho ayaṁ	"'Venerable sirs, may the Sangha listen to me. This So-and-so is

itthannāmo itthannāmassa āyasmato upasampadāpekkho	venerable So-and-so's candidate for Acceptance.
itthannāmo saṅghaṁ upasampadaṁ yācati itthannāmena upajjhāyena.	"'This So-and-so requests Acceptance from the Sangha with venerable So-and-so's as preceptor.
Saṅgho itthannāmam upasampādeti itthannāmena upajjhāyena.	"'The Sangha is accepting So-and-so with venerable So-and-so as preceptor.
yassāyasmato khamati itthannāmassa upasampadā itthannāmena upajjhāyena so tuņhassa	"'He to whom the Acceptance of So- and-so with venerable So-and-so as preceptor is agreeable should remain silent.
yassa nakkhamati so bhāseyya.	He to whom it is not agreeable should speak.
Dutiyampi etamattham vadāmi .pe.	"'A second time I speak about this matter
Tatiyampi etamattham vadāmi .pe.	"'A third time I speak about this matter
Upasampanno sanghena itthannāmo itthannāmena upajjhāyena.	"'So-and-so has been accepted by the Sangha, with venerable So-and-so as preceptor.
khamati saṅghassa tasmā tuṇhī.	"'This is agreeable to the Sangha, therefore it is silent.
evametam dhārayāmīti.	"'Thus do I hold it."
(Mv.I.30.1) [87] tena kho	Now at that time in Rājagaha a

pana samayena rājagahe paṇītānaṁ bhattānaṁ bhattapaṭipāṭi aṭṭhitā hoti.	rotation had been set up of (offering) exquisite staple foods.
athakho aññatarassa brāhmaṇassa etadahosi ime kho samaṇā sakyaputtiyā sukhasīlā sukhasamācārā subhojanāni bhuñjitvā nīvātesu sayanesu sayanti	Then the thought occurred to a certain brahman, "Now, these Sakyanson contemplatives are of pleasant virtue and conduct. Having eaten good meals, they lie down in beds sheltered from the wind.
yannūnāham samaņesu sakyaputtiyesu pabbajeyyanti.	"What if I were to go forth among the Sakyan-son contemplatives?"
athakho so brāhmaņo bhikkhū upasankamitvā pabbajjam yāci.	So the brahman went to the monks and requested the Going-forth.
tam bhikkhū pabbājesum upasampādesum.	The monks gave him the Goingforth and the Acceptance.
(Mv.I.30.2) Tasmim pabbajite bhattapaṭipāṭi khīyittha.	After he had gone forth, the meal rotation ran out.
bhikkhū evamāhamsu ehidāni āvuso piņḍāya carissāmāti.	The monks said, "Come, friend, let's go for alms."
So evamāha nāham āvuso etamkāraņā pabbajito piņḍāya carissāmīti sace me dassatha bhuñjissāmi no ce me dassatha vibbhamissāmīti.	He said, "Friends, I didn't go forth for this reason, (thinking,) 'I'll go for alms'. If you give me (food), I'll eat it. If you don't, I'll disrobe."
Kim pana tvam āvuso	"But, friend, did you go forth for

udarassa kāraņā pabbajitoti.	the sake of your stomach?"
Evamāvusoti.	"Yes. friends."
(Mv.I.30.3) Ye te bhikkhū appicchā .pe. Te ujjhāyanti khīyanti vipācenti	Those monks who were modest criticized and complained and spread it about:
katham hi nāma bhikkhu evam svākkhāte dhammavinaye udarassa kāraņā pabbajissatīti.	"How can this monk go forth in such a well-expounded Dhamma and Discipline for the sake of his stomach?"
bhagavato etamattham ārocesum.	They reported the matter to the Blessed One.
Saccam kira tvam bhikkhu udarassa kāraņā pabbajitoti.	"Is it true that you went forth for the sake of your stomach?"
Saccam bhagavāti.	"It's true, O Blessed One."
Vigarahi buddho bhagavā katham hi nāma tvam moghapurisa evam svākkhāte dhammavinaye udarassa kāraṇā pabbajissasi	The Buddha, the Blessed One, rebuked them, "Worthless man, how can you go forth in such a well-expounded Dhamma and Discipline for the sake of your stomach?
netam moghapurisa appasannānam vā pasādāya pasannānam vā bhiyyobhāvāya .pe.	"Worthless man, this neither inspires faith in the faithless nor increases the faithful"
Vigarahitvā dhammim katham katvā bhikkhū āmantesi	Having rebuked him and given a Dhamma talk, he addressed the monks,

(Mv.I.30.4) anujānāmi bhikkhave upasampādentena cattāro nissaye ācikkhitum	"I allow, when giving Acceptance, that the four supports be told." [BMC]
piṇḍiyālopabhojanam nissāya pabbajjā tattha te yāvajīvam ussāho karaṇīyo	"Going-Forth has alms-food as its support. For the rest of your life you are to endeavor at that.
atirekalābho saṅghabhattaṁ uddesabhattaṁ nimantanaṁ salākabhattaṁ pakkhikaṁ uposathikaṁ pāṭipadikaṁ.	"The extra allowances are: a meal for the Sangha, a meal for a specific number of monks, a meal for monks invited by name, a meal given by tickets, a meal given fortnightly, a meal on the uposatha day, a meal on the day after the Uposatha.
Pamsukūlacīvaram nissāya pabbajjā tattha te yāvajīvam ussāho karaņīyo	"Going-Forth has rag-robes as its support. For the rest of your life you are to endeavor at that.
atirekalābho khomam kappāsikam koseyyam kambalam sāṇam bhangam.	"The extra allowances are: (robes made of) linen, cotton, silk, wool, jute, hemp.
Rukkhamūlasenāsanam nissāya pabbajjā tattha te yāvajīvam ussāho karaņīyo	"Going-Forth has dwelling at the foot of a tree as its support. For the rest of your life you are to endeavor at that.
atirekalābho Vihāro addhayogo pāsādo hammiyam guhā.	"The extra allowances are: a dwelling, a barrel-vaulted building, a multi-storied building, a gabled building, a cell.
Pūtimuttabhesajjam nissāya	"Going-Forth has fermented urine

pabbajjā tattha te yāvajīvam ussāho karaņīyo	medicine as its support. For the rest of your life you are to endeavor at that.
atirekalābho sappi navanītam telam madhu phāṇitanti.	"The extra allowances are: ghee, fresh butter, oil, honey, sugar.
Upajjhāyavattabhāṇavāram niṭṭhitam.	The recitation section on Duties toward a Preceptor is finished.

18. ĀCARIYAVATTAKATHĀ (MV.I.31.1)

The Discussion of Duties Toward a Teacher [BMC: 1 2]

[88] tena kho pana samayena aññataro māṇavako bhikkhū upasaṅkamitvā pabbajjaṁ yāci.	Now at that time a certain young brahman went to the monks and requested the Going-forth.
Tassa bhikkhū paṭikacceva nissaye ācikkhiṁsu.	The monks told him the supports beforehand.
So evamāha sace me bhante pabbajite nissaye ācikkheyyātha abhirameyyāmaham nadānāham bhante	He said, "Venerable sirs, if you had told me the supports after I had gone forth, I would have delighted (in following them). But now I won't go forth. The supports are disgusting and revolting to me."

pabbajissāmi jegucchā me nissayā paṭikūlāti.	
bhagavato etamattham ārocesum.	They reported the matter to the Blessed One.
na bhikkhave paṭikacceva nissayā ācikkhitabbā yo ācikkheyya āpatti dukkaṭassa.	"The supports should not be told beforehand. Whoever should tell (them beforehand): an offense of wrong doing.
anujānāmi bhikkhave upasampannasamanantarā nissaye ācikkhitunti.	"I allow the supports to be told immediately after one has been given Acceptance."
(Mv.I.31.2) [89] tena kho pana samayena bhikkhū duvaggenapi tivaggenapi catuvaggenapi gaņena upasampādenti.	Now at that time the monks gave Acceptance by a group of two, a group of three, or a group of four.
bhagavato etamattham ārocesum.	They reported the matter to the Blessed One.
na bhikkhave ūnadasavaggena gaņena upasampādetabbo yo upasampādeyya āpatti dukkaṭassa.	"Monks, (a candidate) should not be given Acceptance by a group of fewer than ten. Whoever should (so) give Acceptance: an offense of wrong doing.
anujānāmi bhikkhave dasavaggena vā atirekadasavaggena vā gaņena upasampādetunti.	"Monks, I allow that (a candidate) be given Acceptance by a group of ten or more." [BMC: 1 2]

(Mv.I.31.3) [90] tena kho pana samayena bhikkhū ekavassāpi duvassāpi saddhivihārikaṁ upasampādenti.	Now at that time monks with one or two rains gave Acceptance to their students.
Āyasmāpi upaseno vaṅgantaputto ekavasso saddhivihārikaṁ upasampādesi.	Ven. Upasena the Vanganta-son, having been ordained for one rains, gave Acceptance to a student.
So vassam vuttho duvasso ekavassam saddhivihārikam ādāya yena bhagavā tenupasankami upasankamitvā bhagavantam abhivādetvā ekamantam nisīdi.	Having spent the rains, he, with two rains, taking his student who had one rains, went to the Blessed One and, on arrival, having bowed down to him, sat to one side.
Āciṇṇam kho panetam buddhānam bhagavantānam āgantukehi bhikkhūhi saddhim paṭisammoditum.	It is customary for Buddhas, Blessed Ones, to exchange pleasantries with incoming monks.
(Mv.I.31.4) athakho bhagavā āyasmantam upasenam vangantaputtam etadavoca kacci bhikkhave khamanīyam kacci yāpanīyam kaccittha	Then the Blessed One said to Ven. Upasena the Vanganta-son, "Is it agreeable, monks? Are you getting by? Did you come along the road with little weariness?"

appakilamathena addhānam āgatāti.	
Khamanīyam bhagavā yāpanīyam bhagavā appakilamathena ca mayam bhante addhānam āgatāti.	"It's agreeble, O Blessed One. We're getting by. And we came along the road with little weariness, lord."
Jānantāpi tathāgatā pucchanti jānantāpi na pucchanti	Knowing, Tathāgatas ask. Knowing, they don't ask.
kālam viditvā pucchanti kālam viditvā na pucchanti	Considering the time, they ask. Considering the time, they don't ask.
atthasañhitam tathāgatā pucchanti no anatthasañhitam anatthasañhite setughāto tathāgatānam.	Tathāgatas ask in a way that is connected to the goal /welfare, not in a way unconnected to the goal/welfare. Tathāgatas have cut off the bridge in reference to things that are unconnected to the goal/welfare.
Dvīhi ākārehi buddhā bhagavanto bhikkhū paṭipucchanti dhammam vā desessāma sāvakānam vā sikkhāpadam paññāpessāmāti.	Buddhas, Blessed Ones, cross-question monks for two reasons: (thinking,) "I will teach the Dhamma," or (thinking,) "I will lay down a training rule."
(Mv.I.31.5) athakho bhagavā āyasmantam upasenam vangantaputtam	Then the Blessed One said to Ven. Upasena the Vanganta-son, "Monk, how many rains do you have?"

etadavoca kativassosi tvam bhikkhūti.	
Duvasso aham bhagavāti.	"I have two rains, O Blessed One."
Ayam pana bhikkhu kativassoti.	"And how many rains does this monk have?"
Ekavasso bhagavāti.	"One rains, O Blessed One."
Kintāyam bhikkhu hotīti.	"Is this monk your (student)?"
kintāyaṃ bhikkhu hotīti kiṃ te ayaṃ bhikkhu hoti.	"Is this monk your (student)?" Is he yours, this monk?
Saddhivihāriko me bhagavāti.	"He's my student, O Blessed One."
Vigarahi buddho bhagavā ananucchavikam moghapurisa ananulomikam appaṭirūpam assāmaṇakam akappiyam akaraṇīyam	The Buddha, the Blessed One, rebuked him, "Worthless man, it is unseemly, unbecoming, unsuitable, and unworthy of a contemplative; improper and not to be done.
Katham hi nāma tvam moghapurisa aññehi ovadiyo anusāsiyo aññam ovaditum anusāsitum maññissasi	"Worthless man, how can you, being taught and admonished by another, think to teach and admonish another?
atilahum kho tvam	"All too quickly has this worthless man

moghapurisa bāhullāya āvatto yadidam gaṇabandhikam	backslid into abundance, in this case, forming a following.
netam moghapurisa appasannānam vā pasādāya pasannānam vā bhiyyobhāvāya .pe.	"Worthless man, this neither inspires faith in the faithless"
Vigarahitvā dhammim katham katvā bhikkhū āmantesi.	Having rebuked him and given a Dhamma talk, he addressed the monks,
na bhikkhave ūnadasavassena upasampādetabbo yo upasampādeyya āpatti dukkaṭassa	"Monks, one with fewer than ten Rains shouldn't give Acceptance. Whoever should (so) give Acceptance: an offense of wrong doing.
anujānāmi bhikkhave dasavassena vā atirekadasavassena vā upasampādetunti.	"I allow one with ten Rains or more to give Acceptance."
(Mv.I.31.6) [91] tena kho pana samayena bhikkhū dasavassamha dasavassamhāti bālā abyattā upasampādenti.	Now at that time inexperienced, incompetent monks, (thinking,) "I have ten rains. I have ten rains," gave Acceptance.
Dissanti upajjhāyā bālā saddhivihārikā paṇḍitā dissanti upajjhāyā abyattā saddhivihārikā byattā dissanti upajjhāyā	There were seen to be foolish preceptors and wise students; there were seen to be inexperienced preceptors and experienced students; there were seen to be unlearned preceptors and learned students; there

appassutā saddhivihārikā bahussutā dissanti upajjhāyā duppaññā saddhivihārikā paññavanto.	were seen to be preceptors with poor discernment and discerning students.
Aññataropi aññatitthiyapubbo upajjhāyena sahadhammikam vuccamāno upajjhāyassa vādam āropetvā tamyeva titthāyatanam sankami.	A certain (monk) who was previously a member of another religion, being spoken to by his preceptor (regarding a rule), refuted his preceptor and went over to the fold of that very religion.
(Mv.I.31.7) Ye te bhikkhū appicchā .pe. Te ujjhāyanti khīyanti vipācenti	Those monks who were modest criticized and complained and spread it about:
katham hi nāma bhikkhū dasavassamha dasavassamhāti bālā abyattā upasampādenti	"How can inexperienced, incompetent monks, (thinking,) 'I have ten rains. I have ten rains,' give Acceptance?
dissanti upajjhāyā bālā saddhivihārikā paṇḍitā dissanti upajjhāyā Abyattā saddhivihārikā byattā dissanti upajjhāyā appassutā saddhivihārikā bahussutā dissanti upajjhāyā duppaññā saddhivihārikā paññavantoti.	"There are seen to be foolish preceptors and wise students; there are seen to be inexperienced preceptors and experienced students; there are seen to be unlearned preceptors and learned students; there are seen to be preceptors with poor discernment and discerning students."

athakho te bhikkhū bhagavato etamattham ārocesum.	Then the monks reported the matter to the Blessed One.
Saccam kira bhikkhave bhikkhū dasavassamha dasavassamhāti bālā abyattā upasampādenti	"Monks, is it true, as they say, that inexperienced, incompetent monks, (thinking,) 'I have ten rains. I have ten rains,' give Acceptance,
dissanti upajjhāyā bālā saddhivihārikā paņḍitā dissanti upajjhāyā abyattā saddhivihārikā byattā dissanti upajjhāyā appassutā saddhivihārikā bahussutā dissanti upajjhāyā duppaññā saddhivihārikā paññavantoti.	"(so that) there are seen to be foolish preceptors and wise students; there are seen to be inexperienced preceptors and experienced students; there are seen to be unlearned preceptors and learned students; there are seen to be preceptors with poor discernment and discerning students?"
Saccam bhagavāti.	"It's true, O Blessed One."
(Mv.I.31.8) Vigarahi buddho bhagavā katham hi nāma te bhikkhave moghapurisā dasavassamha dasavassamhāti bālā abyattā upasampādessanti	The Buddha, the Blessed One, rebuked them, "Foolish men, how can you inexperienced, incompetent monks, (thinking,) 'I have ten rains. I have ten rains,' give Acceptance?
dissanti upajjhāyā bālā saddhivihārikā paņḍitā dissanti upajjhāyā abyattā saddhivihārikā byattā dissanti upajjhāyā	"There are seen to be foolish preceptors and wise students; there are seen to be inexperienced preceptors and experienced students; there are seen to be unlearned preceptors and learned students; there are

appassutā saddhivihārikā bahussutā dissanti upajjhāyā duppaññā saddhivihārikā paññavanto netam bhikkhave appasannānam vā pasādāya .pe.	seen to be preceptors with poor discernment and discerning students."
Vigarahitvā dhammim katham katvā bhikkhū āmantesi	Having rebuked him and given a Dhamma talk, he addressed the monks,
na bhikkhave bālena abyattena upasampādetabbo yo upasampādeyya āpatti dukkaṭassa	"An inexperienced, incompetent monk shouldn't give Acceptance. Whoever should (so) give Acceptance: an offense of wrong doing.
anujānāmi bhikkhave byattena bhikkhunā paṭibalena dasavassena vā atirekadasavassena vā upasampādetunti.	"I allow a monk with ten rains or more who is experienced and competent to give Acceptance." [BMC]
(Mv.I.32.1) [92] tena kho pana samayena bhikkhū upajjhāyesu pakkamantesupi vibbhamantesupi kālakatesupi pakkhasaṅkantesupi anācariyakā anovadiyamānā ananusāsiyamānā dunnivatthā duppārutā	Now at that time, when their preceptors had gone away, monks—left, renounced the training, died, or gone over to (another) faction—not having a teacher, not being taught or admonished, went for alms with their lower and upper robes poorly adjusted, not consummate in proper behavior.

anākappasampannā
pindāya caranti.

manussānam bhuñjamānamanam uparibhojanepi uttiṭṭhapattam upanāmenti uparikhādanīyepi ... uparisāyanīyepi ... uparipānīyepi uttiṭṭhapattam upanāmenti sāmam sūpampi odanampi viññāpetvā bhuñjanti bhattaggepi uccāsaddā mahāsaddā viharanti.

As people were eating, they would come up and stand with their bowls over staple foods, non-staple foods, delicacies, and drinks. They would eat rice and curries they had asked for themselves, and they kept making a great racket in the meal hall.

manussā ujjhāyanti khīyanti vipācenti

katham hi nāma samaṇā sakyaputtiyā dunnivatthā duppārutā anākappasampannā piṇḍāya carissanti manussānam bhuñjamānānam uparibhojanepi uttiṭṭhapattam upanāmessanti uparikhādanīyepi ... uparipānīyepi uttitthapattam

People criticized and complained and spread it about,

"How can these Sakyan-son monks go for alms with their lower and upper robes poorly adjusted, not consummate in proper behavior? And, as people are eating, come up and stand with their bowls over staple foods, non-staple foods, delicacies, and drinks? And eat rice and curries they have asked for themselves? And keep making a great racket in the meal hall, just like brahmans at a brahman meal?"

upanāmessanti sāmam sūpampi odanampi viññāpetvā bhuñjissanti bhattaggepi uccāsaddā mahāsaddā viharissanti seyyathāpi brāhmaṇā brāhmaṇabhojaneti.	
assosum kho bhikkhū tesam manussānam ujjhāyantānam khīyantānam vipācentānam.	The monks heard the people criticizing and complaining and spreading it about.
Ye te bhikkhū appicchā .pe. Te ujjhāyanti khīyanti vipācenti	Those monks who were modest criticized and complained and spread it about:
katham hi nāma bhikkhū dunnivatthā duppārutā anākappasampannā Viharissantīti.	"How can these monks go for alms with their lower and upper robes poorly adjusted, not consummate in proper behavior? And keep (making a great racket in the meal hall)?"
athakho te bhikkhū bhagavato etamattham ārocesum .pe.	Then the monks reported the matter to the Blessed One
Saccam kira bhikkhave bhikkhū dunnivatthā duppārutā anākappasampannā Viharantīti.	"Monks, is it true, as they say, that monks go for alms with their lower and upper robes poorly adjusted, not consummate in proper behavior? And keep (making a great racket in the meal hall)?"

Saccam bhagavāti.	"It's true, O Blessed One."
Vigarahi buddho bhagavā .pe.	The Buddha, the Blessed One, rebuked them,
Vigarahitvā dhammim katham katvā bhikkhū āmantesi	Having rebuked him and given a Dhamma talk, he addressed the monks,
anujānāmi bhikkhave ācariyam.	"I allow a teacher.
Ācariyo bhikkhave antevāsikamhi puttacittam upaṭṭhāpessati	"The teacher will foster the attitude he would have toward a son ['son-mind'] with regard to the pupil.
antevāsiko ācariyamhi pitucittam upaṭṭhāpessati	"The pupil will foster the attitude he would have toward a father ['fathermind'] with regard to the teacher.
evante aññamaññam sagāravā sappatissā sabhāgavuttikā viharantā imasmim dhammavinaye vuḍḍhim virūļhim vepullam āpajjissanti.	"Thus they—living with mutual respect, deference, and courtesy—will arrive at growth, increase, and maturity in this Dhamma-Vinaya.
anujānāmi bhikkhave dasavassam nissāya vatthum dasavassena nissayam dātum.	"I allow one to live in dependence for ten Rains, and for dependence to be given by one with ten Rains."
(Mv.I.32.2) evañca pana bhikkhave ācariyo	"And here is how a teacher is to be taken.

gahetabbo.	
Ekamsam uttarāsangam karitvā pāde vanditvā ukkuṭikam nisīditvā añjalim paggahetvā evamassa vacanīyo	"Arranging the upper robe over one shoulder, bowing down at his feet, sitting in the kneeling position with hands placed palm-to-palm over the heart, one is to say this:
ācariyo me bhante hohi āyasmato nissāya vacchāmi ācariyo me bhante hohi āyasmato nissāya vacchāmi ācariyo me bhante hohi āyasmato nissāya vacchāmīti.	"'Venerable sir, be my teacher. I will live in dependence on the venerable one. Venerable sir, be my teacher. I will live in dependence on the venerable one. Venerable sir, be my teacher. I will live in dependence on the venerable one."
Sāhūti vā lahūti vā opāyikanti vā paṭirūpanti vā pāṣādikena samapādehīti vā kāyena viññāpeti vācāya viññāpeti kāyena vācāya viññāpeti gahito hoti ācariyo	"If he (the teacher) indicates by gesture, by speech, by gesture and speech, 'Very well' or 'Certainly' or 'All right' or 'It is proper' or 'Attain consummation in an amicable way' he is taken as teacher. [BMC]
na kāyena viññāpeti na vācāya viññāpeti na kāyena vācāya viññāpeti na gahito hoti ācariyo.	"If he does not indicate (this) by gesture, by speech, or by gesture and speech, he is not taken as teacher."
[93] Antevāsikena bhikkhave ācariyamhi sammāvattitabbam.	"A pupil should behave rightly toward his teacher.
Tatrāyam sammāvattanā.	"Here, this is the proper behavior: [BMC]

Kālasseva uṭṭhāya upāhanā omuñcitvā ekaṁsaṁ uttarāsaṅgaṁ karitvā dantakaṭṭhaṁ dātabbaṁ mukhodakaṁ dātabbaṁ	"Having gotten up early, having taken off his sandals, having arranged his upper robe over one shoulder, (the pupil) should provide tooth wood [Pc 40] and water for washing the face/rinsing the mouth.
āsanam paññāpetabbam sace yāgu hoti bhājanam dhovitvā yāgu Upanāmetabbā	"(The pupil) should lay out a seat. If there is conjey, then having washed a shallow bowl, he should offer the conjey to the teacher. [Mv.VI.24.5]
yāgum pītassa udakam datvā bhājanam paṭiggahetvā nīcam katvā sādhukam aparighamsantena dhovitvā paṭisāmetabbam	"When he has drunk the conjey, then having given him water, having received the bowl, having lowered it (so as not to let the washing water wet one's robes), (the pupil) should wash it carefully without scraping it and then put it away.
ācariyamhi vuṭṭhite āsanaṁ uddharitabbaṁ	"When the teacher has gotten up, (the pupil) should take up the seat.
sace so deso uklāpo hoti so deso sammajjitabbo.	"If the place is dirty, (the pupil) should sweep it.
sace ācariyo gāmam pavisitukāmo hoti nivāsanam dātabbam paṭinivāsanam paṭiggahetabbam	"If the teacher wishes to enter the village for alms, (the pupil) should give him his lower robe, receiving the spare lower robe (he is wearing) from him in return.
kāyabandhanam dātabbam saguņam katvā sanghāṭiyo dātabbā	"(The pupil) should give him his waistband and, making (the upper robe) a lining (for the outer robe), give him the joined robes.

dhovitvā patto saudako dātabbo	"Having rinsed out the bowl, he should give it to (the teacher) while it is still wet (i.e., pour out as much of the rinsing water as possible, but don't wipe it dry).
sace ācariyo pacchāsamaṇam ākankhati timaṇḍalam paṭicchādentena parimaṇḍalam nivāsetvā	"If the teacher desires an attendant, he should put on his lower robe so as to cover the three circles all around.
kāyabandhanam bandhitvā saguņam katvā sanghāṭiyo pārupitvā gaṇṭhikam paṭimuñcitvā dhovitvā pattam gahetvā ācariyassa pacchāsamaṇena hotabbam	"Then he should put on the waistband, make (the upper robe) a lining (for the outer robe), put the joined robes on, and fasten the (lower) fastener. Having washed and taken a bowl, (the pupil) should be the teacher's attendant.
nātidūre gantabbam nāccāsanne gantabbam pattapariyāpannam paṭiggahetabbam	"(The pupil) should not walk too far behind him; he should not walk too close. He should receive the contents of (the teacher's) bowl.
na ācariyassa bhaṇamānassa antarantarā kathā opātetabbā ācariyo āpattisāmantā bhaṇamāno nivāretabbo	"(The pupil) should not interrupt the teacher when he is speaking. If the teacher is bordering on an offense, (the pupil) should stop him.
nivattantena paṭhamataram āgantvā āsanam paññāpetabbam	"Returning ahead of the teacher, he should lay out a seat.

pādodakam pādapīṭham pādakathalikam upanikkhipitabbam	"(The pupil) should put out washing water for the feet, a foot stand, and a pebble foot wiper.
paccuggantvā pattacīvaram paṭiggahetabbam	"Having gone to meet him, (the pupil) should receive his bowl and robe.
paṭinivāsanam dātabbam nivāsanam paṭiggahetabbam.	"(The pupil) should give him his spare lower robe and receive the lower robe in return.
sace cīvaram sinnam hoti muhuttam uņhe otāpetabbam na ca uņhe cīvaram nidahitabbam	"If the (upper and outer) robes are damp with perspiration, (the pupil) should dry them for a short time in the (sun's) warmth, but do not leave them in the (sun's) warmth (for long).
cīvaram samharitabbam cīvaram samharantena caturangulam kannam ussādetvā cīvaram samharitabbam mā majjhe bhango ahosīti	"(The pupil) should fold up the robes, keeping the edges four fingerbreadths apart so that neither robe becomes creased in the middle.
obhoge kāyabandhanam kātabbam.	"He should place the waistband in the fold of the robe.
sace piṇḍapāto hoti ācariyo ca bhuñjitukāmo hoti udakam datvā piṇḍapāto upanāmetabbo	"If there is almsfood, and the teacher wishes to eat, (the pupil) should give him water and offer the almsfood to him.
ācariyo pānīyena pucchitabbo	"(The pupil) should ask if he wants drinking water.

bhuttāvissa udakam datvā pattam paṭiggahetvā nīcam katvā sādhukam aparighamsantena dhovitvā vodakam katvā muhuttam uṇhe otāpetabbo na ca uṇhe patto nidahitabbo	"When he has finished his meal, then having given him water, (the pupil) should receive the bowl, lower it, and wash it carefully without scraping it. Then, having dried it, he should set it ou for a short time in the (sun's) warmth, bu should not leave it in the (sun's) warmth (for long).
pattacīvaraṁ nikkhipitabbaṁ	"He should put away the robes and bowl.
pattam nikkhipantena ekena hatthena pattam gahetvā ekena hatthena heṭṭhāmañcam vā heṭṭhāpīṭham vā parāmasitvā patto nikkhipitabbo na ca anantarahitāya bhūmiyā patto nikkhipitabbo	"When putting away the bowl, he should take the bowl in one hand, run h hand under the bed or bench with the other hand (to check for things on the floor that would harm the bowl), and pu away the bowl (there), but should not put it away on the bare ground.
cīvaram nikkhipantena ekena hatthena cīvaram gahetvā ekena hatthena cīvaravamsam vā cīvararajjum vā pamajjitvā pārato antam orato bhogam katvā cīvaram nikkhipitabbam	"When putting away the robe, he should take the robe with one hand, stroke the other hand along the rod or cord for the robes, and put away the robe (over the cord or rod) with the edges away from him and the fold toward him.
ācariyamhi vuṭṭhite āsanaṁ uddharitabbaṁ pādodakaṁ pādapīṭhaṁ pādakathalikaṁ	"When the teacher has gotten up, (the pupil) should take up the seat. Put away the washing water for the feet, the foot-

pațisāmetabbam sace so deso uklāpo hoti so deso sammajjitabbo.	stand, and the pebble foot wiper. If the place is dirty, sweep it.
sace ācariyo nahāyitukāmo hoti nahānam paṭiyādetabbam sace sītena attho hoti sītam paṭiyādetabbam sace uṇhena attho hoti uṇham paṭiyādetabbam.	"If the teacher wishes to bathe, (the pupil) should prepare a bath. Prepare a cold bath if he wants a cold one, a hot bath if he wants a hot one.
sace ācariyo jantāgharam pavisitukāmo hoti cuṇṇam sannetabbam mattikā temetabbā jantāgharapīṭham ādāya ācariyassa piṭṭhito piṭṭhito gantvā	"If the teacher wishes to enter the sauna, (the pupil) should knead the powder for bathing, moisten the bathing clay, take a sauna-bench, and follow closely behind him.
jantāgharapīṭham datvā cīvaram paṭiggahetvā ekamantam nikkhipitabbam	"(The pupil) should give him the bench, receive his robe in return, and lay it to one side.
cuṇṇaṁ dātabbaṁ mattikā dātabbā	"(The pupil) should give him the (moistened) powder for bathing and clay.
sace ussahati jantāgharam pavisitabbam	"If he is able to, (the pupil) should enter the sauna.
jantāgharam Pavisantena mattikāya mukham makkhetvā purato ca	"When entering the sauna, he should do so having smeared his face with the bathing clay and covered himself front and back.

pacchato ca pațicchādetvā jantāgharam pavisitabbam	
na there bhikkhū anūpakhajja nisīditabbam na navā bhikkhū āsanena paṭibāhetabbā	"He should sit so as not to encroach on the senior monks, at the same time not preempting the junior monks from a seat.
jantāghare ācariyassa parikammam kātabbam	"(The pupil) should perform services for the teacher in the sauna.
jantāgharā nikkhamantena jantāgharapīṭham ādāya purato ca pacchato ca paṭicchādetvā jantāgharā nikkhamitabbam	"When leaving the sauna, he should do so taking the sauna-bench and having covered himself front and back.
udakepi ācariyassa parikammam kātabbam	"(The pupil) should perform a service for the teacher even in the bathing water.
nahātena paṭhamataraṁ uttaritvā attano gattaṁ vodakaṁ katvā nivāsetvā	"Having bathed, (the pupil) should come out of the water first, dry himself, and put on his lower robe.
ācariyassa gattato udakam pamajjitabbam nivāsanam dātabbam sanghāṭi dātabbā	"Then he should rub the water off the teacher, give him his lower robe, and give him his outer robe.
jantāgharapīṭham ādāya paṭhamataram āgantvā āsanam paññāpetabbam pādodakam pādapīṭham	"Taking the sauna-bench, (the pupil) should return first, lay out a seat, put out washing water for the feet, a foot stand, and a pebble foot wiper.

pādakathalikam upanikkhipitabbam	
ācariyo pānīyena pucchitabbo.	"He should ask the teacher if he wants drinking water.
sace uddisāpetukāmo hoti uddisāpetabbo sace paripucchitukāmo hoti paripucchitabbo.	"If (the teacher) wants him to recite, he should recite. If (the teacher) wants to interrogate him, he should answer (the teacher's) interrogation.
yasmim vihāre ācariyo viharati sace so vihāro uklāpo hoti sace ussahati sodhetabbo	"If the dwelling where the teacher is staying is dirty, (the pupil) should clean it if he is able to.
vihāram sodhentena paṭhamam pattacīvaram nīharitvā ekamantam nikkhipitabbam	"When cleaning the dwelling, first taking out the bowl and robes, he should lay them to one side.
nisīdanapaccattharaṇam nīharitvā ekamantam nikkhipitabbam	"Taking out the sitting cloth and sheet, he should lay them to one side.
bhisibimbohanam nīharitvā ekamantam nikkhipitabbam	"Taking out the mattress and pillow, he should lay them to one side.
mañco nīcam katvā sādhukam aparighamsantena asanghaṭṭantena kavāṭapiṭṭham nīharitvā	"Having lowered the bed, he should take it out carefully, without scraping it [along the floor] or knocking it against the door or doorposts [doorframe], and then lay it to one side.

ekamantam nikkhipitabbo	
pīṭham nīcam katvā sādhukam aparighamsantena asanghaṭṭantena kavāṭapiṭṭham nīharitvā ekamantam nikkhipitabbam	"Having lowered the bench, he should take it out carefully, without scraping it [along the floor] or knocking it against the door or doorposts, and then lay it to one side.
mañcapaṭipādakā nīharitvā ekamantaṁ nikkhipitabbā	"Taking out the supports for the bed, he should lay them to one side.
kheļamallako nīharitvā ekamantam Nikkhipitabbo	"Taking out the spittoon, he should it them to one side.
apassenaphalakam nīharitvā ekamantam nikkhipitabbam	"Taking out the leaning board, he should lay it to one side.
bhummattharaṇam yathāpaññattam sallakkhetvā nīharitvā ekamantam nikkhipitabbam.	"Having taken note of where the ground-covering was laid out, he should take it out and lay it to one side.
sace vihāre santānakam hoti ullokā paṭhamam ohāratabbam	"If there are cobwebs in the dwelling, he should remove them, starting first with the ceiling covering-cloth (and working down).
ālokasandhikaṇṇabhāgā	"He should wipe areas around the

pamajjitabbā	window frames and the corners (of the room).
sace gerukaparikammakatā bhitti kaṇṇakitā hoti coļakaṁ temetvā pīļetvā pamajjitabbā	"If the wall has been treated with ochre and has become moldy, he should moisten a rag, wring it out, and wipe it clean.
sace kāļavaņņakatā bhūmi kaņņakitā hoti coļakam temetvā pīļetvā pamajjitabbā	"If the floor of the room is treated with blackening [i.e. polished] and has become moldy, he should moisten a rag, wring it out, and wipe it clean.
sace akatā hoti bhūmi udakena paripphosetvā sammajjitabbā mā vihāro rajena ūhaññīti	"If the floor is untreated, he should sprinkle it all over with water before sweeping it, (with the thought,) 'May the dust not fly up and soil the room.'
saṅkāraṁ vicinitvā ekamantaṁ chaḍḍetabbaṁ	"He should look for any rubbish and throw it away to one side.
bhummattharaṇam otāpetvā sodhetvā pappoṭetvā atiharitvā yathāpaññattam paññāpetabbam	"Having dried the ground-covering in the sun, he should clean it, shake it out, bring it back in, and lay it out as it was laid out (before).
mañcapaṭipādakā otāpetvā pamajjitvā atiharitvā yathāṭhāne ṭhapetabbā	"Having dried the supports for the bed in the sun, he should wipe them, bring them back in, and set them in their proper places.
mañco otāpetvā sodhetvā	"Having dried the bed in the sun, he

pappoṭetvā nīcam katvā sādhukam aparighamsantena asanghaṭṭantena kavāṭapiṭṭham atiharitvā yathāpaññattam paññāpetabbo	should clean it, shake it out, lower it, bring it back in carefully without scraping it [along the floor] or knocking it against the door or doorposts, and lay it out it as it was laid out (before).
pīṭham otāpetvā sodhetvā pappoṭetvā nīcam katvā sādhukam aparighamsantena asaṅghaṭṭantena kavāṭapiṭṭham atiharitvā yathāpaññattam paññāpetabbam	"Having dried the bench in the sun, he should clean it, shake it out, lower it, bring it back in carefully without scraping it [along the floor] or knocking it against the door or doorposts, and lay it out it as it was laid out (before).
bhisibimbohanam otāpetvā sodhetvā pappoṭetvā atiharitvā yathāpaññattam paññāpetabbam	"Having dried the mattress and pillow, he should clean them, shake them out, bring them back in, and lay them out them as they were laid out (before).
nisīdanapaccattharaṇam otāpetvā sodhetvā pappoṭetvā atiharitvā yathāpaññattam paññāpetabbam	"Having dried the sitting cloth and sheet in the sun, he should clean them, shake them out, bring them back in, and lay them out as they were laid out (before).
kheļamallako otāpetvā pamajjitvā atiharitvā yathāṭhāne ṭhapetabbo	"Having dried the spittoon in the sun, he should wipe it, bring it back in, and set it in its proper place.
apassenaphalakam otāpetvā Pamajjitvā	"Having dried the leaning board in the sun, he should wipe it, bring it back in,

atiharitvā yathāṭhāne ṭhapetabbaṁ	and set it in its proper place.
pattacīvaram nikkhipitabbam	"He should put away the robes and bowl.
pattam nikkhipantena ekena hatthena pattam gahetvā ekena hatthena heṭṭhāmañcam vā heṭṭhāpīṭham vā parāmasitvā patto nikkhipitabbo na ca anantarahitāya bhūmiyā patto nikkhipitabbo	"When putting away the bowl, he should take the bowl in one hand, run his hand under the bed or bench with the other hand (to check for things on the floor that would harm the bowl), and put away the bowl (there), but should not put it away on the bare ground
cīvaram nikkhipantena ekena hatthena cīvaram gahetvā ekena hatthena cīvaravamsam vā cīvaravamsam vā pamajjitvā pārato antam orato bhogam katvā cīvaram nikkhipitabbam.	"When putting away the robe, he should take the robe with one hand, stroke the other hand along the rod or cord for the robes, and put away the robe (over the cord or rod) with the edges away from him and the fold toward him.
sace puratthimā sarajā vātā vāyanti puratthimā vātapānā thaketabbā	"If dusty winds blow from the east, he should close the eastern windows.
sace pacchimā sarajā vātā vāyanti pacchimā vātapānā thaketabbā	"If dusty winds blow from the west, he should close the western windows.
sace uttarā sarajā vātā	"If dusty winds blow from the north, he

vāyanti uttarā vātapānā thaketabbā	should close the northern windows.
sace dakkhiṇā sarajā vātā vāyanti dakkhiṇā vātapānā thaketabbā	"If dusty winds blow from the south, he should close the southern windows.
sace sītakālo hoti divā vātapānā vivaritabbā rattim thaketabbā	"If the weather is cool, he should open the windows by day and close them at night.
sace uṇhakālo hoti divā vātapānā thaketabbā rattim vivaritabbā.	"If the weather is hot, he should close them by day and open them at night.
sace pariveņam uklāpam hoti pariveņam sammajjitabbam	"If the surrounding area is dirty, he should sweep it.
sace koṭṭhako uklāpo hoti koṭṭhako sammajjitabbo	"If the porch is dirty, he should sweep it.
sace upaṭṭhānasālā uklāpā hoti upaṭṭhānasālā sammajjitabbā	"If the assembly hall is dirty, he should sweep it.
sace aggisālā uklāpā hoti aggisālā sammajjitabbā	"If the fire-hall is dirty, he should sweep it.
sace vaccakuțī uklāpā hoti vaccakuțī sammajjitabbā	"If the restroom is dirty, he should sweep it.
sace pānīyam na hoti	"If there is no drinking water, he should

pānīyam upaṭṭhāpetabbam	set it out.
sace paribhojanīyam na hoti paribhojanīyam upaṭṭhāpetabbam	"If there is no washing water, he should set it out.
sace ācamanakumbhiyā udakam na hoti Ācamanakumbhiyā udakam āsiñcitabbam.	"If there is no water in the pot for rinsing (in the restroom), he should pour it into the pot.
sace ācariyassa anabhirati uppannā hoti antevāsikena vūpakāsetabbo vūpakāsāpetabbo dhammakathā vāssa kātabbā	"If dissatisfaction (with the holy life) arises in the teacher, the pupil should allay it or get someone else to allay it or one should give him a Dhamma talk. [BMC]
sace ācariyassa kukkuccam uppannam hoti antevāsikena vinodetabbam vinodāpetabbam dhammakathā vāssa kātabbā	"If anxiety (over his conduct with regard to the rules) arises in the teacher, the pupil should dispel it or get someone else to dispel it or one should give him a Dhamma talk.
sace ācariyassa diṭṭhigataṁ uppannaṁ hoti antevāsikena vivecetabbaṁ vivecāpetabbaṁ dhammakathā vāssa kātabbā.	"If a viewpoint1 arises in the teacher, the pupil should pry it away or get someone else to pry it away or one should give him a Dhamma talk. 1. Usually a fixed opinion with regard to a question not worth asking—see (MN 72).

sace ācariyo garudhammam ajjhāpanno hoti parivāsāraho antevāsikena ussukkam kātabbam kinti nu kho saṅgho ācariyassa parivāsam dadeyyāti "If the teacher has committed an offense against a heavy (saṅghādisesa) rule and deserves probation, the pupil should make an effort, (thinking,) 'How can the Saṅgha grant my teacher probation?' [BMC]

sace ācariyo mūlāya paṭikassanāraho hoti antevāsikena ussukkam kātabbam kinti nu kho saṅgho ācariyam mūlāya paṭikasseyyāti "If the teacher deserves to be sent back to the beginning, the pupil should make an effort, (thinking,) "How can the Sangha send my teacher back to the beginning?"

sace ācariyo mānattāraho hoti antevāsikena ussukkam kātabbam kinti nu kho sangho ācariyassa mānattam dadeyyāti "If the teacher deserves penance, the pupil should make an effort, (thinking,) "How can the Sangha grant my teacher penance?"

sace ācariyo abbhānāraho hoti antevāsikena ussukkam kātabbam kinti nu kho saṅgho ācariyam abbheyyāti.

"If the teacher deserves rehabilitation, the pupil should make an effort, (thinking,) "How can the Sangha grant my teacher rehabilitation?"

sace saṅgho ācariyassa kammaṁ kattukāmo hoti tajjanīyaṁ vā niyassaṁ vā pabbājanīyaṁ vā paṭisāraṇīyaṁ vā ukkhepanīyaṁ vā antevāsikena ussukkaṁ kātabbaṁ kinti nu kho

"If the Sangha wants to carry out a transaction against the teacher—censure, demotion, banishment, reconciliation, or suspension—the pupil should make an effort, (thinking,) 'How can the Sangha not carry out that transaction against my teacher or else change it to a lighter one?' [BMC]

saṅgho ācariyassa kammaṁ na kareyya lahukāya vā pariṇāmeyyāti	
katam vā panassa hoti sanghena kammam tajjanīyam vā niyassam vā pabbājanīyam vā Paṭisāraṇīyam vā ukkhepanīyam vā antevāsikena ussukkam kātabbam	"But if the transaction—censure, demotion, banishment, reconciliation, or suspension—is carried out against him, the pupil should make an effort, (thinking,)
kinti nu kho ācariyo sammāvatteyya lomam pāteyya netthāram vatteyya sangho tam kammam paṭippassambheyyāti.	"'How can my teacher behave properly, lower his hackles, mend his ways, so that the Sangha will rescind that transaction?'
sace ācariyassa cīvaram dhovitabbam hoti antevāsikena dhovitabbam ussukkam vā kātabbam kinti nu kho ācariyassa cīvaram dhoviyethāti	"If the teacher's robe should be washed, the pupil should wash it or make an effort, (thinking,) 'How can my teacher's robe be washed?'or should he receive an alms bowl from that p
sace ācariyassa cīvaram kātabbam hoti antevāsikena kātabbam ussukkam vā kātabbam kinti nu kho ācariyassa cīvaram kariyethāti	"If the teacher's robe should be made, the pupil should make it or make an effort, (thinking,) 'How can my teacher's robe be made?'

sace ācariyassa rajanam pacitabbam hoti antevāsikena pacitabbam ussukkam vā kātabbam kinti nu kho ācariyassa rajanam paciyethāti	"If the teacher's dye should be boiled, the pupil should boil it or make an effort, (thinking,) 'How can my teacher's dye be boiled?'
sace ācariyassa cīvaram rajetabbam hoti antevāsikena rajetabbam ussukkam vā kātabbam kinti nu kho ācariyassa cīvaram rajiyethāti	"If the teacher's robe should be dyed, the pupil should dye it or make an effort, (thinking,) 'How can my teacher's robe be dyed?'
cīvaram rajentena sādhukam samparivattakam samparivattakam rajetabbam na ca acchinne theve pakkamitabbam.	"In dyeing the robe, he should carefully let it take the dye properly (while drying), turning it back and forth (on the line), and shouldn't leave while the drips have not stopped.
Na ācariyam anāpucchā ekaccassa patto dātabbo na ekaccassa patto paṭiggahetabbo	"Without having taken the teacher's leave, the pupil should not give an alms bowl to anyone, [on bad terms with the teacher] nor should he receive an alms bowl from that person.
na ekaccassa cīvaram dātabbam na ekaccassa cīvaram paṭiggahetabbam	"He shouldn't give robe-cloth to that person or receive robe-cloth from that person.
na ekaccassa parikkhāro dātabbo na ekaccassa	"He shouldn't give a requisite to that person or receive a requisite from that person.

parikkhāro paṭiggahetabbo	
na ekaccassa kesā chedetabbā na ekaccena kesā chedāpetabbā	"He shouldn't cut that person's hair or have (his own) hair cut by that person.
na ekaccassa parikammam kātabbam na ekaccena parikammam kārāpetabbam	"He shouldn't perform a service for that person or have that person perform a service (for him).
na ekaccassa veyyāvacco kātabbo na ekaccena veyyāvacco kārāpetabbo	"He shouldn't act as that person's steward or have that person act as (his own) steward.
na ekaccassa Pacchāsamaņena hotabbam na ekacco pacchāsamaņo ādātabbo	"He shouldn't be that person's attendant or take that person as his own attendant.
na ekaccassa piṇḍapāto nīharitabbo na ekaccena piṇḍapāto nīharāpetabbo.	"He shouldn't bring back almsfood for that person or have that person bring back almsfood (for him).
na ācariyam anāpucchā gāmo pavisitabbo na susānam gantabbam na disā pakkamitabbā.	"Without having taken the teacher's leave, he shouldn't enter a town, shouldn't go to a cemetery, shouldn't leave the district.
sace ācariyo gilāno hoti yāvajīvam upaṭṭhātabbo vuṭṭhānassa āgametabbanti.	"If the teacher is sick, he (the pupil) should tend to him as long as life lasts; he should stay with him until he recovers." [BMC]

Ācariyavattam niṭṭhitam.

The Discussion of Duties Toward a Teacher is finished.

19. ANTEVĀSIKAVATTAKATHĀ (MV.I.33.1)

The Discussion of Duties Toward a Pupil [BMC]

[94] ācariyena bhikkhave antevāsikamhi sammāvattitabbam.	"Monks, a teacher should behave rightly toward his pupil.
tatrāyam sammāvattanā.	"Here, this is the proper behavior:
ācariyena bhikkhave antevāsiko saṅgahetabbo anuggahetabbo uddasena paripucchāya ovādena anusāsaniyā.	"A teacher should support and encourage his pupil by teaching him, counter-questioning him, teaching him, and admonishing him.
sace ācariyassa patto hoti antevāsikassa patto na hoti ācariyena antevāsikassa patto dātabbo ussukkam vā kātabbam kinti nu kho antevāsikassa patto uppajjiyethāti	"If the teacher has a bowl and the pupil doesn't, the teacher should give the pupil the bowl or make an effort, (thinking,) 'How can my pupil get a bowl?'
sace ācariyassa cīvaram hoti antevāsikassa cīvaram na hoti ācariyena antevāsikassa cīvaram dātabbam ussukkam vā	"If the teacher has robe-cloth and the pupil doesn't, the teacher should give the pupil the robe-

kātabbam kinti nu kho antevāsikassa cīvaram uppajjiyethāti	cloth or make an effort, (thinking,) 'How can my pupil get robe-cloth?'
sace ācariyassa parikkhāro hoti antevāsikassa parikkhāro na hoti ācariyena antevāsikassa parikkhāro dātabbo ussukkam vā kātabbam kinti nu kho antevāsikassa parikkhāro uppajjiyethāti.	"If the teacher has a requisite and the pupil doesn't, the teacher should give the pupil the requisite or make an effort, (thinking,) 'How can my pupil get the requisite?'
sace antevāsiko gilāno hoti kālasseva uṭṭhāya dantakaṭṭhaṁ dātabbaṁ mukhodakaṁ dātabbaṁ āsanaṁ paññāpetabbaṁ	"If the pupil is sick, (the teacher) should provide tooth wood (see Pc 40) and water for washing the face/rinsing the mouth. He should lay out a seat.
sace yāgu hoti bhājanam dhovitvā yāgu upanāmetabbā	"If there is conjey, then having washed a shallow bowl, (the teacher) should offer the conjey to the pupil. [Mv.VI.24.5]
yāgum pītassa udakam datvā bhājanam paṭiggahetvā nīcam katvā sādhukam aparighamsantena dhovitvā paṭisāmetabbam	"When he has drunk the conjey, then having given him water, having received the bowl, having lowered it (so as not to let the washing water wet one's robes), (the teacher) should wash it carefully without scraping it [knocking it against the floor] and then put it away.
antevāsikamhi vuṭṭhite āsanam uddharitabbam sace so deso	"When the pupil has gotten up, (the teacher) should take up the

uklāpo hoti so deso sammajjitabbo.	seat. If the place is dirty, he should sweep it.
sace antevāsiko gāmam pavisitukāmo hoti nivāsanam dātabbam paṭinivāsanam paṭiggahetabbam	"If the pupil wishes to enter the village (for alms), (the teacher) should give him his lower robe, receiving the spare lower robe (he is wearing) from him in return.
kāyabandhanam dātabbam saguņam katvā saṅghāṭiyo dātabbā	"(The teacher) should give him his waistband and, making (the upper robe) a lining (for the outer robe), give him the joined robes.
dhovitvā patto saudako dātabbo	"Having rinsed out the bowl, (the teacher) should give it to him while it is still wet.
ettāvatā nivattissatīti āsanam paññāpetabbam pādodakam pādapīṭham pādakathalikam upanikkhitabbam	"(Thinking,) 'He'll be returning about now,' (the teacher) should lay out a seat, put out washing water for the feet, a foot stand, and a pebble foot wiper.
paccuggantvā pattacīvaram paṭiggahetabbam paṭinivāsanam dātabbam nivāsanam paṭiggahetabbam.	"Having gone to meet him, (the teacher) should receive his bowl and robe. He should give him his spare lower robe; receive the lower robe (that he has been wearing) in return.
sace cīvaram sinnam hoti muhuttam unhe otāpetabbam na ca unhe cīvaram nidahitabbam	"If the (upper and outer) robes are damp with perspiration, (the teacher) should dry them for a short time in the (sun's) warmth,

	but should not leave them in the (sun's) warmth (for long).
cīvaram samharitabbam cīvaram samharantena caturangulam kannam ussādetvā cīvaram samharitabbam mā majjhe bhango ahosīti	"(The teacher) should fold up the robes {SC: separately}, keeping the edges four fingerbreadths apart so that neither robe becomes creased in the middle.
obhoge kāyabandhanam kātabbam.	"He should place the waistband in the fold of the robe.
sace piṇḍapāto hoti antevāsiko ca bhuñjitukāmo hoti udakaṁ datvā piṇḍapāto upanāmetabbo	"If there is almsfood, and the pupil wishes to eat, (the teacher) should give him water and offer the almsfood to him.
antevāsiko pānīyena pucchitabbo	"(The teacher) should ask if he wants drinking water.
bhuttāvissa udakam datvā pattam paṭiggahetvā nīcam katvā sādhukam aparighamsantena dhovitvā vodakam katvā muhuttam unhe otāpetabbo na ca unhe patto nidahitabbo	"When he has finished his meal, then having given him water, (the teacher) should receive the bowl, lower it, and wash it carefully without scraping it. Then, having dried it, he should set it out for a short time in the (sun's) warmth, but should not leave it in the (sun's) warmth (for long).
pattacīvaram nikkhipitabbam	"He should put away the robes and bowl.
pattam nikkhipantena ekena hatthena pattam gahetvā ekena	"When putting away the bowl, he should take the bowl in one hand,

hatthena heṭṭhāmañcaṁ vā heṭṭhāpīṭhaṁ vā Parāmasitvā patto nikkhipitabbo na ca anantarahitāya bhūmiyā patto nikkhipitabbo	run his hand under the bed or bench with the other hand (to check for things on the floor that would harm the bowl), and put away the bowl (there), but should not put it away on the bare ground.
cīvaram nikkhipantena ekena hatthena cīvaram gahetvā ekena hatthena cīvaravamsam vā cīvararajjum vā pamajjitvā pārato antam orato bhogam katvā cīvaram nikkhipitabbam	"When putting away the robe, he should take the robe with one hand, stroke the other hand along the rod or cord for the robes, and put away the robe (over the cord or rod) with the edges away from him and the fold toward him.
antevāsikamhi vuṭṭhite āsanam uddharitabbam pādodakam pādapīṭham pādakathalikam paṭisāmetabbam	"When the pupil has gotten up, (the teacher) should take up the seat, put away the washing water for the feet, the foot-stand, and the pebble foot wiper.
sace so deso uklāpo hoti so deso sammajjitabbo.	"If the place is dirty, (the teacher) should sweep it.
sace antevāsiko nahāyitukāmo hoti nahānam paṭiyādetabbam sace sītena attho hoti sītam paṭiyādetabbam sace uṇhena attho hoti uṇham paṭiyādetabbam.	"If the pupil wishes to bathe, he should prepare a bath. He should prepare a cold bath if he wants a cold one, a hot bath if he wants a hot one.
sace antevāsiko jantāgharam pavisitukāmo hoti cuņņam	"If the pupil wishes to enter the sauna, (the teacher) should knead the powder for bathing, moisten

sannetabbam mattikā temetabbā jantāgharapīṭham ādāya gantvā	the bathing clay, take a saunabench, and go in.
jantāgharapīṭhaṁ datvā cīvaraṁ paṭiggahetvā ekamantaṁ nikkhipitabbaṁ	"(The teacher) should give him the bench, receive his robe in return, and lay it to one side.
cuṇṇaṁ dātabbaṁ mattikā dātabbā	"(The teacher) should give him the (moistened) powder for bathing and clay.
sace ussahati jantāgharam pavisitabbam	"If he is able to, (The teacher) should enter the sauna.
jantāgharam pavisantena mattikāya mukham makkhetvā purato ca pacchato ca paṭicchādetvā jantāgharam pavisitabbam	"When entering the sauna, he should do so having smeared his face with the bathing clay and covered himself front and back (i.e., one shouldn't expose oneself, but there is no need to cover the three "circles").
na there bhikkhū anūpakhajja nisīditabbam na navā bhikkhū āsanena paṭibāhetabbā	"He should sit so as not to encroach on the senior monks, at the same time not preempting the junior monks from a seat.
jantāghare antevāsikassa parikammam kātabbam	"(The teacher) should perform services for the pupil in the sauna.
jantāgharā nikkhamantena jantāgharapīṭham ādāya purato ca pacchato ca paṭicchādetvā jantāgharā nikkhamitabbam	"When leaving the sauna, he should do so taking the saunabench and having covered oneself front and back.

udakepi antevāsikassa parikammam kātabbam	"(The teacher) should perform a service for the pupil even in the bathing water.
nahātena paṭhamataram uttaritvā attano gattam vodakam katvā nivāsetvā	"Having bathed, he should come out of the water first, dry himself, and put on his lower robe.
antevāsikassa gattato udakam pamajjitabbam nivāsanam dātabbam sanghāṭi dātabbā	"Then he should rub the water off the pupil, give give him his lower robe, and give him his outer robe.
jantāgharapīṭham ādāya paṭhamataram āgantvā āsanam paññāpetabbam pādodakam pādapīṭham pādakathalikam upanikkhipitabbam	"Taking the sauna-bench, (the teacher) should return first, lay out a seat, put out washing water for the feet, a foot stand, and a pebble foot wiper.
antevāsiko pānīyena pucchitabbo.	"He should ask the pupil if he wants drinking water.
yasmim vihāre antevāsiko viharati sace so vihāro uklāpo hoti sace ussahati sodhetabbo	"If the dwelling where the pupil is staying is dirty, (the teacher) should clean it if he is able to.
vihāram sodhentena paṭhamam pattacīvaram nīharitvā ekamantam nikkhipitabbam	"In cleaning the dwelling, first taking out the bowl and robes, he should lay them to one side.
nisīdanapaccattharaṇam nīharitvā ekamantam nikkhipitabbam	"Taking out the sitting cloth and sheet, he should lay them to one side.
bhisibimbohanam nīharitvā ekamantam nikkhipitabbam	"Taking out the mattress and pillow, he should lay them to one

	side.
mañco nīcam katvā sādhukam aparighamsantena asanghaṭṭantena kavāṭapiṭṭham nīharitvā ekamantam nikkhipitabbo	"Having lowered the bed, he should take it out carefully, without scraping it [along the floor] or knocking it against the door or doorposts [doorframe], and then lay it to one side.
pīṭhaṁ nīcaṁ katvā sādhukaṁ aparighaṁsantena asaṅghaṭṭantena kavāṭapiṭṭhaṁ nīharitvā ekamantaṁ nikkhipitabbaṁ	"Having lowered the bench, he should take it out carefully, without scraping it [along the floor] or knocking it against the door or doorposts, and then lay it to one side.
mañcapaṭipādakā nīharitvā ekamantaṁ nikkhipitabbā	"Taking out the supports for the bed, he should lay them to one side.
kheļamallako nīharitvā ekamantam nikkhipitabbo	"Taking out the spittoon, he should it them to one side.
apassenaphalakam nīharitvā ekamantam nikkhipitabbam	"Taking out the leaning board, he should lay it to one side.
bhummattharaṇam yathāpaññattam sallakkhetvā nīharitvā ekamantam nikkhipitabbam	"Having taken note of where the ground-covering was laid out, he should take it out and lay it to one side.
sace vihāre santānakam (hoti) ullokā paṭhamam ohāretabbam ['hoti' missing in Thai just here.]	"If there are cobwebs in the dwelling, he should remove them, starting first with the ceiling

	covering-cloth (and working down).
ālokasandhikaṇṇabhāgā pamajjitabbā	"He should wipe areas around the window frames and the corners (of the room).
sace gerukaparikammakatā bhitti kaṇṇakitā hoti coļakam temetvā pīļetvā pamajjitabbā	"If the wall has been treated with ochre and has become moldy, he should moisten a rag, wring it out, and wipe it clean.
sace kāļavaņņakatā bhūmi kaņņakitā hoti coļakam temetvā pīļetvā pamajjitabbā	"If the floor of the room is treated with blackening [i.e. polished] and has become moldy, he should moisten a rag, wring it out, and wipe it clean.
sace akatā hoti bhūmi udakena paripphosetvā sammajjitabbā mā vihāro rajena ūhaññīti	"If the floor is untreated, he should sprinkle it all over with water before sweeping it, (with the thought,) 'May the dust not fly up and soil the room.'
saṅkāraṁ vicinitvā ekamantaṁ chaḍḍetabbaṁ	"He should look for any rubbish and throw it away to one side.
(Mv.I.26.9) bhummattharaṇam otāpetvā sodhetvā pappoṭetvā atiharitvā yathāpaññattam paññāpetabbam	"Having dried the ground-covering in the sun, he should clean it, shake it out, bring it back in, and lay it out as it was laid out (before).
mañcapaṭipādakā otāpetvā pamajjitvā atiharitvā yathāṭhāne	"Having dried the supports for the bed in the sun, he should wipe

ṭhapetabbā	them, bring them back in, and set them in their proper places.
mañco otāpetvā sodhetvā pappoṭetvā nīcam katvā sādhukam aparighamsantena asanghaṭṭantena kavāṭapiṭṭham atiharitvā yathāpaññattam paññāpetabbo	"Having dried the bed in the sun, he should clean it, shake it out, lower it, bring it back in carefully without scraping it [along the floor] or knocking it against the door or doorposts, and lay it out it as it was laid out (before).
pīṭhaṁ otāpetvā sodhetvā pappoṭetvā nīcaṁ katvā sādhukaṁ aparighaṁsantena asaṅghaṭṭantena kavāṭapiṭṭhaṁ atiharitvā yathāpaññattaṁ paññāpetabbaṁ	"Having dried the bench in the sun, he should clean it, shake it out, lower it, bring it back in carefully without scraping it [along the floor] or knocking it against the door or doorposts, and lay it out it as it was laid out (before).
bhisibimbohanam otāpetvā sodhetvā pappoţetvā atiharitvā yathāpaññattam paññāpetabbam	"Having dried the mattress and pillow, he should clean them, shake them out, bring them back in, and lay them out them as they were laid out (before).
nisīdanapaccattharaṇam otāpetvā sodhetvā pappoţetvā atiharitvā yathāpaññattam paññāpetabbam	"Having dried the sitting cloth and sheet in the sun, he should clean them, shake them out, bring them back in, and lay them out as they were laid out (before).
kheļamallako otāpetvā pamajjitvā atiharitvā yathāṭhāne ṭhapetabbo	"Having dried the spittoon in the sun, he should wipe it, bring it back in, and set it in its proper place.

apassenaphalakam otāpetvā pamajjitvā atiharitvā yathāṭhāne ṭhapetabbam	"Having dried the leaning board in the sun, he should wipe it, bring it back in, and set it in its proper place.
(Mv.I.26.10) pattacīvaram nikkhipitabbam	"He should put away the robes and bowl.
pattam nikkhipantena ekena hatthena pattam gahetvā ekena hatthena heṭṭhāmañcam vā heṭṭhāpīṭham vā parāmasitvā patto nikkhipitabbo na ca anantarahitāya bhūmiyā patto nikkhipitabbo	"When putting away the bowl, he should take the bowl in one hand, run his hand under the bed or bench with the other hand (to check for things on the floor that would harm the bowl), and put away the bowl (there), but should not put it away on the bare ground.
cīvaram nikkhipantena ekena hatthena cīvaram gahetvā ekena hatthena cīvaravamsam vā cīvararajjum vā pamajjitvā Pārato antam orato bhogam katvā cīvaram nikkhipitabbam.	"When putting away the robe, he should take the robe with one hand, stroke the other hand along the rod or cord for the robes, and put away the robe (over the cord or rod) with the edges away from him and the fold toward him.
sace puratthimā sarajā vāyanti puratthimā vātapānā thaketabbā	"If dusty winds blow from the east, he should close the eastern windows.
sace pacchimā sarajā vātā vāyanti pacchimā vātapānā thaketabbā	"If dusty winds blow from the west, he should close the western windows.
sace uttarā sarajā vātā vāyanti	"If dusty winds blow from the

uttarā vātapānā thaketabbā	north, he should close the northern windows.
sace dakkhiṇā sarajā vātā vāyanti dakkhiṇā vātapānā thaketabbā	"If dusty winds blow from the south, he should close the southern windows.
sace sītakālo hoti divā vātapānā vivaritabbā rattim thaketabbā	"If the weather is cool, he should open the windows by day and close them at night.
sace uṇhakālo hoti divā vātapānā thaketabbā rattim vivaritabbā.	"If the weather is hot, he should close them by day and open them at night.
sace pariveņam uklāpam hoti pariveņam sammajjitabbam	"If the surrounding area is dirty, he should sweep it.
sace koṭṭhako uklāpo hoti koṭṭhako sammajjitabbo	"If the porch is dirty, he should sweep it.
sace upaṭṭhānasālā uklāpā hoti upaṭṭhānasālā sammajjitabbā	"If the assembly hall is dirty, he should sweep it.
sace aggisālā uklāpā hoti aggisālā sammajjitabbā	"If the fire-hall is dirty, he should sweep it.
sace vaccakuțī uklāpā hoti vaccakuțī sammajjitabbā	"If the restroom is dirty, he should sweep it.
sace pānīyam na hoti pānīyam upaṭṭhāpetabbam	"If there is no drinking water, he should set it out.
sace paribhojanīyam na hoti paribhojanīyam	"If there is no washing water, he should set it out.

upaṭṭhāpetabbaṁ	
sace ācamanakumbhiyā udakam na hoti ācamanakumbhiyā udakam āsiñcitabbam.	"If there is no water in the pot for rinsing (in the restroom), he should pour it into the pot.
sace antevāsikassa anabhirati uppannā hoti ācariyena vūpakāsetabbā vūpakāsāpetabbā dhammakathā vāssa kātabbā	"If dissatisfaction (with the holy life) arises in the pupil, the teacher should allay it or get someone else to allay it or one should give him a Dhamma talk.
sace antevāsikassa kukkuccam uppannam hoti ācariyena vinodetabbam vinodāpetabbam dhammakathā vāssa kātabbā	"If anxiety (over his conduct with regard to the rules) arises in the pupil, the teacher should dispel it or get someone else to dispel it or one should give him a Dhamma talk.
sace antevāsikassa diṭṭhigataṁ uppannaṁ hoti ācariyena vivecetabbaṁ vivecāpetabbaṁ dhammakathā vāssa kātabbā.	"If a viewpoint1 arises in the pupil, the teacher should pry it away or get someone else to pry it away or one should give him a Dhamma talk. 1. Usually a fixed opinion with regard to a question not worth asking—see (MN 72).
sace antevāsiko garudhammam ajjhāpanno hoti parivāsāraho ācariyena Ussukkam kātabbam kinti nu kho sangho antevāsikassa parivāsam dadeyyāti	"If the pupil has committed an offense against a heavy (saṅghādisesa) rule and deserves probation, the teacher should make an effort, (thinking,) 'How

	can the Sangha grant my pupil probation?' [BMC]
sace antevāsiko mūlāya paṭikassanāraho hoti ācariyena ussukkaṁ kātabbaṁ kinti nu kho saṅgho antevāsikaṁ mūlāya paṭikasseyyāti	"If the pupil deserves to be sent back to the beginning, the teacher should make an effort, (thinking,) "How can the Sangha send my pupil back to the beginning?"
sace antevāsiko mānattāraho hoti ācariyena ussukkam kātabbam kinti nu kho sangho antevāsikassa mānattam dadeyyāti	"If the pupil deserves penance, the teacher should make an effort, (thinking,) "How can the Sangha grant my pupil penance?"
sace antevāsiko abbhānāraho hoti ācariyena ussukkam kātabbam kinti nu kho sangho antevāsikam abbheyyāti.	"If the pupil deserves to be sent back to the beginning, the teacher should make an effort, (thinking,) "How can the Sangha send my pupil back to the beginning?"
sace sangho antevāsikassa kammam kattukāmo hoti tajjanīyam vā niyassam vā pabbājanīyam vā paṭisāraṇīyam vā ukkhepanīyam vā ācariyena ussukkam kātabbam kinti nukho sangho antevāsikassa kammam na kareyya lahukāya vā pariṇāmeyyāti	"If the Sangha wants to carry out a transaction against the pupil—censure, demotion, banishment, reconciliation, or suspension—the teacher should make an effort, (thinking,) 'How can the Sangha not carry out that transaction against my pupil or else change it to a lighter one?' [BMC]
katam vā panassa hoti sanghena kammam tajjanīyam vā niyassam vā pabbājanīyam vā paṭisāraṇīyam vā ukkhepanīyam	"But if the transaction—censure, demotion, banishment, reconciliation, or suspension—is carried out against him, the teacher

vā ācariyena ussukkam kātabbam kinti nu kho antevāsiko sammāvatteyya lomam pāteyya netthāram vatteyya sangho tam kammam paṭippassambheyyāti. should make an effort, (thinking,) 'How can my pupil behave properly, lower his hackles, mend his ways, so that the Sangha will rescind that transaction?'

sace antevāsikassa cīvaram dhovitabbam hoti ācariyena ācikkhitabbam evam dhoveyyāsīti ussukkam vā kātabbam kinti nu kho antevāsikassa cīvaram dhoviyethāti

"If the pupil's robe should be washed, the teacher should explain to him, 'Here is how you should wash it,' or make an effort, (thinking,) 'How can my pupil's robe be washed?'

sace antevāsikassa cīvaram kātabbam hoti ācariyena ācikkhitabbam evam kareyyāsīti ussukkam vā kātabbam kinti nu kho antevāsikassa cīvaram kariyethāti "If the pupil's robe should be made, the teacher should explain to him, 'Here is how you should make it," or make an effort, (thinking,) 'How can my pupil's robe be made?'

sace antevāsikassa rajanam pacitabbam hoti ācariyena ācikkhitabbam evam paceyyāsīti ussukkam vā kātabbam kinti nu kho antevāsikassa rajanam paciyethāti "If the pupil's dye should be boiled, the teacher should explain to him, 'Here is how the dye should be boiled," or make an effort, (thinking,) 'How can my pupil's dye be boiled?'

sace antevāsikassa cīvaram rajetabbam hoti ācariyena ācikkhitabbam evam rajeyyāsīti ussukkam vā kātabbam kinti nu kho antevāsikassa cīvaram rajiyethāti "If the pupil's robe should be dyed, the teacher should explain to him, 'Here is how you should dye it," or make an effort, (thinking,) 'How can my pupil's robe be dyed?'

cīvaram rajentena sādhukam samparivattakam samparivattakam rajetabbam na ca acchinne theve pakkamitabbam.	"In dyeing the robe, he should carefully let it take the dye properly (while drying), turning it back and forth (on the line), and shouldn't leave while the drips have not stopped.
sace antevāsiko gilāno hoti yāvajīvam upaṭṭhātabbo vuṭṭhānassa āgametabbanti.	"If the pupil is sick, he (the teacher) should tend to him as long as life lasts; he should stay with him until he recovers."
Antevāsikavattam niţţhitam.	The Discussion of Duties Toward a Pupil is finished.

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20. PAŅĀMANĀ KHAMĀPANĀ (MV.I.34.1)

The Discussion of Dismissal and Asking Forgiveness [BMC]

[95] tena kho pana samayena antevāsikā ācariyesu na sammāvattanti.	Now at that time pupils did not behave rightly toward their teachers.
bhagavato etamattham ārocesum.	They reported the matter to the Blessed One.
na bhikkhave antevāsikena ācariyamhi na sammāvattitabbam yo na	"Monks, a pupil should not not behave rightly toward his teacher.

sammāvatteyya āpatti dukkaṭassāti.	Whoever should do so: an offense of wrong-doing."
Neva sammā vattanti.	They still didn't behave rightly.
bhagavato etamattham ārocesum.	They reported the matter to the Blessed One.
anujānāmi bhikkhave asammāvattantam paņāmetum.	"I allow that one who does not behave rightly be dismissed.
evañca pana bhikkhave paṇāmetabbo.	"And this is how he is to be dismissed:
Paṇāmemi tanti vā māyidha paṭikkamīti vā nīhara te pattacīvaranti vā nāham tayā upaṭṭhātabboti vā kāyena viññāpeti vācāya viññāpeti kāyena vācāya viññāpeti paṇāmito hoti antevāsiko	"'I dismiss you,' 'Don't come back here,' 'Take away your robes and bowl,' or 'I am not to be attended to by you': If one communicates this by way of the body, by way of speech, or by way of body and speech, the pupil is dismissed. [BMC]
na kāyena viññāpeti na vācāya viññāpeti na kāyena vācāya viññāpeti na paṇāmito hoti antevāsikoti.	"If one does not communicate this by way of the body, by way of speech, or by way of body and speech, the pupil is not dismissed."
tena kho pana samayena antevāsikā paṇāmitā na khamāpenti.	Now at that time, pupil, having been dismissed, did not ask for forgiveness.
bhagavato etamattham ārocesum.	They reported the matter to the Blessed One.

anujānāmi bhikkhave khamāpetunti.	"I allow that they ask for forgiveness."
neva khamāpenti.	They still didn't ask for forgiveness.
bhagavato etamattham ārocesum.	They reported the matter to the Blessed One.
na bhikkhave paṇāmitena na khamāpetabbo yo na khamāpeyya āpatti dukkaṭassāti.	"One who has been dismissed is not not to ask for forgiveness. Whoever does not ask for forgiveness: an offense of wrong doing."
tena kho pana samayena ācariyā khamāpiyamānā na khamanti.	Now at that time, teachers, having been asked for forgiveness, did not forgive.
bhagavato etamattham ārocesum.	They reported the matter to the Blessed One.
anujānāmi bhikkhave khamitunti.	"I allow that forgiveness be given."
neva khamanti.	They still didn't forgive.
antevāsikā pakkamantipi vibbhamantipi titthiyesupi sankamanti.	The pupils left, renounced the training, or joined other religions.
bhagavato etamattham ārocesum.	They reported the matter to the Blessed One.
na bhikkhave khamāpiyamānena na khamitabbam yo na	"Monks, one who has been asked to forgive should not not forgive.

khameyya āpatti dukkaṭassāti.	Whoever does not forgive: an offense of wrong doing."
tena kho pana samayena ācariyā sammāvattantam paṇāmenti asammāvattantam na paṇāmenti.	Now at that time teachers dismissed pupils who behaved rightly and didn't dismiss pupils who didn't behave rightly.
bhagavato etamattham ārocesum.	They reported the matter to the Blessed One.
na bhikkhave sammāvattanto paṇāmetabbo yo paṇāmeyya āpatti dukkaṭassa	"Monks, one who behaves rightly is not to be dismissed. Whoever dismisses (him): an offense of wrong doing.
na ca bhikkhave asammāvattanto na paṇāmetabbo yo na paṇāmeyya āpatti dukkaṭassa.	"One who does not behave rightly is not not to be dismissed. Whoever does not dismiss (him): an offense of wrong doing.
pañcahi bhikkhave aṅgehi samannāgato antevāsiko paṇāmetabbo ācariyamhi nādhimattaṁ pemaṁ hoti nādhimatta hirī hoti nādhimatta hirī hoti nādhimatta bhāvanā hoti imehi kho bhikkhave pañcahaṅgehi samannāgato antevāsiko paṇāmetabbo.	"A pupil endowed with five qualities may be dismissed. With regard to his teacher he does not have strong affection, does not have strong confidence, does not have a strong sense of shame, does not have strong respect, does not have strong development (in the practice). A pupil endowed with these five qualities may be dismissed.

pañcahi bhikkhave aṅgehi samannāgato antevāsiko na paṇāmetabbo ācariyamhi adhimattaṁ pemaṁ hoti adhimatto pasādo hoti Adhimattā hirī hoti adhimatto gāravo hoti adhimattā bhāvanā hoti imehi kho bhikkhave pañcahaṅgehi samannāgato antevāsiko na paṇāmetabbo.

"A pupil endowed with five qualities should not be dismissed. With regard to his teacher he has strong affection, has strong confidence, has a strong sense of shame, has strong respect, has strong development. A pupil endowed with these five qualities should not be dismissed.

pañcahi bhikkhave aṅgehi samannāgato antevāsiko alaṁ paṇāmetuṁ ācariyamhi nādhimattaṁ pemaṁ hoti nādhimatto pasādo hoti nādhimattā hirī hoti nādhimatto gāravo hoti nādhimattā bhāvanā hoti imehi kho bhikkhave pañcahaṅgehi samannāgato antevāsiko alaṁ paṇāmetuṁ.

"When a pupil is endowed with five qualities he is fit to be dismissed. With regard to his teacher he does not have strong affection, does not have strong confidence, does not have a strong sense of shame, does not have strong respect, does not have strong development (in the practice). A pupil endowed with these five qualities is fit to be dismissed.

pañcahi bhikkhave angehi samannāgato antevāsiko nālam paṇāmetum ācariyamhi adhimattam pemam hoti adhimatto pasādo hoti adhimattā hirī hoti adhimattā bhāvanā hoti adhimattā bhāvanā hoti imehi kho bhikkhave pañcahangehi samannāgato

"When a pupil is endowed with five qualities he is not fit to be dismissed. With regard to his teacher he has strong affection, has strong confidence, has a strong sense of shame, has strong respect, has strong development. A pupil endowed with these five qualities is not fit to be dismissed.

antevāsiko nālam paņāmetum.

pañcahi bhikkhave angehi samannāgatam antevāsikam appaṇāmento ācariyo sātisāro hoti paņāmento anatisāro hoti ācariyamhi nādhimattam pemam hoti nādhimatto pasādo hoti nādhimattā hirī hoti nādhimatto gāravo hoti nādhimattā bhāvanā hoti imehi kho bhikkhave pañcahangehi samannāgatam antevāsikam appaṇāmento ācariyo sātisāro hoti panāmento anatisāro hoti.

"When a pupil is endowed with five qualities, the teacher, in not dismissing him, has transgressed; in dismissing him, he has not transgressed. With regard to his teacher he does not have strong affection, does not have strong confidence, does not have a strong sense of shame, does not have strong respect, does not have strong development (in the practice). When a pupil is endowed with these five qualities, the teacher, in not dismissing him, has transgressed; in dismissing him, he has not transgressed.

pañcahi bhikkhave aṅgehi samannāgataṁ antevāsikaṁ paṇāmento ācariyo sātisāro hoti appaṇāmento anatisāro hoti ācariyamhi adhimattaṁ pemaṁ hoti adhimatto pasādo hoti Adhimattā hirī hoti adhimatto gāravo hoti adhimattā bhāvanā hoti imehi kho bhikkhave pañcahaṅgehi samannāgataṁ antevāsikaṁ paṇāmento ācariyo sātisāro hoti appaṇāmento anatisāro hotīti.

"When a pupil is endowed with five qualities, the teacher, in dismissing him, has transgressed; in not dismissing him, he has not transgressed. With regard to his teacher he has strong affection, has strong confidence, has a strong sense of shame, has strong respect, has strong development. When a pupil is endowed with these five qualities, the teacher, in dismissing him, has transgressed; in not dismissing him, he has not transgressed."

21. BĀLĀBYATTAVATTHU (MV.I.35.1)

The Discussion of Inexperienced, Incompetent (Monks)

[96] tena kho pana samayena bhikkhū dasavassamha dasavassamhāti bālā abyattā nissayam denti.	Now at that time inexperienced, incompetent monks, (thinking,) "I have ten rains. I have ten rains," gave dependence.
Dissanti ācariyā bālā antevāsikā paṇḍitā dissanti ācariyā abyattā antevāsikā byattā dissanti ācariyā appassutā antevāsikā bahussutā dissanti ācariyā duppaññā antevāsikā paññavanto.	There were seen to be foolish teachers and wise pupils; there were seen to be inexperienced teachers and experienced pupils; there were seen to be unlearned teachers and learned pupils; there were seen to be teachers with poor discernment and discerning pupils.
Ye te bhikkhū appicchā .pe. Te ujjhāyanti khīyanti vipācenti	Those monks who were modest criticized and complained and spread it about:
katham hi nāma bhikkhū dasavassamha dasavassamhāti bālā abyattā nissayam dassanti	"How can inexperienced, incompetent monks, (thinking,) 'I have ten rains. I have ten rains', give dependence?

"There are seen to be foolish teachers

and wise pupils; there are seen to be

dissanti ācariyā bālā

antevāsikā paņditā dissanti

ācariyā abyattā antevāsikā byattā dissanti ācariyā appassutā antevāsikā bahussutā dissanti ācariyā duppaññā antevāsikā paññavantoti.	inexperienced teachers and experienced pupils; there are seen to be unlearned teachers and learned pupils; there are seen to be teachers with poor discernment and discerning pupils."
(Mv.I.35.2) athakho te bhikkhū bhagavato etamatthaṁ ārocesuṁ.	Then the monks reported the matter to the Blessed One.
Saccam kira bhikkhave bhikkhū dasavassamha dasavassamhāti bālā abyattā nissayam denti	"Monks, is it true that inexperienced, incompetent monks, (thinking,) 'I have ten rains. I have ten rains,' give dependence,
dissanti ācariyā bālā Antevāsikā paññavantoti.	"(so that) there are seen to be foolish teachers and discerning pupils?"
Saccam bhagavāti.	"It's true, O Blessed One."
Vigarahi buddho bhagavā	The Buddha, the Blessed One, rebuked them,
Vigarahitvā dhammim katham katvā bhikkhū āmantesi	Having rebuked him and given a Dhamma talk, he addressed the monks,
na bhikkhave bālena abyattena nissayo dātabbo yo dadeyya āpatti dukkaṭassa.	"Dependence should not be given by an inexperienced, incompetent (monk). Whoever should (so) give it: an offense of wrong doing.
anujānāmi bhikkhave byattena bhikkhunā	"I allow a monk with ten rains or more who is experienced and competent to

paṭibalena dasavassena vā atirekadasavassena vā nissayaṁ dātunti.	give dependence." [BMC]
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22. NISSAYAPAŢIPPASSADDHIKAT HĀ (MV.I.36.1)

The Discussion of Lapses in Dependence [BMC]

[97] tena kho pana samayena bhikkhū ācariyupajjhāyesu pakkantesupi vibbhantesupi kālakatesupi pakkhasankantesupi nissayapaṭippassaddhiyo na jānanti.

Now at that time, monks—when their teachers had gone away, renounced the training, died, or gone over to (another) faction1—did not know if their dependence had lapsed.

1. According to the Commentary, this means another religion, but it could also mean another faction in a split Sangha.

bhagavato etamattham ārocesum.

They reported the matter to the Blessed One.

pañcimā bhikkhave nissayapaṭippassaddhiyo upajjhāyamhā upajjhāyo pakkanto vā hoti vibbhanto vā kālakato vā pakkhasaṅkanto vā "There are these five lapses in dependence on one's preceptor: The preceptor goes away, renounces the training, dies, joins (another) faction, or, as the fifth, (gives) a āṇattiyeva pañcamī imā kho bhikkhave pañca nissayapaṭippassaddhiyo upajjhāyamhā.

command. These are the five lapses in dependence on one's preceptor.

Chayimā bhikkhave nissayapaṭippassaddhiyo ācariyamhā ācariyo pakkanto vā hoti vibbhanto vā kālakato vā pakkhasaṅkanto vā āṇattiyeva pañcamī upajjhāyena vā samodhānagato hoti imā kho bhikkhave cha nissayapaṭippassaddhiyo ācariyamhā.

"There are these six lapses in dependence on one's teacher: The teacher goes away, renounces the training, dies, joins (another) faction, or, as the fifth, (gives) a command. Or, one is joined with one's preceptor. These are the six lapses in dependence on one's teacher." [BMC]

23. UPASAMPĀDETABBAPAÑCAK AM (MV.I.36.2)

Sets of Five on Who Should Give Acceptance [BMC]

[98] pañcahi bhikkhave angehi
samannātatena bhikkhunā na
upasampādetabbam na nissayo
databbo na samanero upatthapetabbo

"Endowed with five qualities, a monk should not give Acceptance, should not give dependence, and a novice should not be made to attend to him.

na asekhena sīlakkhandhena samannāgato hoti

"He is not endowed with the aggregate of virtue of one

	beyond training.
na asekhena samādhikkhandhena samannāgato hoti	"He is not endowed with the aggregate of concentration of one beyond training.
na asekhena paññākkhandhena samannāgato hoti	"He is not endowed with the aggregate of discernment of one beyond training.
na asekhena vimuttikkhandhena samannāgato hoti	"He is not endowed with the aggregate of release of one beyond training.
na asekhena vimuttiñāṇadassanakkhandhena samannāgato hoti	"He is not endowed with the aggregate of knowledge and vision of release of one beyond training.
imehi kho bhikkhave pañcahaṅgehi Samannāgatena bhikkhunā na upasampādetabbaṁ na nissayo dātabbo na sāmaṇero upaṭṭhāpetabbo.	"Endowed with these five qualities, a monk should not give Acceptance, should not give dependence, and a novice should not be made to attend to him.
(Mv.I.36.3) pañcahi bhikkhave aṅgehi samannāgatena bhikkhunā upasampādetabbaṁ nissayo dātabbo sāmaṇero upaṭṭhāpetabbo	"Endowed with five qualities, a monk may give Acceptance, may give dependence, and a novice may be made to attend to him.
asekhena sīlakkhandhena samannāgato hoti	"He is endowed with the aggregate of virtue of one

	beyond training.
asekhena samādhikkhandhena samannāgato hoti	"He is endowed with the aggregate of concentration of one beyond training.
asekhena paññākkhandhena samannāgato hoti	"He is endowed with the aggregate of discernment of one beyond training.
asekhena vimuttikkhandhena samannāgato hoti	"He is endowed with the aggregate of release of one beyond training.
asekhena vimuttiñāṇadassanakkhandhena samannāgato hoti	"He is endowed with the aggregate of knowledge and vision of release of one beyond training.
imehi kho bhikkhave pañcahangehi samannāgatena bhikkhunā upasampādetabbam nissayo dātabbo sāmaņero upaṭṭhāpetabbo.	"Endowed with these five qualities, a monk may give Acceptance, may give dependence, and a novice may be made to attend to him.
(Mv.I.36.4) aparehipi bhikkhave pañcahangehi samannāgatena bhikkhunā na upasampādetabbam na nissayo dātabbo na sāmaņero upaṭṭhāpetabbo	"Endowed with five further qualities, a monk should not give Acceptance, should not give dependence, and a novice should not be made to attend to him.
attanā na asekhena sīlakkhandhena samannāgato hoti na param asekhe	"He himself is not endowed with the aggregate of virtue of

sīlakkhandhe samādapetā	one beyond training, nor does he get others to undertake the aggregate of virtue of one beyond training.
attanā na asekhena samādhikkhandhena samannāgato hoti na param asekhe samādhikkhandhe samādapetā	"He himself is not endowed with the aggregate of concentration of one beyond training, nor does he get others to undertake the aggregate of virtue of one beyond training.
attanā na asekhena paññākkhandhena samannāgato hoti na param asekhe paññākkhandhe samādapetā	"He himself is not endowed with the aggregate of discernment of one beyond training, nor does he get others to undertake the aggregate of virtue of one beyond training.
attanā na asekhena vimuttikkhandhena samannāgato hoti na param asekhe vimuttikkhandhe samādapetā	"He himself is not endowed with the aggregate of release of one beyond training, nor does he get others to undertake the aggregate of virtue of one beyond training.
attanā na asekhena vimuttiñāṇadassanakkhandhena samannāgato hoti na param asekhe vimuttiñāṇadassanakkhandhe samādapetā	"He himself is not endowed with the aggregate of knowledge and vision of release of one beyond training, nor does he get others to undertake the

	aggregate of virtue of one beyond training.
imehi kho bhikkhave pañcahangehi samannāgatena bhikkhunā na upasampādetabbam Na nissayo dātabbo na sāmaņero upaṭṭhāpetabbo.	"Endowed with these five qualities, a monk should not give Acceptance, should not give dependence, and a novice should not be made to attend to him.
(Mv.I.36.5) pañcahi bhikkhave aṅgehi samannāgatena bhikkhunā upasampādetabbaṁ nissayo dātabbo sāmaṇero upaṭṭhāpetabbo	"Endowed with five qualities, a monk may give Acceptance, may give dependence, and a novice may be made to attend to him.
attanā asekhena sīlakkhandhena samannāgato hoti param asekhe sīlakkhandhe samādapetā	"He himself is endowed with the aggregate of virtue of one beyond training and he gets others to undertake the aggregate of virtue of one beyond training.
attanā asekhena samādhikkhandhena samannāgato hoti param asekhe samādhikkhandhe samādapetā	"He himself is endowed with the aggregate of concentration of one beyond training and he gets others to undertake the aggregate of virtue of one beyond training.
attanā asekhena paññākkhandhena samannāgato hoti param asekhe paññākkhandhe samādapetā	"He himself is endowed with the aggregate of discernment of one beyond training and he gets others to undertake

	the aggregate of virtue of one beyond training.
attanā asekhena vimuttikkhandhena samannāgato hoti param asekhe vimuttikkhandhe samādapetā	"He himself is endowed with the aggregate of release of one beyond training and he gets others to undertake the aggregate of virtue of one beyond training.
attanā asekhena vimuttiñāṇadassanakkhandhena samannāgato hoti param asekhe vimuttiñāṇadassanakkhandhe samādapetā	"He himself is endowed with the aggregate of knowledge and vision of release of one beyond training and he gets others to undertake the aggregate of virtue of one beyond training.
imehi kho bhikkhave pañcahangehi samannāgatena bhikkhunā upasampādetabbam nissayo dātabbo sāmaņero upaṭṭhāpetabbo.	"Endowed with these five qualities, a monk may give Acceptance, may give dependence, and a novice may be made to attend to him.
(Mv.I.36.6) aparehipi bhikkhave pañcahangehi samannagatena bhikkhuna na upasampadetabbam na nissayo databbo na samanero upaṭṭhapetabbo	"Endowed with five further qualities, a monk should not give Acceptance, should not give dependence, and a novice should not be made to attend to him.
assaddho hoti	"He is without conviction,
ahiriko hoti	"without a sense of shame,

anottāpī hoti	"without compunction1, 1. In the American sense of the term, i.e., an unwillingness to do wrong for fear of its consequences.
kusīto hoti	"lazy,
muṭṭhassati hoti	"and of muddled mindfulness.
imehi kho bhikkhave pañcahaṅgehi samannāgatena bhikkhunā na upasampādetabbaṁ na nissayo dātabbo na sāmaṇero upaṭṭhāpetabbo.	"Endowed with these five qualities, a monk should not give Acceptance, should not give dependence, and a novice should not be made to attend to him.
(Mv.I.36.7) pañcahi bhikkhave aṅgehi samannāgatena bhikkhunā upasampādetabbaṁ nissayo Dātabbo sāmaṇero upaṭṭhāpetabbo saddho hoti hirimā hoti ottāpī hoti āraddhaviriyo hoti upaṭṭhitassati hoti imehi kho bhikkhave pañcahaṅgehi samannāgatena bhikkhunā upasampādetabbaṁ nissayo dātabbo sāmaṇero upaṭṭhāpetabbo.	"Endowed with five qualities, a monk may give Acceptance, may give dependence, and a novice may be made to attend to him. He has conviction, a sense of shame, compunction, his persistence is aroused, and his mindfulness established. Endowed with these five qualities, a monk may give Acceptance, may give dependence, and a novice may be made to attend to him.
(Mv.I.36.8) aparehipi bhikkhave	"Endowed with five further

pañcahaṅgehi samannāgatena bhikkhunā na upasampādetabbaṁ na nissayo dātabbo na sāmaṇero upaṭṭhāpetabbo	qualities, a monk should not give Acceptance, should not give dependence, and a novice should not be made to attend to him.
adhisīle sīlavipanno hoti	"He is one who, in terms of heightened virtue, is defective in his virtue.
ajjhācāre ācāravipanno hoti	"He is one who, in terms of heightened conduct, is defective in his conduct.
atidiṭṭhiyā diṭṭhivipanno hoti	"He is one who, in terms of higher views, is defective in his views.
appassuto hoti	"He is not learned.
duppañño hoti	"He is undiscerning.
imehi kho bhikkhave pañcahangehi samannāgatena bhikkhunā na upasampādetabbam na nissayo dātabbo na sāmaņero upaṭṭhāpetabbo.	"Endowed with these five qualities, a monk should not give Acceptance, should not give dependence, and a novice should not be made to attend to him.
(Mv.I.36.9) pañcahi bhikkhave aṅgehi samannāgatena bhikkhunā upasampādetabbaṁ nissayo dātabbo sāmaṇero upaṭṭhāpetabbo	"Endowed with five qualities, a monk may give Acceptance, may give dependence, and a novice may be made to attend to him.

na adhisīle sīlavipanno hoti na ajjhācāre ācāravipanno hoti na atidiṭṭhiyā diṭṭhivipanno hoti bahussuto hoti paññavā hoti	"He is one who, in terms of heightened virtue, is not defective in his virtue. He is one who, in terms of heightened conduct, is not defective in his conduct. He is one who, in terms of higher views, is not defective in his views. He is learned. He is discerning.
imehi kho bhikkhave pañcahangehi samannāgatena bhikkhunā upasampādetabbam nissayo dātabbo sāmaņero upaṭṭhāpetabbo.	"Endowed with these five qualities, a monk may give Acceptance, may give dependence, and a novice may be made to attend to him.
(Mv.I.36.10) aparehipi bhikkhave pañcahangehi samannāgatena bhikkhunā na upasampādetabbam na nissayo dātabbo na sāmaņero upaṭṭhāpetabbo	"Endowed with five further qualities, a monk should not give Acceptance, should not give dependence, and a novice should not be made to attend to him.
na paṭibalo hoti antevāsim vā saddhivihārim Vā gilānam upaṭṭhātum vā upaṭṭhāpetum vā	"He is not competent to tend or to get someone else to tend to a sick student or pupil;
anabhiratim vūpakāsetum vā vūpakāsāpetum vā	"to allay or to get someone else to allay dissatisfaction (with the celibate life);
uppannam kukkuccam dhammato	"to dispel or to get someone

vinodetum vā vinodāpetum vā	else to dispel, in line with the Dhamma, anxiety that has arisen.
āpattim na jānāti	"He does not know what is an offense.
āpattiyā vuṭṭhānaṁ na jānāti	"He does not know the method for removing [lit: getting up out of] an offense.
imehi kho bhikkhave pañcahangehi samannāgatena bhikkhunā na upasampādetabbam na nissayo dātabbo na sāmaņero upaṭṭhāpetabbo.	"Endowed with these five qualities, a monk should not give Acceptance, should not give dependence, and a novice should not be made to attend to him.
(Mv.I.36.11) pañcahi bhikkhave angehi samannāgatena bhikkhunā upasampādetabbam nissayo dātabbo sāmaņero upaṭṭhāpetabbo paṭibalo hoti antevāsim vā saddhivihārim vā gilānam upaṭṭhātum vā upaṭṭhāpetum vā anabhiratim vūpakāsetum vā vūpakāsāpetum vā uppannam kukkuccam dhammato vinodetum vā vinodāpetum vā āpattim jānāti āpattiyā vuṭṭhānam jānāti imehi kho bhikkhave pañcahangehi samannāgatena bhikkhunā upasampādetabbam nissayo dātabbo sāmaņero upaṭṭhāpetabbo.	"Endowed with five qualities, a monk may give Acceptance, may give dependence, and a novice may be made to attend to him. He is competent to tend or to get someone else to tend to a sick student or pupil; to allay or to get someone else to allay dissatisfaction (with the celibate life); to dispel or to get someone else to dispel, in line with the Dhamma, anxiety that has arisen. He knows what is an offense, and he knows the method for removing an offense.

	Endowed with these five qualities, a monk may give Acceptance, may give dependence, and a novice may be made to attend to him.
(Mv.I.36.12) aparehipi bhikkhave pañcahangehi samannāgatena bhikkhunā na upasampādetabbam na nissayo dātabbo na sāmaņero upaṭṭhāpetabbo	"Endowed with five further qualities, a monk should not give Acceptance, should not give dependence, and a novice should not be made to attend to him.
na paṭibalo hoti antevāsim vā saddhivihārim vā abhisamācārikāya sikkhāya sikkhāpetum	"He is not competent to get his pupil or student to train in the training of the (monks') customs.
ādibrahmacariyakāya sikkhāya vinetum	"He is not competent to discipline him in the training that is basic to the celibate life;
abhidhamme vinetum	"to discipline him in the higher Dhamma;
abhivinaye vinetum	"to discipline him in the higher Vinaya;
uppannam diṭṭhigatam dhammato vivecetum [PTS adds: vivecāpetum]	"to pry away, in line with the Dhamma, a (wrong) viewpoint that has arisen.
imehi kho bhikkhave pañcahangehi	"Endowed with these five

samannāgatena bhikkhunā na upasampādetabbam Na nissayo dātabbo na sāmaņero upaṭṭhāpetabbo. qualities, a monk should not give Acceptance, should not give dependence, and a novice should not be made to attend to him.

(Mv.I.36.13) pañcahi bhikkhave aṅgehi samannāgatena bhikkhunā upasampādetabbaṁ nissayo dātabbo sāmaṇero upaṭṭhāpetabbo paṭibalo hoti antevāsiṁ vā saddhivihāriṁ vā abhisamācārikāya sikkhāya sikkhāya sikkhāya vinetuṁ ādibrahmacariyakāya sikkhāya vinetuṁ abhidhamme vinetuṁ abhivinaye vinetuṁ uppannaṁ diṭṭhigataṁ dhammato vivecetuṁ [PTS adds: vivecāpetuṁ] imehi kho bhikkhave pañcahaṅgehi samannāgatena bhikkhunā upasampādetabbaṁ nissayo dātabbo sāmaṇero upaṭṭhāpetabbo.

"Endowed with five qualities, a monk may give Acceptance, may give dependence, and a novice may be made to attend to him. He is competent to get his pupil or student to train in the training of the (monks') customs. He is competent to discipline him in the training that is basic to the celibate life; to discipline him in the higher Dhamma; to discipline him in the higher Vinaya; to pry away, in line with the Dhamma, a (wrong) viewpoint that has arisen. Endowed with these five qualities, a monk may give Acceptance, may give dependence, and a novice may be made to attend to him.

(Mv.I.36.14) aparehipi bhikkhave pañcahangehi samannāgatena bhikkhunā na upasampādetabbam na nissayo dātabbo na sāmaņero upatṭhāpetabbo

"Endowed with five further qualities, a monk should not give Acceptance, should not give dependence, and a novice

	should not be made to attend to him.
āpattim na jānāti	"He does not know what is an offense.
anāpattim na jānāti	"He does not know what is not an offense.
lahukam āpattim na jānāti	"He does not know what is a light offense.
garukam āpattim na jānāti	"He does not know what is a heavy offense.
ubhayāni kho panassa pātimokkhāni vitthārena na svāgatāni honti na suvibhattāni na suppavattīni na suvinicchitāni suttaso anubyañjanaso	"Both Pāṭimokkhas, in detail, have not been properly handed down to him, have not been properly explicated, have not been properly 'revolved' (in terms of the 'wheels'), have not been properly judged, clause by clause, letter by letter.
imehi kho bhikkhave pañcahaṅgehi samannāgatena bhikkhunā na upasampādetabbaṁ na nissayo dātabbo na sāmaṇero upaṭṭhāpetabbo.	"Endowed with these five qualities, a monk should not give Acceptance, should not give dependence, and a novice should not be made to attend to him.
(Mv.I.36.15) pañcahi bhikkhave aṅgehi samannāgatena bhikkhunā upasampādetabbaṁ nissayo dātabbo	"Endowed with five qualities, a monk may give Acceptance, may give

sāmaņero upaṭṭhāpetabbo āpattim jānāti anāpattim jānāti garukam āpattim jānāti ubhayāni kho panassa pātimokkhāni vitthārena svāgatāni honti suvibhattāni suppavattīni suvinicchitāni suttaso Anubyañjanaso imehi kho bhikkhave pañcahaṅgehi samannāgatena bhikkhunā upasampādetabbam nissayo dātabbo sāmaṇero upaṭṭhāpetabbo.	dependence, and a novice may be made to attend to him. He knows what is an offense, what is not an offense, what is a light offense, what is a heavy offense. Both Pāṭimokkhas, in detail, have been properly handed down to him, properly explicated, properly 'revolved', properly judged, clause by clause, letter by letter. Endowed with these five qualities, a monk may give Acceptance, may give dependence, and a novice may be made to attend to him.
(Mv.I.36.16) aparehipi bhikkhave pañcahaṅgehi samannāgatena bhikkhunā na upasampādetabbaṁ na nissayo dātabbo na sāmaṇero upaṭṭhāpetabbo	"Endowed with five further qualities, a monk should not give Acceptance, should not give dependence, and a novice should not be made to attend to him.
āpattim na jānāti	"He does not know what is an offense.
anāpattim na jānāti	"He does not know what is not an offense.
lahukam āpattim na jānāti	"He does not know what is a light offense.

garukam āpattim na jānāti	"He does not know what is a heavy offense.
ūnadasavasso hoti	"He has fewer than ten rains."
imehi kho bhikkhave pañcahangehi samannāgatena bhikkhunā na upasampādetabbam na nissayo dātabbo na sāmaņero upaṭṭhāpetabbo.	"Endowed with these five qualities, a monk should not give Acceptance, should not give dependence, and a novice should not be made to attend to him.
(Mv.I.36.17) pañcahi bhikkhave aṅgehi samannāgatena bhikkhunā upasampādetabbaṁ nissayo dātabbo sāmaṇero upaṭṭhāpetabbo āpattiṁ jānāti anāpattiṁ jānāti lahukaṁ āpattiṁ jānāti garukaṁ āpattiṁ jānāti dasavasso vā hoti atirekadasavasso vā imehi kho bhikkhave pañcahaṅgehi samannāgatena bhikkhunā upasampādetabbaṁ nissayo dātabbo sāmaṇero upaṭṭhāpetabboti.	"Endowed with five qualities, a monk may give Acceptance, may give dependence, and a novice may be made to attend to him. He knows what is an offense, what is not an offense, what is a light offense, what is a heavy offense. He has ten rains or more. Endowed with these five qualities, a monk may give Acceptance, may give dependence, and a novice may be made to attend to him."
Upasampādetabbapañcakasoļasavāra m niṭṭhitam.	The Sixteen Sets of Five on Who Should Give Acceptance is finished.

24. UPASAMPĀDETABBACHAKKA M. (MV.I.37.1)

Sets of Six on Who Should Give Acceptance

[99] Chahi bhikkhave aṅgehi sanannāgatena bhikkhunā na upasampādetabbaṁ na nissayo dātabbo na sāmaṇero upaṭṭhāpetabbo	"Endowed with six qualities, a monk should not give Acceptance, should not give dependence, and a novice should not be made to attend to him.
na asekhena sīlakkhandhena samannāgato hoti	"He is not endowed with the aggregate of virtue of one beyond training.
na asekhena samādhikkhandhena samannāgato hoti	"He is not endowed with the aggregate of concentration of one beyond training.
na asekhena paññākkhandhena samannāgato hoti	"He is not endowed with the aggregate of discernment of one beyond training.
na asekhena vimuttikkhandhena samannāgato hoti	"He is not endowed with the aggregate of release of one beyond training.
na asekhena Vimuttiñāṇadassanakkhandhena samannāgato hoti	"He is not endowed with the aggregate of knowledge and

	vision of release of one beyond training.
ūnadasavasso hoti	"He has fewer than ten rains.
imehi kho bhikkhave chahangehi samannāgatena bhikkhunā na upasampādetabbam na nissayo dātabbo na sāmaņero upaṭṭhāpetabbo.	"Endowed with these six qualities, a monk should not give Acceptance, should not give dependence, and a novice should not be made to attend to him.
(Mv.I.37.2) Chahi bhikkhave angehi samannāgatena bhikkhunā upasampādetabbam nissayo dātabbo sāmaņero upaṭṭhāpetabbo asekhena sīlakkhandhena samannāgato hoti asekhena samādhikkhandhena samānnāgato hoti asekhena paññākkhandhena samannāgato hoti asekhena vimuttikkhandhena samannāgato hoti asekhena vimuttiñāṇadassanakkhandhena samannāgato hoti dasavasso vā hoti atirekadasavasso vā	"Endowed with six qualities, a monk may give Acceptance, may give dependence, and a novice may be made to attend to him. "He is endowed with the aggregate of virtue of one beyond training. "He is endowed with the aggregate of concentration of one beyond training. "He is endowed with the aggregate of discernment of one beyond training. "He is endowed with the aggregate of release of one beyond training. "He is endowed with the aggregate of knowledge and vision of release of one beyond training. "He has ten rains or more.

imehi kho bhikkhave chahangehi samannagatena bhikkhuna upasampadetabbam nissayo databbo samanero upatthapetabbo. "Endowed with these six qualities, a monk may give Acceptance, may give dependence, and a novice may be made to attend to him.

(Mv.I.37.3) aparehipi bhikkhave chahangehi samannagatena bhikkhuna na upasampadetabbam na nissayo databbo na samanero upaṭṭhapetabbo

"Endowed with six further qualities, a monk should not give Acceptance, should not give dependence, and a novice should not be made to attend to him.

attanā na asekhena sīlakkhandhena samannāgato hoti na param asekhe sīlakkhandhe samādapetā attanā na asekhena samādhikkhandhena samannāgato hoti na param asekhe samādhikkhandhe samādapetā attanā na asekhena paññakkhandhena samannagato hoti na param asekhe paññakkhandhe samadapeta attanā na asekhena vimuttikkhandhena samannāgato hoti na param asekhe vimuttikkhandhe samādapetā attanā na asekhena vimuttiñānadassanakkhandhena samannāgato hoti na param asekhe Vimuttiñānadassanakkhandhe

samādapetā

ūnadasavasso hoti

"He himself is not endowed with the aggregate of virtue of one beyond training, nor does he get others to undertake the aggregate of virtue of one beyond training.

"He himself is not endowed with the aggregate of concentration of one beyond training, nor does he get others to undertake the aggregate of virtue of one beyond training.

"He himself is not endowed with the aggregate of discernment of one beyond training, nor does he get others to undertake the aggregate of virtue of one beyond training.

"He himself is not endowed with the aggregate of release of one beyond training, nor does he get others to undertake the

aggregate of virtue of one beyond training.

"He himself is not endowed with the aggregate of knowledge and vision of release of one beyond training, nor does he get others to undertake the aggregate of virtue of one beyond training.

"He has fewer than ten rains.

imehi kho bhikkhave chahangehi samannagatena bhikkhuna na upasampadetabbam na nissayo databbo na samanero upatthapetabbo.

"Endowed with these six qualities, a monk should not give Acceptance, should not give dependence, and a novice should not be made to attend to him.

(Mv.I.37.4) Chahi bhikkhave angehi samannagatena bhikkhuna upasampadetabbam nissayo databbo samanero upaṭṭhapetabbo "Endowed with six qualities, a monk may give Acceptance, may give dependence, and a novice may be made to attend to him.

attanā asekhena sīlakkhandhena samannāgato hoti param asekhe sīlakkhandhe samādapetā attanā asekhena samādhikkhandhena samannāgato hoti param asekhe samādhikkhandhe samādapetā attanā asekhena paññākkhandhena samannāgato hoti param asekhe paññākkhandhe samādapetā

"He himself is endowed with the aggregate of virtue of one beyond training and he gets others to undertake the aggregate of virtue of one beyond training.

"He himself is endowed with the aggregate of concentration of one beyond training and he gets others to undertake the attanā asekhena vimuttikkhandhena samannāgato hoti param asekhe vimuttikkhandhe samādapetā

attanā asekhena vimuttiñāṇadassanakkhandhena samannāgato hoti param asekhe vimuttiñāṇadassanakkhandhe samādapetā

dasavasso vā hoti atirekadasavasso vā

aggregate of virtue of one beyond training.

"He himself is endowed with the aggregate of discernment of one beyond training and he gets others to undertake the aggregate of virtue of one beyond training.

"He himself is endowed with the aggregate of release of one beyond training and he gets others to undertake the aggregate of virtue of one beyond training.

"He himself is endowed with the aggregate of knowledge and vision of release of one beyond training and he gets others to undertake the aggregate of virtue of one beyond training.

"He has ten rains or more.

imehi kho bhikkhave chahangehi samannagatena bhikkhuna upasampadetabbam nissayo databbo samanero upaṭṭhapetabbo.

"Endowed with these six qualities, a monk may give Acceptance, may give dependence, and a novice may be made to attend to him.

(Mv.I.37.5) aparehipi bhikkhave chahangehi samannagatena bhikkhuna na upasampadetabbam na nissayo databbo na samanero upaṭṭhapetabbo

"Endowed with six further qualities, a monk should not give Acceptance, should not give dependence, and a novice should not be made to attend to him.

"He is without conviction, assaddho hoti "without a sense of shame, ahiriko hoti anottāpī hoti "without compunction, "lazy, kusīto hoti "and of muddled mindfulness. mutthassati hoti "He has fewer than ten rains. ūnadasavasso hoti imehi kho bhikkhave chahangehi "Endowed with these six samannāgatena bhikkhunā na qualities, a monk should not upasampādetabbam na nissayo give Acceptance, should not dātabbo na sāmanero give dependence, and a novice should not be made to attend upatthāpetabbo. to him. (Mv.I.37.6) Chahi bhikkhave "Endowed with six qualities, a monk may give Acceptance, angehi samannagatena bhikkhuna upasampādetabbam nissayo dātabbo may give dependence, and a sāmanero upatthāpetabbo novice may be made to attend to him. saddho hoti hirimā hoti ottāpī hoti "He has conviction, a sense of āraddhaviriyo hoti upatthitassati shame, compunction, his hoti dasavasso vā hoti persistence is aroused, and his atirekadasavasso vā imehi kho mindfulness established. He bhikkhave chahangehi has ten rains or more. Endowed samannāgatena bhikkhunā with these six qualities, a monk upasampādetabbam nissayo dātabbo may give Acceptance, may give sāmaņero upaţţhāpetabbo. dependence, and a novice may be made to attend to him. (Mv.I.37.7) aparehipi bhikkhave "Endowed with six further chahangehi samannagatena qualities, a monk should not bhikkhunā na upasampādetabbam give Acceptance, should not na nissayo databbo na samanero give dependence, and a novice

upatthāpetabbo

adhisīle sīlavipanno hoti ajjhācāre ācāravipanno hoti atidiṭṭhiyā diṭṭhivipanno hoti appassuto hoti duppañño hoti ūnadasavasso hoti should not be made to attend to him.

"He is one who, in terms of heightened virtue, is defective in his virtue.

"He is one who, in terms of heightened conduct, is defective in his conduct.

"He is one who, in terms of higher views, is defective in his views.

"He is not learned.

"He is undiscerning.

"He has fewer than ten rains.

imehi kho bhikkhave chahangehi samannagatena bhikkhuna na upasampadetabbam na nissayo databbo na samanero upaṭṭhapetabbo.

"Endowed with these six qualities, a monk should not give Acceptance, should not give dependence, and a novice should not be made to attend to him.

(Mv.I.37.8) Chahi bhikkhave angehi samannagatena bhikkhuna upasampadetabbam nissayo databbo samanero upaṭṭhapetabbo "Endowed with six qualities, a monk may give Acceptance, may give dependence, and a novice may be made to attend to him.

na adhisīle sīlavipanno hoti na ajjhācāre ācāravipanno hoti na atidiṭṭhiyā diṭṭhivipanno hoti bahussuto hoti paññavā hoti dasavasso vā hoti atirekadasavasso vā "He is one who, in terms of heightened virtue, is not defective in his virtue. He is one who, in terms of heightened conduct, is not defective in his conduct. He is

one who, in terms of higher views, is not defective in his views. He is learned. He is discerning. He has ten rains or more. imehi kho bhikkhave chahangehi "Endowed with these six qualities, a monk may give samannāgatena bhikkhunā upasampādetabbam nissayo dātabbo Acceptance, may give sāmaņero upaţţhāpetabbo. dependence, and a novice may be made to attend to him. (Mv.I.37.9) aparehipi bhikkhave "Endowed with six further chahangehi Samannagatena qualities, a monk should not bhikkhunā na upasampādetabbam give Acceptance, should not na nissayo databbo na samanero give dependence, and a novice should not be made to attend upatthāpetabbo to him. na patibalo hoti antevāsim vā "He is not competent to tend saddhivihārim vā gilānam or to get someone else to tend to a sick student or pupil; upatthātum vā upatthāpetum vā anabhiratim vūpakāsetum vā "to allay or to get someone else to allay dissatisfaction vūpakāsāpetum vā (with the celibate life); uppannam kukkuccam dhammato vinodetum vā vinodāpetum vā "to dispel or to get someone else to dispel, in line with the āpattim na jānāti Dhamma, anxiety that has āpattiyā vuţţhānam na jānāti arisen. ūnadasavasso hoti "He does not know what is an offense. "He does not know the method for removing an offense. "He has fewer than ten rains.

imehi kho bhikkhave chahangehi samannagatena bhikkhuna na upasampadetabbam na nissayo databbo na samanero upaṭṭhapetabbo.	"Endowed with these six qualities, a monk should not give Acceptance, should not give dependence, and a novice should not be made to attend to him.
(Mv.I.37.10) Chahi bhikkhave angehi samannagatena bhikkhuna upasampadetabbam nissayo databbo samanero upaṭṭhapetabbo	"Endowed with six qualities, a monk may give Acceptance, may give dependence, and a novice may be made to attend to him.
paṭibalo hoti antevāsim vā saddhivihārim vā gilānam upaṭṭhātum vā upaṭṭhāpetum vā anabhiratim vūpakāsetum vā vūpakāsāpetum vā uppannam kukkuccam dhammato vinodetum vā vinodāpetum vā āpattim jānāti āpattiyā vuṭṭhānam jānāti dasavasso vā hoti atirekadasavasso vā	"He is competent to tend or to get someone else to tend to a sick student or pupil; to allay or to get someone else to allay dissatisfaction (with the celibate life); to dispel or to get someone else to dispel, in line with the Dhamma, anxiety that has arisen. He knows what is an offense, and he knows the method for removing an offense. He has ten rains or more.
imehi kho bhikkhave chahangehi samannagatena bhikkhuna upasampadetabbam nissayo databbo samanero upaṭṭhapetabbo.	"Endowed with these six qualities, a monk may give Acceptance, may give dependence, and a novice may be made to attend to him.
(Mv.I.37.11) aparehipi bhikkhave	"Endowed with six further

chahangehi samannagatena bhikkhuna na upasampadetabbam na nissayo databbo na samanero upaṭṭhapetabbo	qualities, a monk should not give Acceptance, should not give dependence, and a novice should not be made to attend to him.
na paṭibalo hoti antevāsim vā saddhivihārim vā abhisamācārikāya sikkhāya sikkhāpetum ādibrahmacariyakāya sikkhāya vinetum abhidhamme Vinetum avivinaye (above has abhivinaye) vinetum uppannam diṭṭhigatam dhammato vivecetum ūnadasavasso hoti	"He is not competent to get his pupil or student to train in the training of the (monks') customs. "He is not competent to discipline him in the training that is basic to the celibate life; "to discipline him in the higher Dhamma; "to discipline him in the higher Vinaya; "to pry away, in line with the Dhamma, a (wrong) viewpoint that has arisen. "He has fewer than ten rains.
imehi kho bhikkhave chahangehi samannagatena bhikkhuna na upasampadetabbam na nissayo databbo na samanero upaṭṭhapetabbo.	"Endowed with these six qualities, a monk should not give Acceptance, should not give dependence, and a novice should not be made to attend to him.
(Mv.I.37.12) Chahi bhikkhave angehi samannagatena bhikkhuna upasampadetabbam nissayo databbo samanero upaṭṭhapetabbo	"Endowed with six qualities, a monk may give Acceptance, may give dependence, and a novice may be made to attend to him.

paṭibalo hoti antevāsim vā saddhivihārim vā abhisamācārikāya sikkhāya sikkhāpetum ādibrahmacariyakāya sikkhāya vinetum abhidhamme vinetum abhivinaye vinetum uppannam diṭṭhigatam dhammato vivecetum dasavasso vā hoti atirekadasavasso vā

"He is competent to get his pupil or student to train in the training of the (monks') customs. He is competent to discipline him in the training that is basic to the celibate life; to discipline him in the higher Dhamma; to discipline him in the higher Vinaya; to pry away, in line with the Dhamma, a (wrong) viewpoint that has arisen. He has ten rains or more.

imehi kho bhikkhave chahangehi samannāgatena bhikkhunā upasampādetabbam nissayo dātabbo sāmaņero upaṭṭhāpetabbo. "Endowed with these six qualities, a monk may give Acceptance, may give dependence, and a novice may be made to attend to him.

(Mv.I.37.13) aparehipi bhikkhave chahangehi samannagatena bhikkhuna na upasampadetabbam na nissayo databbo na samanero upatthapetabbo

"Endowed with six further qualities, a monk should not give Acceptance, should not give dependence, and a novice should not be made to attend to him.

āpattim na jānāti
anāpattim na jānāti
lahukam āpattim na jānāti
garukam āpattim na jānāti
ubhayāni kho panassa
pātimokkhāni vitthārena na
svāgatāni honti na suvibhattāni na

"He does not know what is an offense.

"He does not know what is not an offense.

"He does not know what is a light offense.

"He does not know what is a heavy offense.

suppavattīni na suvinicchitāni suttaso anubbayañjanaso ūnadasavasso hoti	"Both Pāṭimokkhas, in detail, have not been properly handed down to him, have not been properly explicated, have not been properly 'revolved' (in terms of the 'wheels'), have not been properly judged, clause by clause, letter by letter. "He has fewer than ten rains.
imehi kho bhikkhave chahangehi samannagatena bhikkhuna na upasampadetabbam na nissayo databbo na samanero upaṭṭhapetabbo.	"Endowed with these six qualities, a monk should not give Acceptance, should not give dependence, and a novice should not be made to attend to him.
(Mv.I.37.14) chahi bhikkhave angehi samannagatena bhikkhuna upasampadetabbam nissayo databbo samanero upaṭṭhapetabbo	"Endowed with six qualities, a monk may give Acceptance, may give dependence, and a novice may be made to attend to him.
āpattim jānāti anāpattim jānāti lahukam āpattim jānāti ubhayāni kho panassa pātimokkhāni vitthārena svāgatāni honti suvibhattāni suppavattīni suvinicchitāni suttaso anubyañjanaso dasavasso vā hoti atirekadasavasso vā	"He knows what is an offense, what is not an offense, what is a light offense, what is a heavy offense. Both Pāṭimokkhas, in detail, have been properly handed down to him, properly explicated, properly 'revolved,' properly judged, clause by clause, letter by letter. He has ten rains or more.
imehi kho bhikkhave chahangehi	"Endowed with these six

samannāgatena bhikkhunā upasampādetabbam nissayo dātabbo sāmaņero upaṭṭhāpetabboti.	qualities, a monk may give Acceptance, may give dependence, and a novice may be made to attend to him."
upasampādetabbachakkasoļasavāra m niṭṭhitam.	The Sixteen Sets of Six on Who Should Give Acceptance is finished.

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25. AÑÑATITTHIYAPUBBAKATHĀ (MV.I.38.1)

The Discussion of Those Previously a Member of Another Religion [BMC]

[100] tena kho pana samayena yo so aññatitthiyapubbo upajjhāyena sahadhammikam vuccamāno upajjhāyassa vādam āropetvā tamyeva titthāyatanam sankami.	Now at that time a (monk) who was previously a member of another religion, being reprimanded by his preceptor in accordance with a rule, repudiated his preceptor's reprimand and went over to the fold of that very religion.
so puna paccāgantvā bhikkhū upasampadam yāci.	Coming back again, he requested Acceptance from the monks.
bhagavato etamattham ārocesum.	They reported the matter to the Blessed One.

yo so bhikkhave aññatitthiyapubbo upajjhāyena sahadhammikam vuccamāno upajjhāyassa vādam āropetvā tamyeva titthāyatanam sankanto so āgato na upasampādetabbo. "Monks, one who was previously a member of another religion and who, when reprimanded by his preceptor in accordance with a rule, repudiates his preceptor's reprimand and goes over to the fold of that very religion, on returning should not be given Acceptance.

yo bhikkhave aññopi aññatitthiyapubbo imasmim dhammavinaye ākaṅkhati pabbajjam ākaṅkhati upasampadam tassa cattāro māse parivāso dātabbo. "But whoever else was previously a member of another religion and desires the Going-forth, desires Acceptance in this Dhamma-Vinaya, is to be given probation for four months."

(Mv.I.38.2) evañca pana bhikkhave dātabbo.

"Monks, it should be given like this:

paṭhamam kesamassum ohārāpetvā kāsāyāni vatthāni acchādāpetvā ekamsam uttarāsangam kārāpetvā bhikkhūnam pāde Vandāpetvā ukkuṭikam nisīdāpetvā añjalim paggaṇhāpetvā evam vadehīti vattabbo

"First—having gotten him to shave his head & beard, to clothe himself in ochre robes, to arrange his robe over one shoulder, to bow down at the feet of the monks, to sit in the kneeling position, and to raise his hands palmto-palm in front of the heart—he should be told, 'Say this:

buddham saraṇam gacchāmi dhammam saraṇam gacchāmi saṅgham saraṇam gacchāmi dutiyampi buddham saraṇam gacchāmi dutiyampi dhammam saraṇam gacchāmi ""I go to the Buddha for refuge. I go to the Dhamma for refuge. I go to the Saṅgha for refuge. A second time, I go to the Buddha for refuge. A second time, I go to the Dhamma for refuge. A second time, I go to the

dutiyampi sangham saranam gacchāmi tatiyampi buddham saranam gacchāmi tatiyampi dhammam saranam gacchāmi tatiyampi sangham saranam gacchāmīti.	Sangha for refuge. A third time, I go to the Buddha for refuge. A third time, I go to the Dhamma for refuge. A third time, I go to the Sangha for refuge."
(Mv.I.38.3) Tena bhikkhave aññatitthiyapubbena saṅghaṁ upasaṅkamitvā ekaṁsaṁ uttarāsaṅgaṁ karitvā bhikkhūnaṁ pāde vanditvā ukkuṭikaṁ nisīditvā añjaliṁ paggahetvā evamassa vacanīyo	"The previous member of another religion should go to the Sangha, arrange his robe over one shoulder, bow down at the feet of the monks, sit in the kneeling position, raise his hands palm-to-palm in front of the heart, and say,
aham bhante itthannāmo aññatitthiyapubbo imasmim dhammavinaye ākankhāmi upasampadam	"Venerable sirs, I, named So-and-so, previously a member of another religion, desire Acceptance in this Dhamma-vinaya.
soham bhante sangham cattāro māse parivāsam yācāmīti.	"'I request the Sangha for probation for four months?
Dutiyampi yācitabbo tatiyampi yācitabbo.	"He should request a second time. He should request a third time.
byattena bhikkhunā paṭibalena saṅgho ñāpetabbo	"An experienced and competent monk should inform the Sangha:
suṇātu me bhante saṅgho ayaṁ itthannāmo aññatitthiyapubbo imasmiṁ dhammavinaye ākaṅkhati upasampadaṁ	"Venerable sirs, may the Sangha listen to me. This So-and-so, previously a member of another religion, desires Acceptance in this Dhamma-vinaya.

so saṅghaṁ cattāro māse parivāsaṁ yācati.	"'He requests the Sangha for probation for four months.
yadi sanghassa pattakallam sangho itthannāmassa aññatitthiyapubbassa cattāro māse parivāsam dadeyya.	"If the Sangha is ready, it should grant So-and-so, previously a member of another religion, probation for four months.
esā ñatti.	"'This is the motion.
(Mv.I.38.4) Suṇātu me bhante saṅgho ayaṁ itthannāmo aññatitthiyapubbo imasmiṁ dhammavinaye ākaṅkhati upasampadaṁ.	"Venerable sirs, may the Sangha listen to me. This So-and-so, previously a member of another religion, desires Acceptance in this Dhamma-vinaya.
so saṅghaṁ cattāro māse parivāsaṁ yācati.	"'He requests the Sangha for probation for four months.
Saṅgho itthannāmassa aññatitthiyapubbassa cattāro māse parivāsaṁ deti.	"'The Sangha is granting So-and-so, previously a member of another religion, probation for four months.
yassāyasmato khamati itthannāmassa aññatitthiyapubbassa cattāro māse parivāsassa dānam so tuņhassa yassa nakkhamati so bhāseyya.	"He to whom the granting of probation of four months to So-and-so, previously a member of another religion, is agreeable should remain silent. He to whom it is not agreeable should speak.
dinno sanghena itthannāmassa aññatitthiyapubbassa cattāro māse parivāso.	"Probation for four months has been granted by the Sangha to So- and-so, previously a member of another religion.

khamati saṅghassa tasmā tuṇhī.	"'This is agreeable to the Sangha, therefore it is silent.
evametam dhārayāmīti.	"'Thus do I hold it'.
(Mv.I.38.5) evam kho bhikkhave aññatitthiyapubbo ārādhako hoti.	"Monks, this is how one who was previously a member of another religion wins approval;
evam anārādhako.	"this is how he doesn't win approval:
kathañca bhikkhave aññatitthiyapubbo anārādhako hoti.	"And how does one who was previously a member of another religion not win approval?
Idha bhikkhave aññatitthiyapubbo atikālena gāmam pavisati atidivā paṭikkamati.	"There is the case where one who was previously a member of another religion enters the village too early, returns too late in the day.
evampi bhikkhave aññatitthiyapubbo anārādhako hoti.	"This, too, is how one who was previously a member of another religion does not win approval.
puna caparam bhikkhave aññatitthiyapubbo vesiyagocaro vā hoti vidhavagocaro vā hoti thullakumārikagocaro vā hoti paṇḍakagocaro vā hoti bhikkhunīgocaro vā hoti.	"Then again one who was previously a member of another religion associates with a prostitute, associates with a widow/divorced woman, associates with a 'fat princess' [old maid], associates with a paṇḍaka, associates with a bhikkhunī.
thullakumārikāti yobbannappattā yobbannātītā	"Fat princesses": Girls who have reached youth or passed it. They go

vā kumāriyo; tā purisādhippāyāva vicaranti, yena kenaci saddhim mittabhāvam patthenti.	around looking for men; they desire friendship with any (man) whatsoever.
evampi bhikkhave aññatitthiyapubbo anārādhako hoti.	"This, too, is how one who was previously a member of another religion does not win approval.
(Mv.I.38.6) puna caparam bhikkhave aññatitthiyapubbo yāni tāni sabrahmacārīnam uccāvacāni kimkaraṇīyāni tattha na dakkho hoti na analaso na tatrupāyāya vīmamsāya samannāgato na alam kātum na alam samvidhātum.	"Then again one who was previously a member of another religion is not adept at the major and minor affairs involving his fellows in the holy life, is not dexterous, not diligent, not quick-witted in the techniques involved in them, is not able/willing to do them or arrange that they be done.
evam bhikkhave aññatitthiyapubbo anārādhako hoti.	"This, too, is how one who was previously a member of another religion does not win approval.
puna caparam bhikkhave aññatitthiyapubbo na tibbacchando hoti uddese paripucchāya adhisīle adhicitte adhipaññāya.	"Then again one who was previously a member of another religion does not have a keen desire for recitation, interrogation, heightened virtue, heightened mind, heightened discernment.
evampi bhikkhave aññatitthiyapubbo anārādhako hoti.	"This, too, is how one who was previously a member of another religion does not win approval.
(Mv.I.38.7) puna caparam	"Then again one who was previously

bhikkhave aññatitthiyapubbo yassa titthāyatanā saṅkanto hoti tassa satthuno tassa diṭṭhiyā tassa khantiyā tassa ruciyā tassa ādāyassa avaṇṇe bhaññamāne kupito hoti anattamano anabhiraddho	a member of another religion feels angered, displeased, and upset if dispraise is spoken of the teacher, the view, the persuasion, the preferences, the belief of the religion from which he has come over.
buddhassa vā dhammassa vā saṅghassa vā avaṇṇe bhaññamāne attamano hoti udaggo abhiraddho	"He feels gratified, pleased, and elated if dispraise is spoken of the Buddha, Dhamma, or Sangha.
yassa vā pana titthāyatanā sankanto hoti tassa satthuno tassa diṭṭhiyā tassa khantiyā tassa ruciyā tassa ādāyassa vaṇṇe bhaññamāne attamano hoti udaggo abhiraddho	"He feels gratified, pleased, and elated if praise is spoken of the teacher, the view, the persuasion, the preferences, the belief of the religion from which he has come over.
buddhassa vā dhammassa vā saṅghassa vā vaṇṇe bhaññamāne kupito hoti anattamano anabhiraddho.	"He feels angered, displeased, and upset if praise is spoken of the Buddha, Dhamma, or Sangha.
idam bhikkhave sanghātanikam aññatitthiyapubbassa anārādhanīyasmim.	"Monks, this is the tell-tale sign of one previously of another religion in regard to not winning approval.
idam bhikkhave sanghātanikam añnatitthiyapubbassa anārādhanīyasminti bhikkhave yamidam tassa	"Monks, this is the tell-tale sign of one previously of another religion in regard to not winning approval." It is said: "Monks, when dispraise is being spoken of his teacher or ideology,

satthuno tasseva ca laddhiyā avanne bhaññamane "kim ime param garahantī"ti kāyavacīvikāranibbattakam anattamanattam. buddhādīnañca avanne bhaññamāne attamanattam, yañca tasseva satthuno tasseva ca laddhiyā vanne bhaññamāne attamanattam. buddhādīnañca vannabhanane anattamanattam, idam aññatitthiyapubbassa anārādhanīyasmim sanghātanikam, anārādhake parivāsavattam apūrake kamme idam lingam, idam lakkhanam, idamacalappamāņanti vuttam hoti.

whatever displeasure, manifesting as a change in his body or speech, gratification when dispraise is being spoken of the Buddha, etc., gratification when praise is being spoken of his own teacher or ideology, or displeasure when praise is being spoken of the Buddha, etc.: This is the tell-tale sign of one previously of another religion in regard to not winning approval. This is the sign, the characteristic, and the immutable standard in regard to not winning approval, not fulfilling the performance of the duties of probation.

evam kho bhikkhave aññatitthiyapubbo anārādhako hoti. "Monks, this is how one who was previously a member of another religion does not win approval.

evam anārādhako kho bhikkhave aññatitthiyapubbo āgato na upasampādetabbo. "When one previously a member of another religion who is displeasing in this way comes, he should not be given Acceptance.

(Mv.I.38.8) Kathañca bhikkhave aññatitthiyapubbo ārādhako hoti. "And how does one who was previously a member of another religion win approval?

Idha bhikkhave aññatitthiyapubbo nātikālena gāmam pavisati nātidivā paṭikkamati.	"There is the case where one who was previously a member of another religion enters the village not too early, returns not too late in the day.
evampi bhikkhave aññatitthiyapubbo ārādhako hoti.	"This, too, is how one who was previously a member of another religion wins approval.
puna caparam bhikkhave aññatitthiyapubbo na vesiyagocaro hoti na vidhavagocaro hoti na thullakumārikagocaro hoti na paṇḍakagocaro hoti na bhikkhunīgocaro hoti.	"Then again one who was previously a member of another religion does not associate with a prostitute, does not associate with a widow/divorced woman, does not associate with a 'fat princess' [old maid], does not associate with a paṇḍaka, does not associate with a bhikkhunī.
evampi bhikkhave aññatitthiyapubbo ārādhako hoti.	"This, too, is how one who was previously a member of another religion wins approval.
(Mv.I.38.9) puna caparam bhikkhave aññatitthiyapubbo yāni tāni sabrahmacārīnam uccāvacāni kimkaraṇīyāni tattha dakkho hoti analaso tatrupāyāya vīmamsāya samannāgato alam kātum alam samvidhātum.	"Then again one who was previously a member of another religion is adept at the various affairs involving his fellows in the holy life, is dexterous, diligent, quick-witted in the techniques involved in them, is able/willing to do them or arrange that they be done.
evampi bhikkhave aññatitthiyapubbo ārādhako hoti.	"This, too, is how one who was previously a member of another religion wins approval.

puna caparam Bhikkhave aññatitthiyapubbo tibbacchando hoti uddese paripucchāya adhisīle adhicitte adhipaññāya.	"Then again one who was previously a member of another religion has a keen desire for recitation, interrogation, heightened virtue, heightened mind, heightened discernment.
evampi bhikkhave aññatitthiyapubbo ārādhako hoti.	"This, too, is how one who was previously a member of another religion wins approval.
(Mv.I.38.10) puna caparam bhikkhave aññatitthiyapubbo yassa titthāyatanā saṅkanto hoti tassa satthuno tassa diṭṭhiyā tassa khantiyā tassa ruciyā tassa ādāyassa avaṇṇe bhaññamāne attamano hoti udaggo abhiraddho	"Then again one who was previously a member of another religion feels gratified, pleased, and elated if dispraise is spoken of the teacher, the view, the persuasion, the preferences, the belief of the religion from which he has come over.
buddhassa vā dhammassa vā saṅghassa vā avaṇṇe bhaññamāne kupito hoti anattamano anabhiraddho	"He feels angered, displeased, and upset if dispraise is spoken of the Buddha, Dhamma, or Sangha.
yassa vā pana titthāyatanā sankanto hoti tassa satthuno tassa diṭṭhiyā tassa khantiyā tassa ruciyā tassa ādāyassa vaṇṇe bhaññamāne kupito hoti anattamano anabhiraddho	"He feels angered, displeased, and upset if praise is spoken of the teacher, the view, the persuasion, the preferences, the belief of the religion from which he has come over.
buddhassa vā dhammassa vā saṅghassa vā vaṇṇe	"He feels gratified, pleased, and elated if praise is spoken of the

bhaññamāne attamano hoti udaggo abhiraddho.	Buddha, Dhamma, or Sangha.
idam bhikkhave sanghātanikam aññatitthiyapubbassa ārādhanīyasmim.	"Monks, this is the tell-tale sign of one previously of another religion in regard to winning approval.
evam kho bhikkhave aññatitthiyapubbo ārādhako hoti.	"Monks, this is how one who was previously a member of another religion wins approval.
evam ārādhako kho bhikkhave aññatitthiyapubbo āgato upasampādetabbo.	"When one previously a member of another religion who wins approval in this way comes, he may be given Acceptance.
(Mv.I.38.11) sace bhikkhave aññatitthiyapubbo naggo āgacchati upajjhāyamūlakaṁ cīvaraṁ pariyesitabbaṁ	"If one who was previously a member of another religion comes naked, they should search for a robe out of the preceptor's funds.
upajjhāyamūlakam cīvaram pariyesitabbanti upajjhāyam issaram katvā tassa cīvaram pariyesitabbam. pattampi tatheva. tasmā yadi upajjhāyassa pattacīvaram atthi, "imassa dehī"ti vattabbo. atha natthi, aññe dātukāmā honti, tehipi upajjhāyasseva dātabbam "idam tumhākam katvā imassa dethā"ti. kasmā? titthiyā nāma vilomā honti	"They should search for a robe out of the preceptor's funds." Putting the preceptor in charge, they should search for a robe for him. And likewise with the bowl. So if the preceptor has a bowl and robes, he should be told, "Give them to him." But if he doesn't have them, and someone else wants to give them, he should give them to the preceptor, (saying,) "Make these yours and then give them to him." Why? Sectarians are generally obstreperous. Saying,

"saṅghena me pattacīvaraṃ dinnaṃ, kiṃ mayhaṃ tumhesu āyattan"ti vatvā ovādānusāsaniṃ na kareyyuṃ, upajjhāyena pana āyattajīvikattā tassa vacanakaro bhavissati. tenassa "upajjhāyamūlakaṃ cīvaraṃ pariyesitabban"ti vuttaṃ.	"The Sangha gave me my bowl and robes. Why should I be dependent on you?" he wouldn't do as taught and admonished. But if his livelihood lies with the preceptor, he will do what he is told. So it is said, "They should search for a robe out of the preceptor's funds."
sace acchinnakeso āgacchati saṅgho apaloketabbo bhaṇḍukammāya.	"If he comes without the hair of his head cut off, the Sangha should be informed for the sake of shaving it.
Ye te bhikkhave aggikā jaṭilakā te āgatā upasampādetabbā na tesam parivāso dātabbo.	"If fire-worshipping and coiled-hair ascetics come, they may be given Acceptance. They should not be given probation.
tam kissa hetu.	"Why is that?
Kammavādino ete bhikkhave kiriyavādino.	"They espouse a doctrine of kamma, they follow a doctrine of action.
sace bhikkhave jātiyā sākiyo aññatitthiyapubbako āgacchati so āgato upasampādetabbo na tassa	"If one who was previously a member of another religion who is a Sakyan by birth comes, he may be given Acceptance. He is not to be
parivāso dātabbo.	given probation.
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	finished).
Sattamam bhāṇavāram.	The seventh recitation section (is finished).

26. PAÑCĀBĀDHAVATTHU (MV.I.39.1)

Discussion of the Five Diseases [BMC]

[101] tena kho pana samayena magadhesu pañca ābādhā ussannā honti kuṭṭhaṁ gaṇḍo kilāso soso apamāro.	Now at that time five diseases were widespread among the Magadhans: leprosy, boils, eczema, tuberculosis, and epilepsy.
manussā pañcahi ābādhehi phuṭṭhā jīvakaṁ komārabhaccaṁ upasaṅkamitvā evaṁ vadenti sādhu no ācariya tikicchāhīti.	People afflicted with the five diseases went to (the doctor) Jīvaka Komārabhacca [Mv.VIII.1.1] and said, "It would be good, teacher, if you would treat us."
Aham khvayyā bahukicco bahukaraṇīyo	"Masters, I have many duties. I am very busy.
rājā ca me māgadho seniyo bimbisāro upaṭṭhātabbo itthāgārañca buddhappamukho ca saṅgho nāhaṁ sakkomi tikicchitunti.	"I have to tend to King Bimbisāra of Magadha, as well as his harem, and the Saṅgha headed by the Buddha. I cannot treat you."
Sabbam sāpateyyañca te ācariya hotu mayañca te dāsā sādhu no ācariya tikicchāhīti.	"All our property will be yours, teacher, and we will be your slaves.

	It would be good, teacher, if you would treat us."
Aham khvayyā bahukicco bahukaraṇīyo rājā ca me māgadho seniyo bimbisāro upaṭṭhātabbo itthāgārañca buddhappamukho ca saṅgho nāham sakkomi tikicchitunti.	"Masters, I have many duties. I am very busy. I have to tend to King Bimbisāra of Magadha, as well as his harem, and the Saṅgha headed by the Buddha. I cannot treat you."
(Mv.I.39.2) athakho tesam manussānam etadahosi ime kho samaņā sakyaputtiyā sukhasīlā sukhasamācārā	Then it occurred to these people, "These Sakyan-son monks are of pleasant virtue and conduct.
subhojanāni bhuñjitvā nīvātesu sayanesu sayanti	"Having eaten fine meals, they lie down in beds sheltered from the wind [Pc 65].
yannūna mayam samaņesu sakyaputtiyesu pabbajeyyāma	"What if we were to go forth among the Sakyan-son monks?
tattha bhikkhū ceva upaṭṭhahissanti jīvako ca komārabhacco tikicchissatīti.	"There the monks would tend to us and Jīvaka Komārabhacca would treat us."
athakho te manussā bhikkhū upasaṅkamitvā pabbajjaṁ yāciṁsu.	So, going to the monks, they requested the Going-forth.
te bhikkhū pabbājesum upasampādesum.	The monks gave them the Goingforth, they gave them Acceptance.
te bhikkhū ceva upaṭṭhahiṁsu jīvako ca komārabhacco	The monks tended to them and Jīvaka Komārabhacca treated them.

tikicchi.	
(Mv.I.39.3) tena kho pana samayena bhikkhū bahū gilāne bhikkhū upaṭṭhahantā yācanabahulā viññattibahulā viharanti	Now at that time the monks—tending to many sick monks—were continually begging, continually hinting,
gilānabhattam detha gilānupaṭṭhākabhattam detha gilānabhesajjam dethāti.	"Give a meal for the sick. Give a meal for those tending to the sick. Give medicine for the sick."
Jīvakopi komārabhacco bahū gilāne bhikkhū tikicchanto aññataram rājakiccam parihāpesi.	Jīvaka Komārabhacca—tending to many sick monks—neglected one of his duties to the king.
(Mv.I.39.4) Aññataropi puriso pañcahi ābādhehi phuṭṭho jīvakaṁ komārabhaccaṁ upasaṅkamitvā etadavoca sādhu maṁ ācariya tikicchāhīti.	Then a certain man afflicted with (one of) the five diseases went to Jīvaka Komārabhacca and, on arrival, said, "It would be good, teacher, if you would treat me."
Aham khvayya bahukicco bahukaraniyo raja ca me magadho seniyo bimbisaro upaṭṭhātabbo itthāgārañca buddhappamukho ca saṅgho nāham sakkomi tikicchitunti.	"Master, I have many duties. I am very busy. I have to tend to King Bimbisāra of Magadha, as well as his harem, and the Sangha headed by the Buddha. I cannot treat you."
Sabbam sāpateyyañca te ācariya hotu ahañca te dāso sādhu mam ācariya tikicchāhīti.	"All my property will be yours, teacher, and I will be your slave. It would be good, teacher, if you would treat me."

Aham khvayya bahukicco bahukaraniyo raja ca me magadho seniyo bimbisaro upatthatabbo itthagaranca buddhappamukho ca sangho naham sakkomi tikicchitunti.	"Master, I have many duties. I am very busy. I have to tend to King Bimbisāra of Magadha, as well as his harem, and the Saṅgha headed by the Buddha. I cannot treat you."
(Mv.I.39.5) athakho tassa purisassa etadahosi ime kho samaṇā sakyaputtiyā sukhasīlā sukhasamācārā subhojanāni bhuñjitvā nīvātesu sayanesu sayanti	Then it occurred to him, "These Sakyan-son monks are of pleasant virtue and conduct. Having eaten fine meals, they lie down in beds sheltered from the wind.
yannūnāham samaņesu sakyaputtiyesu pabbajeyyam tattha bhikkhū ceva upaṭṭhahissanti jīvako ca komārabhacco tikicchissati soham arogo vibbhamissāmīti.	"What if I were to go forth among the Sakyan-son monks? There the monks would tend to me and Jīvaka Komārabhacca would treat me. When I am well I will disrobe."
athakho so puriso bhikkhū upasankamitvā pabbajjam yāci.	So, going to the monks, he requested the Going-forth.
tam bhikkhū pabbājesum upasampādesum.	The monks gave him the Goingforth; they gave him Acceptance.
tam bhikkhū ceva upaṭṭhahimsu jīvako ca komārabhacco tikicchi.	The monks tended to him and Jīvaka Komārabhacca treated him.
So arogo vibbhami.	When he was well he disrobed.
Addasā kho jīvako komārabhacco tam purisam	Then Jīvaka Komārabhacca saw the man (after he had) disrobed. On

vibbhantam disvāna tam purisam etadavoca nanu tvam ayya bhikkhūsu pabbajito ahosīti.	seeing him, he addressed him, "Master, weren't you gone forth among the monks?"
evam ācariyāti.	"Yes, teacher."
kissa pana tvam ayya evarūpam akāsīti.	"But why, master, did you do such a thing?"
athakho so puriso jīvakassa komārabhaccassa etamattham ārocesi.	Then the man told the matter to Jīvaka Komārabhacca.
(Mv.I.39.6) Jīvako komārabhacco ujjhāyati khīyati vipāceti katham hi nāma bhadantā pañcahi ābādhehi phuṭṭham pabbājessantīti.	Jīvaka Komārabhacca criticized and complained and spread it about, "How can the revered ones give the Going-forth to a person afflicted with the five diseases?"
athakho jīvako komārabhacco yena bhagavā tenupasankami upasankamitvā bhagavantam abhivādetvā ekamantam nisīdi	Then Jīvaka Komārabhacca went to the Blessed One and, on arrival, having bowed down to him, sat to one side.
ekamantam nisinno kho jīvako komārabhacco bhagavantam etadavoca	As he was sitting there, he said to the Blessed One,
sādhu bhante ayyā pañcahi ābādhehi phuṭṭhaṁ na pabbājeyyunti.	"Lord, it would be good if the masters wouldn't give the Goingforth to one who is afflicted with (any of) the five diseases."
(Mv.I.39.7) athakho bhagavā	Then the Blessed One instructed,

jīvakam komārabhaccam dhammiyā kathāya sandassesi samādapesi samuttejesi sampahamsesi.	urged, roused, & encouraged Jīvaka Komārabhacca with a Dhamma talk.
athakho jīvako komārabhacco bhagavatā dhammiyā kathāya sandassito samādapito samuttejito sampahamsito uṭṭhāyāsanā bhagavantam abhivādetvā padakkhiṇam katvā pakkāmi.	Having been instructed, urged, roused, & encouraged by the Blessed One with a Dhamma talk, he got up from his seat, bowed down to him, circumambulated him, keeping him to his right, and left.
athakho bhagavā etasmim nidāne etasmim pakaraņe dhammim katham katvā bhikkhū āmantesi	Then the Blessed One, having given a Dhamma talk with regard to this cause, to this incident, addressed the monks:
na bhikkhave pañcahi ābādhehi phuṭṭho pabbājetabbo	"Monks, one who is afflicted with (any of) the five diseases should not be given the Going-forth.
yo pabbājeyya āpatti dukkaṭassāti.	"Whoever should give it: an offense of wrong doing."

27. RĀJABHAṬAVATTHU (MV.I.40.1)

The Case of One Who is in the King's Service [BMC]

[102] tena kho pana samayena

Now at that time there was

rañño māgadhassa seniyassa bimbisārassa paccanto kupito hoti.	unrest at King Bimbisāra of Magadha's borderland.
athakho rājā māgadho seniyo bimbisāro senānāyake mahāmatte āṇāpesi gacchatha bhaṇe paccantaṁ uccinathāti.	So he ordered the ministers of the army, "I say, go and establish order in the borderland."
evam devāti kho senānāyakā mahāmattā rañño māgadhassa seniyassa bimbisārassa paccassosum.	They responded, "As you say, Your Majesty," to King Bimbisāra of Magadha.
(Mv.I.40.2) athakho abhiññātānam abhiññātānam yodhānam etadahosi mayam kho yuddhābhinandino gacchantā pāpañca kammam karoma bahuñca apuññam pasavāma kena nu kho mayam upāyena pāpā ca virameyyāma kalyāṇañca kareyyāmāti.	Then the thought occurred to many well-known soldiers, "On the thrill of the battle, we will do evil actions and make much demerit. By what strategy could we refrain from evil and do good?"
athakho tesam yodhānam etadahosi ime kho samaņā sakyaputtiyā dhammacārino samacārino brahmacārino saccavādino sīlavanto kalyāņadhammā	The thought occurred to them, "These Sakyan-son monks live in line with the Dhamma, live in tune, live the holy life, speak the truth, are virtuous and finenatured.
sace kho mayam samanesu sakyaputtiyesu pabbajeyyāma evam mayam pāpā ca virameyyāma kalyānanca kareyyāmāti.	"If we went forth among the Sakyan-son contemplatives, we would thus refrain from evil and do good."

athakho te yodhā bhikkhū upasankamitvā pabbajjam yācimsu.	So the soldiers went to the monks and requested the Goingforth.
te bhikkhū pabbājesum upasampādesum.	The monks gave them the Going-forth, gave them Acceptance.
(Mv.I.40.3) senānāyakā mahāmattā rājabhaṭe pucchimsu kinnu kho bhaṇe itthannāmo ca itthannāmo ca yodhā na dissantīti.	The ministers of the army asked those in the king's service, "Why are the soldiers So-and-so and So-and-so nowhere to be seen?"
Itthannāmo ca itthannāmo ca sāmi yodhā bhikkhūsu pabbajitāti.	"Sir, the soldiers So-and-so and So-and-so have gone forth among the monks."
senānāyakā mahāmattā ujjhāyanti khīyanti vipācenti	The ministers of the army criticized and complained and spread it about,
katham hi nāma samaņā sakyaputtiyā rājabhaṭam pabbājessantīti.	"How can the Sakyan-son contemplatives give one in the king's service the Going-forth?"
senānāyakā mahāmattā rañño māgadhassa seniyassa bimbisārassa etamattham ārocesum.	The ministers of the army reported the matter to King Seniya Bimbisāra of Magadha.
athakho rājā māgadho seniyo bimbisāro vohārike mahāmatte pucchi yo bhaņe rājabhaṭam pabbājeti kim so pasavatīti.	So he asked his legal advisors, "I say, for one who gives the Goingforth to one in the king's service, what (punishment) does he get?"
Upajjhāyassa deva sīsam	"Your Majesty, the preceptor's

chedetabbam anussāvakassa jivhā uddharitabbā gaņassa upaḍḍhaphāsukā bhañjitabbāti.	head should be cut off, the announcing teacher's tongue pulled out, and for the group: half of their ribs should be broken."
(Mv.I.40.4) athakho rājā māgadho seniyo bimbisāro yena bhagavā tenupasankami upasankamitvā bhagavantam abhivādetvā ekamantam nisīdi	Then King Seniya Bimbisāra of Magadha went to the Blessed One and, on arrival, having bowed down to the Blessed One, sat to one side.
ekamantam nisinno kho rājā māgadho seniyo bimbisāro bhagavantam etadavoca santi bhante rājāno assaddhā appasannā te appamattakenapi bhikkhū viheṭheyyum sādhu bhante ayyā rājabhaṭam na pabbājeyyunti.	As he was sitting there, he said to the Blessed One, "Lord, there are kings without conviction and confidence. They would harm monks over a trifle. It would be good if the masters didn't give the Going-forth to one in the king's service."
athakho bhagavā rājānam māgadham seniyam bimbisāram dhammiyā kathāya sandassesi samādapesi samuttejesi sampahamsesi.	Then the Blessed One instructed, urged, roused, & encouraged King Seniya Bimbisāra of Magadha with a Dhamma talk.
athakho rājā māgadho seniyo bimbisāro bhagavatā dhammiyā kathāya sandassito samādapito samuttejito sampahamsito uṭṭhāyāsanā bhagavantam abhivādetvā padakkhiṇam katvā pakkāmi.	Having been instructed, urged, roused, & encouraged by the Blessed One with a Dhamma talk, he got up from his seat, bowed down to him, circumambulated him, keeping him to his right, and left.

athakho bhagavā etasmim nidāne etasmim pakaraņe dhammim katham katvā bhikkhū āmantesi	Then the Blessed One, having given a Dhamma talk with regard to this cause, to this incident, addressed the monks:
na bhikkhave rājabhaṭo pabbājetabbo yo pabbājeyya āpatti dukkaṭassāti.	"Monks, one who is in the king's (government) service should not be given the Goingforth. Whoever should give it: an offense of wrong doing."

28. AṅGULIMĀLACORAVATTHU (MV.I.41.1)

The Story of Angulimāla the Criminal [BMC]

[103] tena kho pana samayena coro aṅgulimālo bhikkhūsu pabbajito hoti. Now at that time Angulimāla1 the criminal had gone forth among the monks.

1. According to I.B. Horner, this is not the well-known bandit whose verse is in the Theragāthā (<u>Thag 16:8</u>), and after whom <u>MN 86</u> is named. She notes that the word *nāma*: 'named', along with an endquote, is missing. But the same is true of Sañjaya the wanderer, Sāriputta the wanderer, and Moggallāna the wanderer, when they enter the story of the Buddha for the first time [<u>Mv.I.23.1</u>]. Also, this origin story, unlike the others in this section, doesn't mention

Angulimāla going to the monks and getting them to ordain him. The Commentary passage quoted below implies that the Buddha gave him the Going-forth, as he did the Angulimāla of the angulimālattheragāthā. Also, there is nothing in the Commentary to indicate that this might be a different monk.

manussā passitvā ubbijjantipi uttasantipi palāyantipi aññenapi gacchanti aññenapi mukham karonti dvārampi thakenti.	People, on seeing him, were agitated and afraid, ran away, took a different route, turned their faces away, or shut their doors.
manussā ujjhāyanti khīyanti vipācenti	People criticized and complained and spread it about,
katham hi nāma samaņā sakyaputtiyā dhajabaddham coram pabbājessantīti.	"How can the Sakyan-son contemplatives give the Going-forth to a criminal who is 'wrapped in a flag'?"
tattha dhajam bandhitvā viya vicaratīti dhajabandho.	In that case, "He goes around as if wrapped in a flag" (means,) "wrapped in a flag." This is said of world-famous (criminals) like Mūladeva, etc.

mūladevādayo viya loke pākaṭoti vuttaṃ hoti.	
assosum kho bhikkhū tesam manussānam ujjhāyantānam khīyantānam vipācentānam.	The monks heard the people criticizing and complaining and spreading it about.
athakho te bhikkhū bhagavato etamatthaṁ ārocesuṁ.	Then the monks reported the matter to the Blessed One.
na bhikkhave dhajabaddho coro pabbājetabbo yo pabbājeyya āpatti dukkaṭassāti.	"Monks, a criminal who is 'wrapped in a flag' should not be given the Going-forth. Whoever should give it: an offense of wrong doing."
na bhikkhaveti bhagavā sayam dhammassāmī, tasmā āyatim akaraṇatthāya bhikkhūnam sikkhāpadam paññapento evamāha.	"Monks, one shouldn't": The Blessed One is himself the master of the Dhamma1. So, laying down a training rule, he said this for the monks not to do (such an action) in the future. 1. Here is a case where the Buddha knew when to ordain a famous criminal, but didn't trust the Sangha to do so. As in the case of displaying psychic powers, the Buddha was able to do certain things, to good effect, that he didn't allow his disciples to do.

That means that in interpreting the Vinaya, one cannot take the Buddha's example as evidence that a given action is or should be allowable.

29. KĀRABHEDAKACORAVATTHU (MV.I.42.1)

The Case of the Criminal who had Broken out of Prison [BMC]

[104] tena kho pana samayena raññā māgadhena seniyena bimbisārena anuññātaṁ hoti ye samaṇesu sakyaputtiyesu pabbajanti na te labbhā kiñci kātuṁ svākkhāto dhammo carantu brahmacariyaṁ sammā dukkhassa antakiriyāyāti. Now at that time it had been allowed by King Seniya Bimbisāra of Magadha that for one gone forth among the Sakyan-son contemplatives, nobody could do anything to him, (as he thought,) "The Dhamma is well-expounded. May they live the holy life for the right ending of stress."

tena kho pana samayena aññataro puriso corikam katvā kārāya baddho hoti.

And at that time, a certain man, having committed a crime, was bound in prison.

So kāram bhinditvā palāyitvā bhikkhūsu pabbajito hoti.

Having broken out of prison, he went forth among the monks.

manussā passitvā evamāhamsu ayam so kārabhedako coro handa nam nemāti. People, on seeing him, said, "That's the criminal who broke out of prison. Lets take him away."

ekacce evamāhamsu māyyā Some said, "Don't say that, masters. evam avacuttha anuññātam It has been allowed by King Seniya rañña magadhena seniyena Bimbisāra of Magadha that for one bimbisārena ye samanesu gone forth among the Sakyan-son sakyaputtiyesu pabbajanti na contemplatives, nobody can do te labbhā kiñci kātum anything to him, (as he thinks,) 'The svākkhāto dhammo carantu Dhamma is well-expounded. May brahmacariyam sammā they live the holy life for the right dukkhassa antakiriyāyāti. ending of stress." manussā ujjhāyanti khīyanti People criticized and complained vipācenti and spread it about, abhayūvarā ime samaņā "These Sakyan-son contemplatives sakyaputtiyā nayime labbhā are unrestrained by fear—nobody can kiñci kātum do anything to them. abhayūvarāti ettha bhayena "Unrestrained by fear": Here, uparamantīti bhayūvarā, ete "restrained by fear" means, "They cease out of fear." But, because they pana laddhābhayattā na bhayūvarāti abhayūvarā; have been granted safety, "They aren't pakārassa cettha vakāro katoti restrained by fear," thus "unrestrained veditabbo. by fear." It should be understood that in this case there is a 'va-making'.1

1. This is a grammatical term, usually referring to the insertion of a 'v' in a compound, for example, 'bhū' + 'ādayo' > 'bhūvādayo'. Howerever, here is seems to refer to the replacement of 'p' by 'v', which is common. So 'abhayūvara' is a variant of 'abhayūpara' = 'a' + 'bhaya' + 'uparata' from 'uparamati': ceases from motion or action, stops, is quiet, gives up, abstains. [From Cone: *A Dictionary of Pāli*.]

katham hi nāma kārabhedakam coram "How can they give the Going-forth to a criminal who has broken out of

pabbājessantīti.	prison?"
bhagavato etamattham ārocesum.	They reported the matter to the Blessed One.
na bhikkhave kārabhedako coro pabbājetabbo yo pabbājeyya āpatti dukkaṭassāti.	"Monks, a criminal who has broken out of prison should not be given the Going-forth. Whoever should give it: an offense of wrong doing."

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30. LIKHITAKACORAVATTHU (MV.I.43.1)

The Case of the Criminal for Whom a Warrant had been Sent Out [BMC]

[105] tena kho pana samayena aññataro puriso corikaṁ katvā palāyitvā bhikkhūsu pabbajito hoti.	Now at that time a certain man, having committed a crime, ran away and went forth among the monks.
So ca rañño antepure likhito hoti yattha passitabbo tattha hantabboti.	(A warrant) had been written at the king's inner palace that, "Wherever he is seen, he should be killed right there."
manussā passitvā evamāhamsu ayam so likhitako coro handa nam hanāmāti.	People, on seeing him, said, "That's the criminal for whom (a warrant) has been written. Lets kill him."

ekacce evamāhamsu māyyā evam avacuttha anuññātam raññā māgadhena seniyena bimbisārena ye samaņesu sakyaputtiyesu pabbajanti na te labbhā kiñci kātum svākkhāto dhammo carantu brahmacariyam sammā dukkhassa antakiriyāyāti.	Some said, "Don't say that, masters. It has been allowed by King Seniya Bimbisāra of Magadha that for one gone forth among the Sakyan-son contemplatives, nobody can do anything to him, (as he thinks,) 'The Dhamma is well-expounded. May they live the holy life for the right ending of stress."
manussā ujjhāyanti khīyanti vipācenti	People criticized and complained and spread it about,
abhayūvarā ime samaṇā sakyaputtiyā nayime labbhā kiñci kātuṁ	"These Sakyan-son contemplatives are unrestrained by fear 1—nobody can do anything to them.
katham hi nāma likhitakam coram pabbājessantīti.	"How can they give the Going-forth to a criminal for whom (a warrant) has been written?"
bhagavato etamattham ārocesum.	They reported the matter to the Blessed One.
na bhikkhave likhitako coro pabbājetabbo yo pabbājeyya āpatti dukkaṭassāti.	"Monks, a criminal for whom a (a warrant) has been written should not be given the Going-forth. Whoever should give it: an offense of wrong doing."

31. KASĀHATAVATTHU (MV.I.44.1)

The Case of the Man Who had been Whipped [BMC]

[106] tena kho pana samayena aññataro puriso kasāhato katadaṇḍakammo bhikkhūsu pabbajito hoti.	Now at that time a certain man who had been whipped/caned as punishment went forth among the monks.
manussā ujjhāyanti khīyanti vipācenti	People criticized and complained and spread it about,
katham hi nāma samaņā sakyaputtiyā kasāhatam katadaņḍakammam pabbājessantīti.	"How can the Sakyan-son contemplatives give the Going-forth to one who has been whipped/caned as punishment?"
bhagavato etamattham ārocesum.	They reported the matter to the Blessed One.
na bhikkhave kasāhato katadaṇḍakammo pabbājetabbo yo pabbājeyya āpatti dukkaṭassāti.	"Monks, a man who has been whipped/caned as punishment should not be given the Going-forth. Whoever should give it: an offense of wrong doing."

32. LAKKHAŅĀHATAVATTHU (MV.I.45.1)

The Case of the Man Who had been Branded [BMC]

[107] tena kho pana samayena aññataro puriso lakkhaṇāhato katadaṇḍakammo bhikkhūsu pabbajito hoti.	Now at that time a certain man who had been branded/tattooed as punishment had gone forth among the monks.
manussā ujjhāyanti khīyanti vipācenti	People criticized and complained and spread it about,
katham hi nāma samaṇā sakyaputtiyā lakkhaṇāhatam katadaṇḍakammam pabbājessantīti.	"How can the Sakyan-son contemplatives give the Going-forth to one who has been branded/tattooed as punishment?"
bhagavato etamattham ārocesum.	They reported the matter to the Blessed One.
na bhikkhave lakkhaṇāhato katadaṇḍakammo pabbājetabbo yo pabbājeyya āpatti dukkaṭassāti.	"Monks, a man who has been branded/tattooed as punishment should not be given the Going-forth. Whoever should give it: an offense of wrong doing."

33. IŅĀYIKAVATTHU (MV.I.46.1)

The Case of the Debtor [BMC]

<u> </u>	
[108] tena kho pana samayena aññataro iṇāyiko palāyitvā bhikkhūsu pabbajito hoti.	Now at that time a certain debtor ran away and went forth among the monks.
dhaniyā passitvā evamāhamsu ayam so amhākam iņāyiko handa nam nemāti.	His creditors, on seeing him, said, "That's our debtor. Let's take him away."
ekacce evamāhamsu māyyā evam avacuttha anuññātam raññā māgadhena seniyena bimbisārena ye samaņesu sakyaputtiyesu pabbajanti na te labbhā kiñci kātum svākkhāto dhammo carantu brahmacariyam sammā dukkhassa antakiriyāyāti.	Some said, "Don't say that, masters. It has been allowed by King Seniya Bimbisāra of Magadha that for one gone forth among the Sakyan-son contemplatives, nobody can do anything to him, (as he thinks,) 'The Dhamma is well-expounded. May they live the holy life for the right ending of stress."
manussā ujjhāyanti khīyanti vipācenti	People criticized and complained and spread it about,
abhayūvarā ime samaņā sakyaputtiyā nayime labbhā kiñci kātum	"These Sakyan-son contemplatives are unrestrained by fear 1—nobody can do anything to them.
katham hi nāma iņāyikam	"How can they give the Going-forth

pabbājessantīti.	to a debtor?"
bhagavato etamattham ārocesum.	They reported the matter to the Blessed One.
na bhikkhave iṇāyiko pabbājetabbo yo pabbājeyya āpatti dukkaṭassāti.	"Monks, a debtor should not be given the Going-forth. Whoever should give it: an offense of wrong doing."

34. DĀSAVATTHU (MV.I.47.1)

The Case of the Slave [BMC]

[109] tena kho pana samayena aññataro dāso palāyitvā bhikkhūsu pabbajito hoti.	Now at that time a certain slave ran away and went forth among the monks.
ayyikā passitvā evamāhamsu ayam so amhākam dāso handa nam nemāti.	His masters, on seeing him, said, "That's our slave. Let's take him away."
ekacce evamāhamsu māyyā evam avacuttha anuññātam raññā māgadhena seniyena bimbisārena ye samaņesu sakyaputtiyesu pabbajanti na te labbhā kiñci kātum svākkhāto dhammo carantu brahmacariyam sammā dukkhassa antakiriyāyāti.	Some said, "Don't say that, masters. It has been allowed by King Seniya Bimbisāra of Magadha that for one gone forth among the Sakyan-son contemplatives, nobody can do anything to him, (as he thinks,) 'The Dhamma is well-expounded. May they live the holy life for the right ending of stress."
manussā ujjhāyanti khīyanti	People criticized and complained

vipācenti	and spread it about,
abhayūvarā ime samaṇā sakyaputtiyā nayime labbhā kiñci kātuṁ	"These Sakyan-son contemplatives are unrestrained by fear 1—nobody can do anything to them.
katham hi nāma dāsam pabbājessantīti.	"How can they give the Going-forth to a slave?"
bhagavato etamattham ārocesum.	They reported the matter to the Blessed One.
na bhikkhave dāso pabbājetabbo yo pabbājeyya āpatti dukkaṭassāti.	"Monks, a slave should not be given the Going-forth. Whoever should give it: an offense of wrong doing."

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35. KAMMĀRABHAŅDUVATTHU (MV.I.48.1)

The Case of the Fledgling Metal Smith [BMC]

[110] tena kho pana samayena aññataro kammārabhaṇḍu mātāpitūhi saddhiṁ bhaṇḍitvā ārāmaṁ gantvā bhikkhūsu pabbajito hoti.	Now at that time a certain fledgling metal smith, having quarreled with his father and mother, having gone to the monastery, had gone forth among the monks.

athakho tassa kammārabhaņdussa mātāpitaro tam kammārabhaņdum vicinantā ārāmam gantvā bhikkhū pucchimsu api bhante evarūpam dārakam passeyyāthāti.	Then his parents, looking for him, having gone to the monastery, asked the monks, "Venerable sirs, have you seen this sort of boy?"
bhikkhū ajānantāyeva āhamsu na jānāmāti apassantāyeva āhamsu na passāmāti.	The monks, not knowing him, said simply, "We don't know him." Not having seen him, they said simply, "We haven't seen him."
athakho tassa kammārabhaņḍussa mātāpitaro taṁ kammārabhaṇḍuṁ vicinantā bhikkhūsu pabbajitaṁ	Then his parents, looking for him, saw him, having gone forth among the monks.
disvā ujjhāyanti khīyanti vipācenti	On seeing him, they criticized and complained and spread it about:
alajjino ime samaņā sakyaputtiyā dussīlā musāvādino jānantāyeva āhamsu na jānāmāti passantāyeva āhamsu na passāmāti ayam dārako bhikkhūsu pabbajitoti.	"These Sakyan-son contemplatives are shameless, unvirtuous liars. Even though they know him, they say, 'We don't know.' Even though they've seen him, they say, 'We haven't seen him.' This boy has gone forth among the monks!"
assosum kho bhikkhū tassa kammārabhaṇḍussa mātāpitūnam	The monks heard the fledgling metal smith's parents criticizing and complaining and spreading it about.

ujjhāyantānam khīyantānam vipācentānam.	
athakho te bhikkhū bhagavato etamattham ārocesum.	Then the monks reported the matter to the Blessed One.
anujānāmi bhikkhave saṅghaṁ apaloketuṁ bhaṇḍukammāyāti.	"Monks, I allow that the Sangha be informed for the sake of shaving the head (of a person to be ordained)."

36. UPĀLIDĀRAKAVATTHU (MV.I.49.1)

The Story of the Boy Upāli [BMC]

[111] tena kho pana samayena rājagahe sattarasavaggiyā dārakā sahāyakā honti upāli dārako tesam pāmokkho hoti.	"Now at that time in Rājagaha, a group of seventeen boys were friends, with the boy Upāli as their leader.
athakho upālissa mātāpitūnam etadahosi kena nu kho upāyena upāli amhākam accayena sukhañca jīveyya na ca kilameyyāti.	Then the thought occurred to Upāli's parents, "By what strategy could Upāli, after our death, live pleasantly and not wear himself out?"
(Mv.I.49.2) athakho upālissa mātāpitūnam etadahosi sace kho upāli lekham sikkheyya	Then the thought occurred to Upāli's

evam kho upāli amhākam accayena sukhanca jīveyya na ca kilameyyāti.	parents, "If he studies writing, in this way, after our death, he will live pleasantly and not wear himself out."
athakho upālissa mātāpitūnam etadahosi sace kho upāli lekham sikkhissati anguliyo dukkhā bhavissanti sace kho upāli gaṇanam sikkheyya evam kho upāli amhākam accayena sukhañca jīveyya na ca kilameyyāti.	Then the thought occurred to Upāli's parents, "If he studies writing, his fingers will hurt. If he studies calculation, in this way, after our death, he will live pleasantly and not wear himself out."
athakho upālissa mātāpitūnam etadahosi sace kho upāli gaṇanam sikkhissati urassa dukkho bhavissati sace kho upāli rūpam sikkheyya evam kho upāli amhākam accayena sukhañca jīveyya na ca kilameyyāti.	Then the thought occurred to Upāli's parents, "If he studies calculation, his breast will hurt. If he studies money changing [or: art], in this way, after our death, he will live pleasantly and not wear himself out."
athakho upālissa mātāpitūnam etadahosi sace kho upāli rūpam sikkhissati akkhīni dukkhāni bhavissanti	Then the thought occurred to Upāli's parents, "If he studies money changing, his eyes will hurt.

ime kho samaṇā sakyaputtiyā sukhasīlā sukhasamācārā subhojanāni bhuñjitvā nīvātesu sayanesu sayanti	"Now, these Sakyanson monks are of pleasant virtue and conduct. Having eaten good meals, they lie down in beds sheltered from the wind.
sace kho upāli samaņesu sakyaputtiyesu pabbajeyya evam kho upāli amhākam accayena sukhañca jīveyya na ca kilameyyāti.	"If Upāli went forth among the Sakyan- son monks, he would live pleasantly after our death and not wear himself out."
(Mv.I.49.3) assosi kho upāli dārako mātāpitūnam imam kathāsallāpam.	The boy Upāli heard his parents' conversation.
athakho upāli dārako yena te dārakā tenupasankami upasankamitvā te dārake etadavoca etha mayam ayyā samanesu sakyaputtiyesu pabbajissāmāti.	So he went to the boys and, on arrival, said, "Come, masters, let's go forth among the Sakyan-son contemplatives."
sace kho tvam ayya pabbajissasi evam mayampi pabbajissāmāti.	"If you go forth, master, so will we."
athakho te dārakā ekamekassa mātāpitaro upasankamitvā etadavocum anujānātha mam agārasmā anagāriyam pabbajjāyāti.	So each of the boys, having gone to his parents, said, "Allow us to go forth from

	home into homelessness."
athakho tesam dārakānam mātāpitaro sabbepime dārakā samānacchandā kalyāṇādhippāyāti anujānimsu.	Then the parents of the boys allowed them, (thinking,) "All these boys are unanimous in their desire. Their motives are good."
te bhikkhū upasaṅkamitvā pabbajjaṁ yāciṁsu.	Having gone to the monks, they asked for the Going-forth.
te bhikkhū pabbājesum upasampādesum.	The monks gave them the Going-forth, gave them Acceptance.
(Mv.I.49.4) te rattiyā paccūsasamayam paccuṭṭhāya rodanti yāgum detha bhattam detha khādanīyam dethāti.	Then, waking up in the last watch of the night, they cried out, "Give us conjey! Give us a meal! Give us food!"
bhikkhū evamāhamsu āgametha āvuso yāva [ME inserts: ratti] vibhāyati	"The monks said, 'Wait, friends, until the night turns light.
sace yāgu bhavissati pivissatha sace bhattam bhavissati bhuñjissatha sace khādanīyam bhavissati khādissatha	"If there is conjey, you will drink it. If there is a meal, you

	will eat it. If there is food, you will eat it.
no ce bhavissati yāgu vā bhattam vā khādanīyam vā piṇḍāya caritvā bhuñjissathāti.	"But if there is no conjey or meal or food, then you will eat having gone for alms."
evampi kho te bhikkhū bhikkhūhi vuccamānā rodanteva yāgum detha bhattam detha khādanīyam dethāti	"But even then, those monks, being spoken to by the monks, cried out as before, 'Give us conjey! Give us a meal! Give us food!'
senāsanam ūhadantipi ummihantipi.	And they wet the bedding and soiled it.
(Mv.I.49.5) assosi kho bhagavā rattiyā paccūsasamayam paccuṭṭhāya dārakasaddam sutvāna āyasmantam ānandam āmantesi kinnu kho so ānanda dārakasaddoti.	Then, waking up in the last watch of the night, the Blessed One heard the sound of the boys and, on hearing it, addressed Ven. Ānanda, "Ānanda, is that the sound of boys?"
athakho āyasmā ānando bhagavato etamattham ārocesi.	Then Ven. Ānanda reported the matter to the Blessed One.
Saccam kira bhikkhave bhikkhū jānam	"Is it true, monks,

ūnavīsativassam puggalam upasampādentīti.	that the monks knowingly gave Acceptance to an individual less than twenty years old?"
saccam bhagavāti.	"It's true, O Blessed One."
vigarahi buddho bhagavā katham hi nāma te bhikkhave moghapurisā jānam ūnavīsativassam puggalam upasampādessanti	The Buddha, the Blessed One, rebuked them "Monks, how can these worthless men knowingly give Acceptance to an individual less than twenty years old?"
(Mv.I.49.6) ūnavīsativasso bhikkhave puggalo akkhamo hoti sītassa uṇhassa jighacchāya pipāsāya ḍaṁsamakasavātātapasiriṁsapasamphassānaṁ duruttānaṁ durāgatānaṁ vacanapathānaṁ	"Monks, an individual less than twenty years old is not resistant to cold, heat, hunger, thirst, the touch of flies and mosquitoes, wind and sun and creeping things; or to abusive, hurtful language.
uppannānam sārīrikānam vedanānam dukkhānam tibbānam kharānam kaṭukānam asātānam amanāpānam pāṇaharānam anadhivāsakajātiko hoti	"He is not the sort who can endure bodily feelings that, when they arise, are painful, sharp, stabbing, fierce,

	distasteful, disagreeable, deadly.
vīsativasso ca kho bhikkhave puggalo khamo hoti sītassa uṇhassa jighacchāya pipāsāya ḍaṁsamakasavātātapasiriṁsapasamphassānaṁ duruttānaṁ durāgatānaṁ vacanapathānaṁ	"Monks, an individual twenty years old is resistant to cold, heat, hunger, thirst, the touch of flies and mosquitoes, wind and sun and creeping things; or to abusive, hurtful language.
uppannānam sārīrikānam vedanānam dukkhānam tibbānam kharānam kaṭukānam asātānam amanāpānam pāṇaharānam adhivāsakajātiko hoti	"He is the sort who can endure bodily feelings that, when they arise, are painful, sharp, stabbing, fierce, distasteful, disagreeable, deadly.
netam bhikkhave appasannānam vā pasādāya pasannānam vā bhiyyobhāvāya .pe.	"Monks, this neither inspires faith in the faithless"
Vigarahitvā dhammim katham katvā bhikkhū āmantesi	Having rebuked him and given a Dhamma talk, he addressed the monks:
na bhikkhave jānam ūnavīsativasso puggalo upasampādetabbo yo upasampādeyya yathādhammo kāretabboti.	"Monks, an individual less than twenty years old should not knowingly

be given Acceptance. Whoever should give him Acceptance is to be dealt with in accordance with the rule (Pc 65)."

37. AHIVĀTAKAROGAVATTHU (MV.I.50.1)

The Case of Cholera [BMC]

[112] tena kho pana samayena aññataram kulam ahivātakarogena kālakatam hoti.	Now on that occasion a certain family had died of cholera.
tassa pitāputtakā sesā honti.	Only the father and little son were left.
te bhikkhūsu pabbajitvā ekato va piṇḍāya caranti.	Having gone forth among the monks, they went together for alms.
athakho so dārako pituno bhikkhāya dinnāya upadhāvitvā etadavoca mayhampi tāta dehi mayhampi tāta dehīti.	Then the boy, as his father was being offered alms, ran up to him and said, "Give some to me, too, daddy! Give some to me, too, daddy!"
manussā ujjhāyanti khīyanti vipācenti	People criticized and complained and spread it about,
abrahmacārino ime samaņā	"These Sakyan-son contemplatives

sakyaputtiyā ayam dārako bhikkhuniyā jātoti.	are uncelibate. This boy was born by a bhikkhunī."
assosum kho bhikkhū tesam manussānam ujjhāyantānam khīyantānam vipācentānam.	The monks heard the people criticizing and complaining and spreading it about.
athakho te bhikkhū bhagavato etamattham ārocesum.	Then the monks reported the matter to the Blessed One.
na bhikkhave ūnapaṇṇarasavasso dārako pabbājetabbo yo pabbājeyya āpatti dukkaṭassāti.	"Monks, a boy less than 15 years old should not be given the Goingforth. Whoever should give it: an offense of wrong doing."
(Mv.I.51.1) [113] tena kho pana samayena āyasmato ānandassa upaṭṭhākakulaṁ saddhaṁ pasannaṁ ahivātakarogena kālakataṁ hoti.	Now at that time a family who were supporters of Ven. Ānanda—having conviction and confidence—died of cholera.
dve ca dārakā sesā honti.	Two boys were left.
te porāṇakena āciṇṇakappena bhikkhū passitvā upadhāvanti.	Following their old habits, on seeing monks they ran up to them.
bhikkhū apasādenti.	The monks drove them away.
te bhikkhūhi apasādiyamānā rodanti.	Being driven away by the monks, they cried.
athakho āyasmato ānandassa etadahosi bhagavatā	Then the thought occurred to Ven. Ānanda, "It has been laid down by

paññattam na ūnapaṇṇarasavasso dārako pabbājetabboti	the Blessed One that, 'A boy less than 15 years old should not be given the Going-forth.'
ime ca dārakā ūnapaṇṇarasavassā kena nu kho upāyena ime dārakā na vinasseyyunti.	"And these boys are less than 15 years old. By what strategy could these boys not come to ruin?"
athakho āyasmā ānando bhagavato etamattham ārocesi.	So Ven. Ānanda reported the matter to the Blessed One.
Ussahanti pana te ānanda dārakā kāke uḍḍepetunti.	"Ānanda, are these boys able to chase away crows?"
Ussahanti bhagavāti.	"They are able, O Blessed One."
athakho bhagavā etasmim nidāne etasmim pakaraņe dhammim katham katvā bhikkhū āmantesi	Then the Blessed One, having given a Dhamma talk with regard to this cause, to this incident, addressed the monks:
anujānāmi bhikkhave ūnapaṇṇarasavassaṁ dārakaṁ kākuḍḍepakaṁ pabbājetunti.	"Monks, I allow that a boy less than 15 years old be given the Going-forth if he is capable of chasing away crows."

38. KAŅŢAKAVATTHU (MV.I.52.1)

The Case of Kantaka [BMC]

[114] tena kho pana

Now at that time Ven. Upananda

samayena āyasmato upanandassa sakyaputtassa dve sāmaņerā honti kaṇṭako ca mahako ca.	the Sakyan had two novices, Kaṇṭaka and Mahaka.
Te aññamaññam dūsesum.	They committed sodomy with each other.
bhikkhū ujjhāyanti khīyanti vipācenti katham hi nāma sāmaņerā evarūpam anācāram ācarissantīti.	The monks criticized and complained and spread it about, "How can novices engage in that sort of misbehavior?"
bhagavato etamattham ārocesum.	They reported the matter to the Blessed One.
na bhikkhave ekena dve sāmaņerā upaṭṭhāpetabbā yo upaṭṭhāpeyya āpatti dukkaṭassāti.	"One (monk) should not get two novices to attend to him. Whoever should get them to attend to him: an offense of wrong doing."

39. ĀHUNDARIKAVATTHU (MV.I.53.1)

The Case of Crowding

[115] tena kho pana samayena bhagavā tattheva rājagahe vassam vasi tattha hemantam tattha gimham.	Now at that time the Blessed One stayed near Rājagaha for the Rains, and also for the cold season and the hot season.
manussā ujjhāyanti khīyanti vipācenti	People criticized and complained and spread it about,

āhundarikā samaņānam sakyaputtiyānam disā andhakārā na imesam disā pakkhāyantīti.	The districts are crowded with Sakyan-son contemplatives—dark with them. The countryside is not brightened by them.
assosum kho bhikkhū tesam manussānam ujjhāyantānam khīyantānam vipācentānam.	The monks heard the people criticizing and complaining and spreading it about.
athakho te bhikkhū bhagavato etamattham ārocesum.	Then the monks reported the matter to the Blessed One.
(Mv.I.53.2) athakho bhagavā āyasmantam ānandam āmantesi gacchānanda avāpuraṇam ādāya anupariveṇiyam bhikkhūnam ārocehi icchātāvuso bhagavā dakkhiṇāgirim cārikam pakkamitum yassāyasmato attho so āgacchatūti.	Then the Blessed One addressed Ven. Ānanda: "Go Ānanda, taking the key, announce to the monks in the courtyards: 'Friends, the Blessed One wants to go out on a walking tour to Dakkhiṇāgiri. May whoever wants to come along."
evam bhanteti kho āyasmā ānando bhagavato paţissutvā avāpuraṇam ādāya anupariveṇiyam bhikkhūnam ārocesi icchatāvuso bhagavā dakkhiṇāgirim cārikam pakkamitum yassāyasmato attho so āgacchatūti.	Responding, "As you say," to the Blessed One, taking the key, Ven. Ānanda announced to the monks in the surrounding area(s): "Friends, the Blessed One wants to set out on a walking tour to Dakkhiṇāgiri. May whoever wants to come along."
(Mv.I.53.3) bhikkhū evamāhamsu bhagavatā āvuso ānanda paññattam dasa vassāni nissāya vatthum dasavassena nissayam dātum	The monks said to him, "Friend, it has be laid down by the Blessed One to live in dependence for ten rains, and for dependence to be given by one with ten rains.

tattha ca no gantabbam bhavissati nissayo ca gahetabbo bhavissati ittaro ca vāso bhavissati puna ca paccāgantabbam bhavissati puna ca nissayo gahetabbo bhavissati	"In the event that we went, dependence would have to be taken, the stay would be short, we would come back again, and then dependence would have to be taken again.
sace amhākam ācariyupajjhāyā gamissanti mayampi gamissāma no ce amhākam ācariyupajjhāyā gamissanti mayampi na gamissāma	"If our teachers and preceptors go, we will go too. If they don't go, we won't go.
lahucittakatā no āvuso ānanda paññāyissatīti.	"Friend Ānanda, (if we went) we would appear fickle."
athakho bhagavā ogaņena bhikkhusaṅghena dakkhiṇāgiriṁ cārikaṁ pakkāmi.	So the Blessed One set out on a walking tour toward Dakkhiṇāgiri with a reduced Saṅgha of monks.

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40. NISSAYAMUCCANAKAKATHĀ (MV.I.53.4)

The Case of Release from Dependence

athakho bhagavā	Then the Blessed One, having
dakkhiṇāgirismim	stayed at Dakkhiṇāgiri for as long as
yathābhirantam viharitvā	he liked, came back to Rājagaha.
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punadeva rājagaham paccāgacchi.	
athakho bhagavā āyasmantam ānandam āmantesi kinnu kho ānanda tathāgato ogaņena bhikkhusanghena dakkhināgirim cārikam pakkantoti.	He addressed Ven. Ānanda: "Why did the Tathāgata set out on a walking tour toward Dakkhiṇāgiri with a small group of monks?"
athakho āyasmā ānando bhagavato etamatthaṁ ārocesi.	Then Ven. Ānanda reported the matter to the Blessed One.
athakho bhagavā etasmim nidāne etasmim pakaraņe dhammim katham katvā bhikkhū āmantesi	Then the Blessed One, having given a Dhamma talk with regard to this cause, to this incident, addressed the monks:
anujānāmi bhikkhave byattena bhikkhunā paṭibalena pañca vassāni nissāya vatthuṁ abyattena yāvajīvaṁ.	"Monks, I allow an experienced, competent monk to live five years in dependence, and an inexperienced one all his life."
(Mv.I.53.5) [116] pañcahi bhikkhave aṅgehi samannāgatena bhikkhunā na anissitena vatthabbaṁ	"Endowed with five qualities, a monk should not live independently (of a preceptor or teacher). [BMC]
na asekhena sīlakkhandhena samannāgato hoti	"He is not endowed with the aggregate of virtue of one beyond training.
na asekhena samādhikkhandhena samannāgato hoti	"He is not endowed with the aggregate of concentration of one beyond training.

na asekhena paññākkhandhena samannāgato hoti	"He is not endowed with the aggregate of discernment of one beyond training.
na asekhena vimuttikkhandhena samannāgato hoti	"He is not endowed with the aggregate of release of one beyond training.
na asekhena vimuttiñāṇadassanakkhandhena samannāgato hoti	"He is not endowed with the aggregate of knowledge and vision of release of one beyond training.
imehi kho bhikkhave pañcahaṅgehi samannāgatena bhikkhunā na anissitena vatthabbaṁ.	"Endowed with these five qualities, a monk should not live independently.
pañcahi bhikkhave aṅgehi samannāgatena bhikkhunā anissitena vatthabbaṁ	"Endowed with five qualities, a monk may live independently.
asekhena sīlakkhandhena samannāgato hoti	"He is endowed with the aggregate of virtue of one beyond training.
asekhena samādhikkhandhena samannāgato hoti	"He is endowed with the aggregate of concentration of one beyond training.
asekhena paññākkhandhena samannāgato hoti	"He is endowed with the aggregate of discernment of one beyond training.
asekhena vimuttikkhandhena samannāgato hoti	"He is endowed with the aggregate of release of one beyond training.

asekhena vimuttiñāṇadassanakkhandhena samannāgato hoti	"He is endowed with the aggregate of knowledge and vision of release of one beyond training.
imehi kho bhikkhave pañcahaṅgehi samannāgatena bhikkhunā anissitena vatthabbaṁ.	"Endowed with these five qualities, a monk may live independently.
(Mv.I.53.6) aparehipi bhikkhave pañcahaṅgehi samannāgatena bhikkhunā na anissitena vatthabbaṁ	"Endowed with five further qualities, a monk should not live independently.
assaddho hoti ahiriko hoti anottāpī hoti kusīto hoti muṭṭhassati hoti	"He is without conviction, without a sense of shame, without compunction, lazy, and of muddled mindfulness.
imehi kho bhikkhave pañcahaṅgehi samannāgatena bhikkhunā na anissitena vatthabbaṁ.	"Endowed with these five qualities, a monk should not live independently.
pañcahi bhikkhave angehi samannāgatena bhikkhunā anissitena vatthabbam	"Endowed with five qualities, a monk may live independently.
saddho hoti hirimā hoti ottāpī hoti āraddhaviriyo hoti upaṭṭhitassati hoti	"He has conviction, a sense of shame, compunction, his persistence is aroused, and his mindfulness established.
imehi kho bhikkhave pañcahangehi samannāgatena	"Endowed with these five qualities, a monk may live

bhikkhunā anissitena vatthabbam.	independently.
(Mv.I.53.7) aparehipi bhikkhave pañcahaṅgehi samannāgatena bhikkhunā na anissitena vatthabbaṁ	"Endowed with five further qualities, a monk should not live independently.
adhisīle sīlavipanno hoti ajjhācāre ācāravipanno hoti atidiṭṭhiyā diṭṭhivipanno hoti appassuto hoti duppañño hoti	"He is one who, in terms of heightened virtue, is defective in his virtue. He is one who, in terms of heightened conduct, is defective in his conduct. He is one who, in terms of higher views, is defective in his views. He is not learned. He is undiscerning.
imehi kho bhikkhave pañcahaṅgehi samannāgatena bhikkhunā na anissitena vatthabbaṁ.	"Endowed with these five qualities, a monk should not live independently.
pañcahi bhikkhave angehi samannāgatena bhikkhunā anissitena vatthabbam	"Endowed with five qualities, a monk may live independently.
na adhisīle sīlavipanno hoti na ajjhācāre ācāravipanno hoti na atidiṭṭhiyā diṭṭhivipanno hoti bahussuto hoti paññavā hoti	"He is one who, in terms of heightened virtue, is not defective in his virtue. He is one who, in terms of heightened conduct, is not defective in his conduct. He is one who, in terms of higher views, is not defective in his views. He is learned. He is discerning.

imehi kho bhikkhave pañcahaṅgehi samannāgatena bhikkhunā anissitena vatthabbaṁ.	"Endowed with these five qualities, a monk may live independently.
(Mv.I.53.8) aparehipi bhikkhave pañcahaṅgehi samannāgatena bhikkhunā na anissitena vatthabbaṁ	"Endowed with five further qualities, a monk should not live independently.
āpattim na jānāti anāpattim na jānāti lahukam āpattim na jānāti garukam āpattim na jānāti ubhayāni kho panassa pātimokkhāni vitthārena na svāgatāni honti na suvibhattāni na suppavattīni na suvinicchitāni suttaso anubyañjanaso	"He does not know what is an offense. He does not know what is not an offense. He does not know what is a light offense. He does not know what is a heavy offense. Both Pāṭimokkhas, in detail, have not been properly handed down to him, have not been properly explicated, have not been properly 'revolved' (in terms of the 'wheels'), have not been properly judged, clause by clause, letter by letter.
imehi kho bhikkhave pañcahaṅgehi samannāgatena bhikkhunā na anissitena vatthabbaṁ.	"Endowed with these five qualities, a monk should not live independently.
pañcahi bhikkhave aṅgehi samannāgatena bhikkhunā anissitena vatthabbaṁ	"Endowed with five qualities, a monk may live independently.
āpattim jānāti anāpattim jānāti lahukam āpattim jānāti garukam āpattim jānāti	"He knows what is an offense.He knows what is not an offense. He knows what is a light offense.He

ubhayāni kho panassa pātimokkhāni vitthārena svāgatāni honti suvibhattāni suppavattīni suvinicchitāni suttaso anubyañjanaso	knows what is a heavy offense. Both Pāṭimokkhas, in detail, have been properly handed down to him, properly explicated, properly 'revolved,' properly judged, clause by clause, letter by letter.
imehi kho bhikkhave pañcahaṅgehi samannāgatena bhikkhunā anissitena vatthabbaṁ.	"Endowed with these five qualities, a monk may live independently.
(Mv.I.53.9) aparehipi bhikkhave pañcahaṅgehi samannāgatena bhikkhunā na anissitena vatthabbaṁ	"Endowed with five further qualities, a monk should not live independently.
āpattim na jānāti anāpattim na jānāti lahukam āpattim na jānāti garukam āpattim na jānāti ūnapañcavasso hoti	"He does not know what is an offense. He does not know what is not an offense. He does not know what is a light offense. He does not know what is a heavy offense. He has fewer than five rains.
imehi kho bhikkhave pañcahaṅgehi samannāgatena bhikkhunā na anissitena vatthabbaṁ.	"Endowed with these five qualities, a monk should not live independently.
pañcahi bhikkhave angehi samannāgatena bhikkhunā anissitena vatthabbam	"Endowed with five qualities, a monk may live independently.
āpattim jānāti anāpattim jānāti lahukam āpattim jānāti	"He knows what is an offense. He knows what is not an offense. He

garukam āpattim jānāti pañcavasso vā hoti atirekapañcavasso vā	knows what is a light offense. He knows what is a heavy offense. He has five rains or more.
imehi kho bhikkhave pañcahaṅgehi samannāgatena bhikkhunā anissitena vatthabbaṁ.	"Endowed with these five qualities, a monk may live independently."
(Mv.I.53.10) [117] Chahi bhikkhave angehi samannagatena bhikkhuna na anissitena vatthabbam	"Endowed with six qualities, a monk should not live independently (of a preceptor or teacher).
na asekhena sīlakkhandhena samannāgato	"He is not endowed with the aggregate of virtue of one beyond training.
na asekhena samādhikkhandhena samannāgato hoti	"He is not endowed with the aggregate of concentration of one beyond training.
na asekhena paññākkhandhena samannāgato hoti	"He is not endowed with the aggregate of discernment of one beyond training.
na asekhena vimuttikkhandhena samannāgato hoti	"He is not endowed with the aggregate of release of one beyond training.
na asekhena vimuttiñāṇadassanakkhandhena samannāgato hoti	"He is not endowed with the aggregate of knowledge and vision of release of one beyond training.
ūnapañcavasso hoti	"He has fewer than five rains.

imehi kho bhikkhave chahangehi samannagatena bhikkhuna na anissitena vatthabbam.	"Endowed with these six qualities, a monk should not live independently.
chahi bhikkhave angehi samannāgatena bhikkhunā anissitena vatthabbam	"Endowed with six qualities, a monk may live independently.
asekhena sīlakkhandhena samannāgato hoti asekhena samannāgato hoti asekhena paññākkhandhena samannāgato hoti asekhena vimuttikkhandhena samannāgato hoti asekhena vimuttiñāṇadassanakkhandhena samannāgato hoti pañcavasso vā hoti atirekapañcavasso vā	"He is endowed with the aggregate of virtue of one beyond training. He is endowed with the aggregate of concentration of one beyond training. He is endowed with the aggregate of discernment of one beyond training. He is endowed with the aggregate of release of one beyond training. He is endowed with the aggregate of knowledge and vision of release of one beyond training. He has five rains or more.
imehi kho bhikkhave chahangehi samannagatena bhikkhuna anissitena vatthabbam.	"Endowed with these six qualities, a monk may live independently.
(Mv.I.53.11) aparehipi bhikkhave chahangehi samannagatena bhikkhuna na anissitena vatthabbam	"Endowed with six further qualities, a monk should not live independently.
assaddho hoti ahiriko hoti anottāpī hoti kusīto hoti	"He is without conviction, without a sense of shame, without compunction, lazy, and of muddled

muṭṭhassati hoti ūnapañcavasso hoti	mindfulness. He has fewer than five rains.
imehi kho bhikkhave chahangehi samannagatena bhikkhuna na anissitena vatthabbam.	"Endowed with these six qualities, a monk should not live independently.
chahi bhikkhave angehi samannagatena bhikkhuna anissitena vatthabbam.	"Endowed with six qualities, a monk may live independently.
saddho hoti hirimā hoti ottāpī hoti āraddhaviriyo hoti upaṭṭhitassati hoti pañcavasso vā hoti atirekapañcavasso vā	"He has conviction, a sense of shame, compunction, his persistence is aroused, and his mindfulness established. He has five rains or more.
imehi kho bhikkhave chahangehi samannagatena bhikkhuna anissitena vatthabbam.	"Endowed with these six qualities, a monk may live independently.
(Mv.I.53.12) aparehipi bhikkhave chahangehi samannagatena bhikkhuna na anissitena vatthabbam	"Endowed with six further qualities, a monk should not live independently.
adhisīle sīlavipanno hoti ajjhācāre ācāravipanno hoti atidiṭṭhiyā diṭṭhivipanno hoti appassuto hoti duppañño hoti ūnapañcavasso hoti	"He is one who, in terms of heightened virtue, is defective in his virtue. He is one who, in terms of heightened conduct, is defective in his conduct. He is one who, in terms of higher views, is defective in his views. He is not learned. He is

	undiscerning. He has fewer than five rains.
imehi kho bhikkhave chahangehi samannagatena bhikkhuna na anissitena vatthabbam.	"Endowed with these six qualities, a monk should not live independently.
chahi bhikkhave angehi samannāgatena bhikkhunā anissitena vatthabbam	"Endowed with six qualities, a monk may live independently.
na adhisīle sīlavipanno hoti na ajjhācāre ācāravipanno hoti na atidiṭṭhiyā diṭṭhivipanno hoti bahussuto hoti pañāavā hoti pañcavasso vā hoti atirekapañcavasso vā	"He is one who, in terms of heightened virtue, is not defective in his virtue. He is one who, in terms of heightened conduct, is not defective in his conduct. He is one who, in terms of higher views, is not defective in his views. He is learned. He is discerning. He has five rains or more.
imehi kho bhikkhave chahangehi samannagatena bhikkhuna anissitena vatthabbam.	"Endowed with these six qualities, a monk may live independently.
(Mv.I.53.13) aparehipi bhikkhave chahangehi samannagatena bhikkhuna na anissitena vatthabbam	"Endowed with six further qualities, a monk should not live independently.
āpattim na jānāti anāpattim na jānāti lahukam āpattim na jānāti garukam āpattim na	"He does not know what is an offense. He does not know what is not an offense. He does not know

jānāti ubhayāni kho panassa pātimokkhāni vitthārena na svāgatāni honti na suvibhattāni na suppavattīni na suvinicchitāni suttaso anubyañjanaso ūnapañcavasso hoti	what is a light offense. He does not know what is a heavy offense. Both Pāṭimokkhas, in detail, have not been properly handed down to him, have not been properly explicated, have not been properly 'revolved' (in terms of the 'wheels'), have not been properly judged, clause by clause, letter by letter. He has fewer than five rains.
imehi kho bhikkhave chahangehi samannagatena bhikkhuna na anissitena vatthabbam.	"Endowed with these six qualities, a monk should not live independently.
chahi bhikkhave angehi samannāgatena bhikkhunā anissitena vatthabbam	"Endowed with six qualities, a monk may live independently.
āpattim jānāti anāpattim jānāti lahukam āpattim jānāti garukam āpattim jānāti ubhayāni kho panassa pātimokkhāni vitthārena svāgatāni honti suvibhattāni suppavattīni suvinicchitāni suttaso anubyanjanaso pancavasso vā hoti atirekapancavasso vā	"He knows what is an offense. He knows what is a light offense. He knows what is a heavy offense. Both Pāṭimokkhas, in detail, have been properly handed down to him, properly explicated, properly 'revolved,' properly judged, clause by clause, letter by letter. He has five rains or more.
imehi kho bhikkhave chahangehi samannagatena bhikkhuna anissitena vatthabbanti.	"Endowed with these six qualities, a monk may live independently.

abhayūvarabhāṇavāram niṭṭhitam.

The recitation section on Those Unrestrained by Fear is finished.

41. RĀHULAVATTHU (MV.I.54.1)

The Case of Rāhula [BMC]

[118] athakho bhagavā rājagahe yathābhirantam viharitvā yena kapilavatthu tena cārikam pakkāmi anupubbena cārikam caramāno yena kapilavatthu tadavasari.

Then the Blessed One, having stayed at Rājagaha as long as he liked, set out on a wandering tour toward Kapilavatthu, and traveling by stages, arrived at Kapilavatthu.

Tatra sudam bhagavā sakkesu viharati kapilavatthusmim nigrodhārāme. The Blessed One stayed right there in Kapilavatthu among the Sakyans in the Banyan Park.

athakho bhagavā pubbaṇhasamayaṁ nivāsetvā pattacīvaramādāya yena suddhodanassa sakkassa nivesanaṁ tenupasaṅkami upasaṅkamitvā paññatte āsane nisīdi.

Then the Blessed One, early in the morning, adjusted his under robe and—carrying his bowl & robes, went to the residence of Suddhodana the Sakyan and, on arrival, sat down on a seat laid out.

athakho rāhulamātā devī rāhulam kumāram etadavoca eso te rāhula pitā Then the queen, Rāhula's mother, said to Prince Rāhula, "Rāhula, that's your father. Go and ask for your inheritance."

gacchassa dāyajjam yācāhīti.	
(Mv.I.54.2) athakho rāhulo kumāro yena bhagavā tenupasankami upasankamitvā bhagavato purato aṭṭhāsi sukhā te samaṇa chāyāti.	So Prince Rāhula went to the Blessed One and, on arrival, stood in front of him, (saying,) "Contemplative, your shadow is pleasant."
athakho bhagavā uṭṭhāyāsanā pakkāmi.	Then the Blessed One, getting up from his seat, left.
athakho rāhulo kumāro bhagavantam piṭṭhito piṭṭhito anubandhi dāyajjam me samaṇa dehi dāyajjam me samaṇa dehīti.	So Prince Rāhula followed along behind the Blessed One, (saying,) "Contemplative, give me my inheritance. Contemplative, give me my inheritance."
athakho bhagavā āyasmantam sārīputtam āmantesi tenahi tvam sārīputta rāhulam kumāram pabbājehīti.	Then the Blessed One addressed Ven. Sāriputta, "In that case, Sāriputta, give Prince Rāhula the Going-forth."
kathāham bhante rāhulam kumāram pabbājemīti.	"How should I give Prince Rāhula the Going-forth, Lord?"
(Mv.I.54.3) athakho bhagavā etasmim nidāne etasmim pakaraņe dhammim katham katvā bhikkhū āmantesi	Then the Blessed One, having given a Dhamma talk with regard to this cause, to this incident, addressed the monks:

evañca pana bhikkhave pabbājetabbo paṭhamaṁ kesamassuṁ ohārāpetvā kāsāyāni vatthāni acchādāpetvā ekaṁsaṁ uttarāsaṅgaṁ kārāpetvā bhikkhūnaṁ pāde vandāpetvā ukkuṭikaṁ nisīdāpetvā evaṁ vadehīti vattabbo buddhaṁ saraṇaṁ gacchāmi saraṇaṁ gacchāmi dutiyampi buddhaṁ saraṇaṁ gacchāmi dutiyampi saṅghaṁ saraṇaṁ gacchāmi tatiyampi buddhaṁ saraṇaṁ gacchāmi tatiyampi buddhaṁ saraṇaṁ gacchāmi tatiyampi dhammaṁ saraṇaṁ gacchāmi tatiyampi saṅghaṁ saraṇaṁ gacchāmīti "The Going-forth should be given like this: "First—having gotten him to shave his head & beard, to clothe himself in ochre robes, to arrange his robe over one shoulder, to bow down at the feet of the monks, to sit in the kneeling position, and to raise his hands palm-to-palm in front of the heart—he should be told, 'Say this: ""I go to the Buddha for refuge. I go to the Dhamma for refuge. A second time, I go to the Saṅgha for refuge. A third time, I go to the Saṅgha for refuge. A third time, I go to the Saṅgha for refuge. A third time, I go to the Saṅgha for refuge. A third time, I go to the Saṅgha for refuge. A third time, I go to the Saṅgha for refuge. A third time, I go to the Saṅgha for refuge. A third time, I go to the Saṅgha for refuge. A third time, I go to the Saṅgha for refuge. A third time, I go to the Saṅgha for refuge. A third time, I go to the Saṅgha for refuge. A third time, I go to the Saṅgha for refuge. A third time, I go to the Saṅgha for refuge. A third time, I go to the Saṅgha for refuge. A third time, I go to the Saṅgha for refuge. A third time, I go to the Saṅgha for refuge. A second time, I go to the Saṅgha for refuge. A third time, I go to the Saṅgha for refuge. A second time, I go to the Saṅgha for refuge. A third time, I go to the Saṅgha for refuge. A second time, I go to the Saṅgha for refuge. A second time, I go to the Saṅgha for refuge. A second time, I go to the Saṅgha for refuge. A second time, I go to the Saṅgha for refuge. A second time, I go to the Saṅgha for refuge. A second time, I go to the Saṅgha for refuge. A second time, I	anujānāmi bhikkhave tīhi saraņagamanehi sāmaņerapabbajjam	"Monks, I allow the Going-forth for a novice by means of three goings for refuge.
ohārāpetvā kāsāyāni vatthāni acchādāpetvā ekamsam uttarāsaṅgam kārāpetvā bhikkhūnam pāde vandāpetvā ukkuṭikam nisīdāpetvā añjalim paggaṇhāpetvā evam vadehīti vattabbo buddham saraṇam gacchāmi dhammam saraṇam gacchāmi dutiyampi buddham saraṇam gacchāmi dutiyampi dhammam saraṇam gacchāmi tatiyampi buddham saraṇam gacchāmi tatiyampi saṅgham saraṇam gacchāmi tatiyampi saṅgham saraṇam		
gacchāmi dhammam saraṇam gacchāmi saraṇam gacchāmi dutiyampi buddham saraṇam gacchāmi tatiyampi buddham saraṇam gacchāmi tatiyampi dhammam saraṇam gacchāmi tatiyampi saṅgham saraṇam	ohārāpetvā kāsāyāni vatthāni acchādāpetvā ekamsam uttarāsangam kārāpetvā bhikkhūnam pāde vandāpetvā ukkuṭikam nisīdāpetvā añjalim paggaṇhāpetvā	head & beard, to clothe himself in ochre robes, to arrange his robe over one shoulder, to bow down at the feet of the monks, to sit in the kneeling position, and to raise his hands palm-to-palm in front of the heart—he should be told,
	gacchāmi dhammam saraṇam gacchāmi saṅgham saraṇam gacchāmi dutiyampi buddham saraṇam gacchāmi dutiyampi dhammam saraṇam gacchāmi dutiyampi saṅgham saraṇam gacchāmi tatiyampi buddham saraṇam gacchāmi tatiyampi dhammam saraṇam gacchāmi tatiyampi saṅgham saraṇam	to the Dhamma for refuge. I go to the Sangha for refuge. A second time, I go to the Buddha for refuge. A second time, I go to the Dhamma for refuge. A second time, I go to the Sangha for refuge. A third time, I go to the Buddha for refuge. A third time, I go to the Dhamma for refuge. A third time, I go

anujānāmi bhikkhave imehi tīhi saraņagamanehi sāmaņerapabbajjanti.	"Monks, I allow the Going-forth for a novice by means of these three goings for refuge."
(Mv.I.54.4) athakho āyasmā sārīputto rāhulam kumāram pabbājesi.	So Ven. Sāriputta gave Prince Rāhula the Going-forth.
athakho suddhodano sakko yena bhagavā tenupasankami upasankamitvā Bhagavantam abhivādetvā ekamantam nisīdi ekamantam nisīnno kho suddhodano sakko bhagavantam etadavoca ekāham bhante bhagavantam varam yācāmīti.	Then Suddhodana the Sakyan went to the Blessed One and, on arrival, bowed down and sat to one side. As he was sitting there, he said to the Blessed One, "Lord, I have one boon to ask of the Blessed One."
Atikkantavarā kho gotama tathāgatāti.	"Tathāgatas have gone beyond boons, Gotama."
Yañca bhante kappati yañca anavajjanti.	"It is allowable and blameless."
tam vadehi gotamāti.	"Say it, Gotama."
(Mv.I.54.5) Bhagavati me bhante pabbajite anappakam dukkham ahosi tathā nande adhimattam rāhule puttapemam bhante	When the Blessed One went forth, I suffered not just a little. Likewise for Nanda, and exceedingly so for Rāhula. Lord, affection for a son cuts through the outer skin. Having cut through the outer skin it cuts through the inner skin.

chavim chindati chavim chetvā cammam chetvā mamsam chindati cammam chetvā mamsam chindati mamsam chetvā nhārum chindati nhārum chetvā aṭṭhim chetvā aṭṭhim chetvā aṭṭhimiñjam āhacca tiṭṭhati	Having cut through the inner skin, it cuts through the flesh. Having cut through the flesh, it cuts through the tendons. Having cut through the tendons, it cuts into the bones. Having cut into the bones, it penetrates the bone marrow and stays there.
sādhu bhante ayyā ananuññātam mātāpitūhi puttam na pabbājeyyunti.	"It would be good, Lord, if the Masters didn't give the Going-forth to sons without the parents' permission."
(Mv.I.54.6) athakho bhagavā suddhodanam sakkam dhammiyā kathāya sandassesi samādapesi samuttejesi sampahamsesi.	Then the Blessed One instructed, urged, roused, & encouraged Suddhodana the Sakyan with a Dhamma talk.
athakho suddhodano sakko bhagavatā dhammiyā kathāya sandassito samūttejito sampahamsito uṭṭhāyāsanā bhagavantam abhivādetvā padakkhiṇam katvā pakkāmi.	Having been instructed, urged, roused, & encouraged by the Blessed One with a Dhamma talk, Suddhodana the Sakyan got up from his seat, bowed down to him, circumambulated him, keeping him to his right, and left.
athakho bhagavā etasmim nidāne etasmim pakaraņe dhammim katham katvā bhikkhū āmantesi	Then the Blessed One, having given a Dhamma talk with regard to this cause, to this incident, addressed the monks:
na bhikkhave ananuññāto mātāpitūhi putto	"Monks, a son without permission from his parents should not be given the

pabbājetabbo yo pabbājeyya āpatti dukkaṭassāti.	Going-forth. Whoever should give it: an offense of wrong-doing." [BMC]
(Mv.I.55.1) athakho bhagavā kapilavatthusmim yathābhirantam viharitvā yena sāvatthī tena cārikam pakkāmi anupubbena cārikam carimāno yena sāvatthī tadavasari.	Then the Blessed One, having stayed at Kapilavatthu as long as he liked, set out on a wandering tour toward Sāvatthī, and traveling by stages, arrived at Sāvatthī.
Tatra sudam bhagavā sāvatthiyam viharati jetavane anāthapiņḍikassa ārāme.	There at Sāvatthī, the Blessed One stayed in Jeta's Grove, Anāthapiṇḍika's Monastery.
[119] tena kho pana samayena āyasmato sārīputtassa upaṭṭhākakulaṁ āyasmato sārīputtassa santike dārakaṁ pāhesi imaṁ dārakaṁ thero pabbājetūti.	At that time a family that supported Ven. Sāriputta sent a boy to Ven. Sāriputta's presence, (saying,) "May the elder give this boy the Going-forth."
athakho āyasmato sārīputtassa etadahosi bhagavatā paññattam na ekena dve sāmaņerā upaṭṭhāpetabbāti ayañca me rāhulo sāmaņero katham nu kho mayā paṭipajjitabbanti.	Then the thought occurred to Ven. Sāriputta, "The Blessed One has declared: 'One (monk) should not get two novices to attend to him.' But I have this Novice Rāhula. What should I do?"
bhagavato etamattham	He reported the matter to the Blessed

ārocesi.	One.
anujānāmi bhikkhave byattena bhikkhunā paṭibalena ekena dve sāmaṇere upaṭṭhāpetuṁ yāvatake vā pana ussahati ovadituṁ anusāsituṁ tāvatake upaṭṭhāpetunti.	"Monks, I allow a single monk, if experienced and competent, to get two novices—or as many as he is capable of instructing and exhorting—to attend to him." [BMC]

42. SIKKHĀPADAKATHĀ (MV.I.56.1)

Discussion of Training Rules [BMC]

[120] athakho sāmaņerānam etadahosi kati nu kho amhākam sikkhāpadāni kattha ca amhehi sikkhitabbanti.	Now at that time the thought occurred to the novices, "How many training rules do we have? What should we train in line with?"
bhagavato etamattham ārocesum.	They reported the matter to the Blessed One.
anujānāmi bhikkhave sāmaņerānam dasa sikkhāpadāni tesu ca sāmaņerehi sikkhitum	"Monks, I allow ten training rules for the novices. The novices are to train in line with them:
pāṇātipātā veramaṇī	"Refraining from killing living beings.
adinnādānā veramaņī	"Refraining from taking what is not given.

abrahmacariyā veramaņī	"Refraining from uncelibate conduct.
musāvādā veramaņī	"Refraining from false speech.
surāmerayamajjapamādaṭṭhā nā veramaṇī	"Refraining from alcohol and fermented liquors that cause heedlessness.
vikālabhojanā veramaņī	"Refraining from eating at the wrong time.
naccagītavāditavisūkadassanā veramaņī	"Refraining from dancing, singing, music, and going to see entertainments.
mālāgandhavilepanadhāraņa- maṇḍanavibhūsanaṭṭhānā veramaṇī	"Refraining from wearing garlands, using perfumes, and beautifying the body with cosmetics.
uccāsayanamahāsayanā veramaņī	"Refraining from using high or large beds.
jātarūparajatapaṭiggahaṇā veramaṇī	"Refraining from accepting gold and silver [money].
anujānāmi bhikkhave sāmaņerānam imāni dasa sikkhāpadāni imesu ca sāmaņerehi sikkhitunti.	"Monks, I allow these ten training rules for the novices. The novices are to train in line with them.

43. DAŅDAKAMMAVATTHU (MV.I.57.1)

The Case of Punishment [BMC: 1 2]

[121] tena kho pana samayena sāmaņerā bhikkhūsu agāravā appatissā asabhāgavuttikā viharanti.	Now at that time the novices kept being disrespectful and undeferential toward the monks—living disharmoniously with them.
bhikkhū ujjhāyanti khīyanti vipācenti	The monks criticized and complained and spread it about,
katham hi nāma sāmaņerā bhikkhūsu agāravā appatissā asabhāgavuttikā viharissantīti.	"How can the novices keep being disrespectful and undeferential toward the monks—living disharmoniously with them?"
bhagavato etamattham ārocesum.	They reported the matter to the Blessed One.
anujānāmi bhikkhave pañcahaṅgehi samannāgatassa sāmaṇerassa daṇḍakammaṁ kātuṁ	"Monks, I allow a punishment to be imposed on a novice endowed with five qualities:
bhikkhūnam alābhāya parisakkati bhikkhūnam anatthāya parisakkati bhikkhūnam anāvāsāya parisakkati bhikkhū akkosati paribhāsati bhikkhū bhikkhūhi bhedeti	"He strives for the monks' loss, "he strives for the monks' harm, "he strives for the monks' non- dwelling, "he insults and reviles monks, "he causes monks to split from monks.
anujānāmi bhikkhave imehi pañcahaṅgehi samannāgatassa	"I allow a punishment to be imposed on a novice endowed with

sāmaņerassa daņḍakammaṁ kātunti.	these five qualities."
(Mv.I.57.2) athakho bhikkhūnam etadahosi kim nu kho daṇḍakammam kātabbanti.	Then the thought occurred to the monks, "What punishment should be done?"
bhagavato etamattham ārocesum	They reported the matter to the Blessed One.
anujānāmi bhikkhave āvaraṇam kātunti.	"Monks, I allow a prohibition (placing something off limits) to be made."
tena kho pana samayena bhikkhū sāmaņerānam sabbam sanghārāmam āvaraņam karonti.	Now at that time the monks made the entire monastery of the Sangha off limits.
sāmaņerā ārāmam pavisitum alabhamānā pakkamantipi vibbhamantipi titthiyesupi sankamanti.	The novices, not getting to enter the monastery, left, disrobed, or went over to another religion.
bhagavato etamattham ārocesum.	They reported the matter to the Blessed One.
na bhikkhave sabbo saṅghārāmo āvaraṇaṁ kātabbo yo kareyya āpatti dukkaṭassa	"The entire monastery of the Sangha is not to be made off limits. Whoever should make it off limits: an offense of wrong doing. [BMC]
anujānāmi bhikkhave yattha vā vasati yattha vā paṭikkamati tattha āvaraṇam kātunti.	"I allow wherever he (normally) lives, wherever he (normally) returns to, to be made off limits."

(Mv.I.57.3) tena kho pana samayena bhikkhū sāmaṇerānaṁ mukhadvārikaṁ āhāraṁ āvaraṇaṁ karonti.	Now at that time the monks made a prohibition regarding food to be taken by the mouth.
manussā yāgupānampi saṅghabhattaṁpi karontā sāmaṇere evaṁ vadenti etha bhante yāguṁ pivatha etha bhante bhattaṁ bhuñjathāti.	People making conjey drinks, or meals for the Sangha said to the novices, "Come, venerable sirs, drink conjey. Come, venerable sirs, eat a meal."
sāmaņerā evam vadenti nāvuso labbhā bhikkhūhi āvaraņam katanti.	The novices said, "Friends, we can't. The monks have made a prohibition."
manussā ujjhāyanti khīyanti vipācenti	People criticized and complained and spread it about,
katham hi nāma bhadantā sāmaņerānam mukhadvārikam āhāram āvaraņam karissantīti.	"How can the venerable ones make a prohibition regarding food to be taken by the mouth for the novices?"
bhagavato etamattham ārocesum.	They reported the matter to the Blessed One.
na bhikkhave mukhadvāriko āhāro āvaraṇaṁ kātabbo	"Monks, a prohibition is not to be made regarding food to be taken by the mouth.
yo kareyya āpatti dukkaṭassāti.	"Whoever should make (such a prohibition): an offense of wrong doing." [BMC]
Daṇḍakammavatthu niṭṭhitaṁ.	The Case of Punishment is

finished.

44. ANĀPUCCHĀVARAŅAVATTH U (MV.I.58.1)

The Case of the Prohibition Made Without Having Taken Leave [BMC]

[122] tena kho pana samayena chabbaggiyā bhikkhū upajjhāye anāpucchā sāmaṇerānam āvaraṇam karonti.	Now at that time the Group-of-six monks made prohibitions for novices without having asked permission from their preceptors.
upajjhāyā gavesanti katham nu kho amhākam sāmaņerā na dissantīti.	The preceptors, looking for them, "Why are our novices nowhere to be seen?"
bhikkhū evamāhamsu chabbaggiyehi āvuso bhikkhūhi āvaraņam katanti.	Monks said to them, "Friends, the Group-of-six monks have made prohibitions (for them)."
upajjhāyā ujjhāyanti khīyanti vipācenti katham hi nāma chabbaggiyā bhikkhū amhe anāpucchā amhākam sāmaņerānam āvaraņam karissantīti.	The preceptors criticized and complained and spread it about: "How can the Group-of-six monks made prohibitions for our novices without having asked permission from us?"
bhagavato etamattham	They reported the matter to the

ārocesum.	Blessed One.
na bhikkhave upajjhāye anāpucchā āvaraṇaṁ kātabbaṁ	"A prohibition is not to be made without having asked permission from (the novice's/young monk's) preceptor.
yo kareyya āpatti dukkaṭassāti.	"Whoever should make (such a prohibition): an offense of wrong doing."

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45. APALĀĻANAVATTHU (MV.I.59.1)

The Case of Luring Away [BMC]

[123] tena kho pana samayena chabbaggiyā bhikkhū therānam bhikkhūnam sāmaņere apalāļenti	Now at that time the Group-of-six monks lured away the senior monks' novices.
therā sāmam dantakaṭṭhampi mukhodakampi gaṇhantā kilamanti.	The senior monks were put to difficulty getting their own toothwood and water for washing the mouth.
bhagavato etamattham ārocesum.	They reported the matter to the Blessed One.
na bhikkhave aññassa parisā apalāļetabbā yo apalāļeyya āpatti dukkaṭassāti.	"Monks, another's following should not be lured away. Whoever

should lure it away: an offense of wrong doing."

46. KAŅŢAKASĀMAŅERAVATTHU (MV.I.60.1)

The Case of Kanṭaka the Novice [BMC: 1 2]

[124] tena kho pana samayena āyasmato upanandassa sakyaputtassa kaṇṭako nāma sāmaṇero kaṇṭakiṁ nāma bhikkhuniṁ dūsesi.	Now at that time Kaṇṭaka, Ven. Upananda the Sakyan's novice, molested1 a bhikkhunī named Kaṇṭakī. 1. This is the same word translated as 'commit sodomy' above. The Commentary 1 makes it clear that it means sexual intercourse.
bhikkhū ujjhāyanti khīyanti vipācenti	The monks criticized and complained and spread it about,
katham hi nāma sāmaņero evarūpam anācāram ācarissatīti.	"How can a novice engage in that kind of misbehavior?"
bhagavato etamattham ārocesum.	They reported the matter to the Blessed One.
anujānāmi bhikkhave dasahaṅgehi samannāgataṁ sāmaṇeraṁ nāsetuṁ	"Monks, I allow a novice endowed with ten qualities to be expelled:

pāṇātipātī hoti adinnādāyī hoti abrahmacārī hoti musāvādī hoti majjapāyī hoti buddhassa avaṇṇaṁ bhāsati dhammassa avaṇṇaṁ bhāsati saṅghassa avaṇṇaṁ bhāsati micchādiṭṭhiko hoti bhikkhunīdūsako hoti

"He is a taker of life, he is a taker of what is not given, he engages in uncelibacy, he is a speaker of lies, he is a drinker of intoxicants, he speaks dispraise of the Buddha, he speaks dispraise of the Dhamma, he speaks dispraise of the Sangha, he holds wrong views, he is a molester of a bhikkhunī.

anujānāmi bhikkhave imehi dasahaṅgehi samannāgataṁ sāmaṇeraṁ nāsetunti. "Monks, I allow that a novice endowed with these ten qualities be expelled.

47. PAŅŅAKAVATTHU (MV.I.61.1)

The Case of the Pandakas [BMC]

[125] tena kho pana samayena aññataro paṇḍako bhikkhūsu pabbajito hoti.	Now on that occasion, a certain paṇḍaka had gone forth among the monks.
So dahare dahare bhikkhū upasankamitvā evam vadeti etha mam āyasmanto dūsethāti.	Going up to the young monks, he said to them, "Come, venerable sirs, commit sodomy with me."
bhikkhū apasādenti nassa paṇḍaka vinassa paṇḍaka ko tayā atthoti.	The monks chased him away, "Go away, paṇḍaka! Get lost, paṇḍaka! Who wants you?"

So bhikkhūhi apasādito mahante mahante moligalle sāmaņere upasankamitvā evam vadeti etha mam āyasmanto dūsethāti.	Having been chased away by the monks, he went to the larger, heftier novices and said to them, "Come, venerable sirs, commit sodomy with me."
sāmaņerā apasādenti nassa paṇḍaka vinassa paṇḍaka ko tayā atthoti.	The novices chased him away, "Go away, paṇḍaka! Get lost, paṇḍaka! Who wants you?"
so sāmaņerehi apasādito hatthibhaṇḍe assabhaṇḍe upasaṅkamitvā evaṁ vadeti etha maṁ āvuso dūsethāti.	Having been chased away by the monks, he went to the elephant-trainers and horse-trainers and said to them, "Come, friends, commit sodomy with me."
Hatthibhaṇḍā assabhaṇḍā dūsesum.	The elephant-trainers and horse-trainers committed sodomy with him.
(Mv.I.61.2) te ujjhāyanti khīyanti vipācenti	They criticized and complained and spread it about,
paṇḍakā ime samaṇā sakyaputtiyā yepi imesam na paṇḍakā tepi paṇḍake dūsenti evam ime sabbe va abrahmacārinoti.	"These Sakyan-son monks are paṇḍakas. And those among them who are not paṇḍakas commit sodomy with paṇḍakas. So all of them are uncelibate."
assosum kho bhikkhū hatthibhaṇḍānam assabhaṇḍānam ujjhāyantānam khīyantānam vipācentānam.	The monks heard the elephant-trainers and horse-trainers criticizing and complaining and spreading it about.
athakho te bhikkhū	Then the monks reported the matter

bhagavato etamattham ārocesum.	to the Blessed One.
paṇḍako bhikkhave anupasampanano na upasampādetabbo upasampanno nāsetabboti.	"Monks, a paṇḍaka, if unaccepted, is not to be given Acceptance. If accepted, he is to be expelled."

48. THEYYASAMVĀSAKAVATTHU (MV.I.62.1)

The Case of Affiliation Through Theft [BMC]

[126] tena kho pana samayena aññataro purāṇakulaputto khīṇakolañño sukhumālo hoti.	Now on that occasion there was a certain delicately nurtured son of an old (wealthy) family that had fallen on hard times.
athakho tassa purāṇakulaputtassa khīṇakolaññassa etadahosi	The thought occurred to him,
aham kho sukhumālo na paṭibalo anadhigatam vā bhogam adhigantum adhigatam vā bhogam dhātim [ME: phātim] kātum	"I am delicately nurtured, incapable of acquiring unacquired property, or of making anything out of the property I have acquired.
kena nu kho aham upāyena	"By what strategy could I live

sukham jīveyyam na ca kilameyyanti.	pleasantly and not be put to difficulties?"
athakho tassa purāṇakulaputtassa khīṇakolaññassa etadahosi ime kho samaṇā sakyaputtiyā sukhasīlā sukhasamācārā subhojanāni bhuñjitvā nīvātesu sayanesu sayanti	Then the thought occurred to him, "Now, these Sakyan-son monks are of pleasant virtue and conduct. Having eaten good meals, they lie down in beds sheltered from the wind.
yannūnāham sāmam pattacīvaram paṭiyādetvā kesamassum ohāretvā kāsāyāni vatthāni acchādetvā ārāmam gantvā bhikkhūhi saddhim samvaseyyanti.	"What if I were to prepare robes and a bowl for myself, shave my head & beard, to clothe myself in ochre robes, and then having gone to the monastery, live in affiliation with the monks?"
(Mv.I.62.2) athakho so purāṇakulaputto khīṇakolañño sāmaṁ pattacīvaraṁ paṭiyādetvā kesamassuṁ ohāretvā kāsāyāni vatthāni acchādetvā ārāmaṁ gantvā bhikkhū abhivādeti.	So he prepared robes and a bowl for himself, shaved his head & beard, clothed himself in ochre robes, went to the monastery, and bowed down to the monks.
bhikkhū evamāhamsu kativassosi tvam āvusoti.	The monks said, "Friend, how many rains do you have?"
Kim etam āvuso kativasso nāmāti.	"Friends, what's that—'how many rains'?"
Ko pana te āvuso upajjhāyoti.	"Then who is your preceptor, friend?"
Kim etam āvuso upajjhāyo	"Friends, what's that—a

nāmāti.	'preceptor'?"
bhikkhū āyasmantam upālim etadavocum inghāvuso upāli imam pabbajitam anuyunjāhīti. inghāti uyyojanatthe nipāto.	The monks said to Ven. Upāli, "Come, friend Upāli, and question this one gone-forth."
(Mv.I.62.3) athakho so purāņakulaputto khīņakolañño āyasmatā upālinā anuyuñjiyamāno etamattham ārocesi.	So the delicately nurtured son of an old (wealthy) family that had fallen on hard times, being questioned by Ven. Upāli, reported the matter to him.
āyasmā upāli bhikkhūnam etamattham ārocesi.	Ven, Upāli reported the matter to the monks.
bhikkhū bhagavato etamattham ārocesum.	The monks reported the matter to the Blessed One.
theyyasamvāsako bhikkhave anupasampanno na upasampādetabbo upasampanno nāsetabbo.	"A person in affiliation through theft, if unaccepted, is not to be given Acceptance. If accepted, he is to be expelled.
titthiyapakkantako bhikkhave anupasampanno na upasampādetabbo upasampanno nāsetabboti.	"One who has gone over (while a monk) to another religion, if unaccepted, is not to be given Acceptance. If accepted, he is to be expelled."
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49.
TIRACCHĀNAGATAVATTHU
(MV.I.63.1)

The Case of the Animal [BMC]

[127] tena kho pana samayena aññataro nāgo nāgayoniyā aṭṭiyati harāyati jigucchati.	Now at that time a certain nāga was horrified, humiliated, and disgusted with his nāga-birth.
athakho tassa nāgassa etadahosi kena nu kho aham upāyena nāgayoniyā ca parimucceyyam khippañca manussattam paṭilabheyyanti.	Then the thought occurred to him: "Now, by what strategy might I be freed from the nāga-birth and quickly regain the human state?"
athakho tassa nāgassa etadahosi ime kho samaņā sakyaputtiyā dhammacārino samacārino brahmacārino saccavādino sīlavanto kalyāṇadhammā	Then he thought, "These Sakyan-son contemplatives live in line with the Dhamma, live in tune, live the holy life, speak the truth, are virtuous and fine-natured.
sace kho aham samanesu sakyaputtiyesu pabbajeyyam evāham nāgayoniyā ca parimucceyyam khippañca manussattam paṭilabheyyanti.	"If I went forth among the Sakyanson contemplatives, I would thus be freed from the nāga-birth and quickly regain the human state."
(Mv.I.63.2) athakho so nāgo māṇavakavaṇṇena bhikkhū upasaṅkamitvā pabbajjaṁ yāci.	So, in the form of a brahman youth, he went to the monks and requested the Going-forth.
tam bhikkhū pabbājesum upasampādesum.	The monks gave him the Goingforth; they gave him Acceptance.
tena kho pana samayena so	Now at that time the nāga lived

nāgo aññatarena bhikkhunā saddhim paccantime vihāre paṭivasati.	together with a certain monk in a dwelling on the perimeter (of the monastery).
athakho so bhikkhu rattiyā paccūsasamayam paccuṭṭhāya ajjhokāse cankamati.	Then the monk, getting up in the last watch of the night, walked back and forth in the open air.
athakho so nāgo tassa bhikkhuno nikkhante vissaṭṭho niddaṁ okkami.	The nāga, when the monk had left, fell asleep with his guard down.
sabbo vihāro ahinā puṇṇo.	The entire dwelling was filled with snake.
vātapānehi bhogā nikkhantā honti.	Coils were coming out through the windows.
(Mv.I.63.3) athakho so bhikkhu vihāram pavisissāmīti kavāṭam paṇāmento addasa sabbam vihāram ahinā puṇṇam vātapānehi bhoge nikkhante	Then the monk, (thinking,) "I'll enter the dwelling," and opening the door, saw the entire dwelling filled with snake and the coils coming out through the windows.
disvāna bhīto vissaramakāsi.	On seeing this, frightened, he let out a shriek.
bhikkhū upadhāvitvā tam bhikkhum etadavocum kissa tvam āvuso vissaramakāsīti.	Monks came running and said to him, "Why, friend, did you let out a shriek?"
ayam āvuso sabbo vihāro ahinā puṇṇo vātapānehi bhogā nikkhantāti.	"This entire dwelling, friends, is filled with snake! Coils are coming out through the windows!"

athakho so nāgo tena saddena paṭibujjhitvā sake āsane nisīdi.	Then the nāga, having awakened at the noise, sat in his own seat.
bhikkhū evamāhamsu kosi tvam āvusoti.	The monks said, "Who are you, friend?"
Aham bhante nāgoti.	"I am a nāga, venerable sirs."
kissa pana tvam āvuso evarūpamakāsīti.	"But why, friend, did you do such a thing?"
athakho so nāgo bhikkhūnam etamattham ārocesi.	Then the naga reported the matter to the monks.
bhikkhū bhagavato etamattham ārocesum.	The monks reported the matter to the Blessed One.
(Mv.I.63.4) athakho bhagavā etasmim nidāne etasmim pakaraņe bhikkhusangham sannipātāpetvā tam nāgam etadavoca	Then the Blessed One, with regard to this cause, to this incident, had the Sangha of monks assembled and said to the naga:
tumhe khvattha nāgā aviruļhidhammā imasmim dhammavinaye	"You nāgas are not liable to growth in this Dhamma and discipline.
gaccha tvam nāga tattheva cātuddase paṇṇarase aṭṭhamiyā ca pakkhassa uposatham upavasa	Go, nāga. (Staying) right there1, observe the uposatha on the fourteenth (or) fifteenth and eighth of the fortnight. 1. In other words, in the nāga state.

evam tvam nāgayoniyā ca parimuccissasi khippañca manussattam paṭilabhissasīti.	Thus you will be freed from the nāga-birth and quickly regain the human state."
athakho so nāgo aviruļhidhammo kirāham imasmim dhammavinayeti dukkhī dummano assūni pavattayamāno vissaram karitvā pakkāmi.	The nāga, (thinking,) "It's said that I'm not liable to growth in this Dhamma and discipline!" sad and unhappy, shedding tears, let out a shriek and left.
(Mv.I.63.5) athakho bhagavā bhikkhū āmantesi dveme bhikkhave paccayā nāgassa sabhāvapātukammāya yadā ca sajātiyā methunam dhammam paṭisevati yadā ca vissaṭṭho niddam okkamati	Then the Blessed One addressed the monks, "Monks, there are two conditions for a male nāga's reverting to his own state: when he engages in intercourse with a female of his own species, and when he falls asleep with his guard down.
ime kho bhikkhave dve paccayā nāgassa sabhāvapātukammāya.	These are the two conditions for a male nāga's reverting to his own state."
tiracchānagato bhikkhave anupasampanno na upasampādetabbo upasampanno nāsetabboti.	"Monks, an animal, if unaccepted, is not to be given Acceptance. If accepted, he is to be expelled."

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50. MĀTUGHĀTAKAVATTHU (MV.I.64.1)

The Case of the Matricide [BMC]

[128] tena kho pana samayena aññataro māṇavako mātaraṁ jīvitā voropesi.	Now on that occasion, a certain brahman youth deprived his mother of life.
So tena pāpakena kammena aṭṭiyati harāyati jigucchati.	He became horrified, humiliated, and disgusted with that evil action.
athakho tassa māṇavakassa etadahosi kena nu kho aham upāyena imassa pāpakassa kammassa nikkhantim kareyyanti.	Then the thought occurred to him, "Now, by what strategy might I wipe out this evil action?"
athakho tassa māṇavakassa etadahosi ime kho samaṇā sakyaputtiyā dhammacārino samacārino brahmacārino saccavādino sīlavanto kalyāṇadhammā	Then he thought, "These Sakyanson contemplatives live in line with the Dhamma, live in tune, live the holy life, speak the truth, are virtuous and fine-natured.
sace kho aham samanesu sakyaputtiyesu pabbajeyyam evāham imassa pāpakassa kammassa nikkhantim kareyyanti.	"If I went forth among the Sakyan-son contemplatives I would wipe out this evil action."
athakho so māṇavako bhikkhū upasaṅkamitvā pabbajjaṁ yāci.	So the brahman youth went to the monks and requested the Going-forth.
bhikkhū āyasmantam upālim etadavocum	The monks said to Ven. Upāli,

pubbepi kho āvuso upāli nāgo māṇavakavaṇṇena bhikkhūsu pabbajito iṅghāvuso upāli imaṁ māṇavakaṁ anuyuñjāhīti.	"Friend Upāli, previously a nāga in the form of a brahman youth went forth among the monks. Come, friend Upāli, and question this brahman youth."
athakho so māṇavako āyasmatā upālinā anuyuñjiyamāno etamatthaṁ ārocesi.	Then, being questioned by Ven. Upāli, the brahman youth reported the matter to him.
Āyasmā upāli bhikkhūnam etamattham ārocesi.	Ven, Upāli reported the matter to the monks.
bhikkhū bhagavato etamattham ārocesum.	The monks reported the matter to the Blessed One.
Mātughātako bhikkhave anupasampanno na upasampādetabbo upasampanno nāsetabboti.	"Monks, a matricide, if unaccepted, is not to be given Acceptance. If accepted, he is to be expelled."

51. PITUGHĀTAKAVATTHU (MV.I.65.1)

The Case of the Patricide [BMC]

[129] tena kho pana samayena aññataro māṇavako pitaram jīvitā voropesi.	Now on that occasion, a certain brahman youth deprived his father of life.
So tena pāpakena kammena aṭṭiyati harāyati jigucchati.	He became horrified, humiliated, and disgusted with that evil action.

athakho tassa māṇavakassa etadahosi kena nu kho ahaṁ upāyena imassa pāpakassa kammassa nikkhantiṁ kareyyanti.	Then the thought occurred to him, "Now, by what strategy might I wipe out this evil action?"
athakho tassa māṇavakassa etadahosi ime kho samaṇā sakyaputtiyā dhammacārino samacārino brahmacārino saccavādino sīlavanto kalyāṇadhammā	Then he thought, "These Sakyanson contemplatives live in line with the Dhamma, live in tune, live the holy life, speak the truth, are virtuous and fine-natured.
sace kho aham samanesu sakyaputtiyesu pabbajeyyam evāham imassa pāpakassa kammassa nikkhantim kareyyanti.	"If I went forth among the Sakyan-son contemplatives I would wipe out this evil action."
athakho so māṇavako bhikkhū upasaṅkamitvā pabbajjaṁ yāci.	So the brahman youth went to the monks and requested the Going-forth.
bhikkhū āyasmantam upālim etadavocum	The monks said to Ven. Upāli,
pubbepi kho āvuso upāli nāgo māṇavakavaṇṇena bhikkhūsu pabbajito iṅghāvuso upāli imaṁ māṇavakaṁ anuyuñjāhīti.	"Friend Upāli, previously a nāga in the form of a brahman youth went forth among the monks. Come, friend Upāli, and question this brahman youth."
athakho so māṇavako āyasmatā upālinā anuyuñjiyamāno etamattham ārocesi.	Then, being questioned by Ven. Upāli, the brahman youth reported the matter to him.

āyasmā upāli bhikkhūnam etamattham ārocesi.	Ven, Upāli reported the matter to the monks.
bhikkhū bhagavato etamattham ārocesum.	The monks reported the matter to the Blessed One.
Pitughātako bhikkhave anupasampanno na anupasampādetabbo upasampanno nāsetabboti.	"Monks, a patricide, if unaccepted, is not to be given Acceptance. If accepted, he is to be expelled."

52. ARAHANTAGHĀTAKAVATTHU (MV.I.66.1)

The Case of the Murderers of Arahants [BMC]

[130] tena kho pana samayena sambahulā bhikkhū sāketā sāvatthim addhānamaggapaṭipannā honti.	Now on that occasion several monks were traveling on the road from Sāketa to Sāvatthī.
antarāmagge corā nikkhamitvā ekacce bhikkhū acchindimsu ekacce bhikkhū hanimsu.	On the road, bandits, coming out, robbed some of the monks and killed some of them.
sāvatthiyā rājabhaṭā nikkhamitvā ekacce core aggahesum. ekacce corā palāyimsu.	The king's men of Sāvatthī, coming out, captured some of the bandits and chased some of them away.

ye te palāyimsu te bhikkhūsu pabbajimsu.	Those that they chased away went forth among the monks.
ye te gahitā te vadhāya onīyanti.	Those that were captured were led off to be executed.
(Mv.I.66.2) addasamsu kho te pabbajitā te core vadhāya onīyamāne disvāna evamāhamsu	Those bandits that had gone forth saw the bandits being led away to be executed and, on seeing them, said,
sādhu kho mayam palāyimhā sacajja mayam gayheyyāma mayampi evameva haññeyyāmāti.	"It's a good thing we ran away. If we had been captured today, we would be executed in just the same way."
bhikkhū evamāhamsu kim pana tumhe āvuso akatthāti.	The monks said to them, "But friends, what did you do?"
athakho te pabbajitā bhikkhūnam etamattham ārocesum.	So they—the ones who had gone forth—reported the matter to the monks.
bhikkhū bhagavato etamattham ārocesum.	The monks reported the matter to the Blessed One.
arahanto ete bhikkhave bhikkhū	"Monks, those monks were arahants.
arahantaghātako bhikkhave anupasampanno na upasampādetabbo upasampanno nāsetabboti.	"A murderer of an arahant, if unaccepted, is not to be given Acceptance. If accepted, he is to be expelled."

53. BHIKKHUNĪDŪSAKAVATTHU (MV.I.67.1)

The Case of the Molesters of Bhikkhunīs [BMC]

[131] tena kho pana samayena sambahulā bhikkhuniyo sāketā sāvatthim addhānamaggapaṭipannā honti.	Now on that occasion several bhikkhunīs were traveling on the road from Sāketa to Sāvatthī.
antarāmagge corā nikkhamitvā ekaccā bhikkhuniyo acchindimsu ekaccā bhikkhuniyo dūsesum.	On the road bandits, coming out, robbed some of the bhikkhunīs and molested some of them.
sāvatthiyā rājabhaṭā nikkhamitvā ekacce core aggahesum. ekacce corā palāyimsu.	The king's men of Sāvatthī, coming out, captured some of the bandits, and chased some of them away.
ye te palāyimsu te bhikkhūsu pabbajimsu.	Those that they chased away went forth among the monks.
ye te gahitā te vadhāya onīyanti.	Those that were captured were led off to be executed.

addasamsu kho te pabbajitā te core vadhāya onīyamāne disvāna evamāhamsu	Those bandits that had gone forth saw the bandits being led away to be executed and, on seeing them, said,
sādhu kho mayam palāyimhā sacajja mayam gayheyyāma mayampi evameva haññeyyāmāti.	"It's a good thing we ran away. If we had been captured today, we would be executed in just the same way."
bhikkhū evamāhamsu kim pana tumhe āvuso akatthāti.	The monks said to them, "But friends, what did you do?"
athakho te pabbajitā bhikkhūnam etamattham ārocesum.	So the ones who had gone forth reported the matter to the monks.
bhikkhū bhagavato etamattham ārocesum.	The monks reported the matter to the Blessed One.
bhikkhunīdūsako bhikkhave anupasampanno na upasampādetabbo upasampanno nāsetabbo.	"Monks, one who has molested a bhikkhunī, if unaccepted, is not to be given Acceptance. If accepted, he is to be expelled.
bhikkhunidūsako bhikkhaveti ettha yo pakatattam bhikkhunim tinnam maggānam aññatarasmim dūseti, ayam bhikkhunidūsako nāma. etassa pabbajjā ca upasampadā ca vāritā. yo pana kāyasamsaggena	"Monks, one who has molested a bhikkhunī": In this case, one who molests a regular bhikkhunī in any of the three orifices: This is called 'one who has molested a bhikkhunī'. For him, the Going-forth and Acceptance are prohibited. But for one who commits a transgression of virtue by bodily contact, the Going-forth and Acceptance are not

sīlavināsam pāpeti, tassa pabbajjā ca upasampadā ca na vāritā. balakkārena odātavatthavasanam katvā anicchamānamyeva dūsentopi bhikkhunidūsakoyeva. balakkārena pana odātavatthavasanam katvā icchamānam dūsento bhikkhunidūsako na hoti. kasmā? yasmā gihibhāve sampaticchitamatteyeva sā abhikkhunī hoti. sakim sīlavipannam pana pacchā dūsento sikkhamānāsāmanerīsu ca vippațipajjanto neva bhikkhunidūsako hoti, pabbajjampi upasampadampi labhati.

prohibited. One who molests by force, against her will, a (former bhikkhunī) who had dressed herself in white is also not one who has molested a bhikkhuni. One who molests by force, a willing (former bhikkhunī) who had dressed herself in white is also not one who has molested a bhikkhunī. Why? Because just by accepting the status of a householder, she becomes a nonbhikkhunī. One who molests (a former bhikkhunī) who has broken her virtue [i.e., a pārājika] even once or one who transgresses with female novices or trainees is not one who has molested a bhikkhunī. He can receive the Goingforth and Acceptance.

sanghabhedako bhikkhave anupasampanno na upasampadetabbo upasampanno nasetabbo.

"A schismatic, if unaccepted, is not to be given Acceptance. If accepted, he is to be expelled. [BMC: 1 2]

lohituppādako bhikkhave anupasampanno na upasampādetabbo upasampanno nāsetabboti. "One who has shed (a Tathāgata's) blood, if unaccepted, is not to be given Acceptance. If accepted, he is to be expelled." [BMC]

54. UBHATOBYAÑJANAKAVATTH

U (MV.I.68.1)

The Case of the Hermaphrodite [BMC]

[132] tena kho pana samayena aññataro ubhatobyañjanako bhikkhūsu pabbajito hoti.	Now on that occasion a certain hermaphrodite had gone forth among the monks.
So karotipi kārāpetipi.	He did it and had it done (to him).
bhagavato etamattham ārocesum.	They reported the matter to the Blessed One.
Ubhatobyañjanako bhikkhave anupasampanno na upasampādetabbo upasampanno nāsetabboti.	"Monks, a hermaphrodite, if unaccepted, is not to be given Acceptance. If accepted, he is to be expelled."

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55. ANUPAJJHĀYAKĀDIVATTHŪN I (MV.I.69.1)

The Cases of Those without Preceptors, etc. [BMC: 1 2]

[133] tena kho pana	Now at that time monks gave
samayena bhikkhū	Acceptance to one without a

anupajjhāyakam upasampādenti.	preceptor.
bhagavato etamattham ārocesum.	They reported the matter to the Blessed One.
na bhikkhave anupajjhāyako upasampādetabbo yo upasampādeyya āpatti dukkaṭassāti.	"Monks, one without a preceptor is not to be given Acceptance. Whoever should give him Acceptance: an offense of wrong doing."
tena kho pana samayena bhikkhū saṅghena upajjhāyena upasampādenti.	Now at that time monks gave Acceptance with the Sangha as the preceptor.
(Mv.I.69.2) bhagavato etamattham ārocesum.	They reported the matter to the Blessed One.
na bhikkhave sanghena upajjhāyena upasampādetabbo yo upasampādeyya āpatti dukkaṭassāti.	"One should not be given Acceptance with the Sangha as the preceptor. Whoever should give him Acceptance: an offense of wrong doing."
(Mv.I.69.3) tena kho pana samayena bhikkhū gaṇena upajjhāyena upasampādenti.	Now at that time monks gave Acceptance with a group as the preceptor.
bhagavato etamattham ārocesum.	They reported the matter to the Blessed One.
na bhikkhave gaṇena upajjhāyena upasampādetabbo yo	"One should not be given Acceptance with a group as the preceptor. Whoever should give him

upasampādeyya āpatti dukkaṭassāti.	Acceptance: an offense of wrong doing."
(Mv.I.69.4) tena kho pana samayena bhikkhū paṇḍakupajjhāyena upasampādenti .pe.	Now at that time monks gave Acceptance with a paṇḍaka as the preceptor
Theyyasamvāsakupajjhāyena upasampādenti.	They gave Acceptance with a person living in affiliation by theft as the preceptor.
Titthiyapakkantakupajjhāye na upasampādenti.	They gave Acceptance with a monk who has gone over (while a monk) to another religion as the preceptor.
Tiracchānagatupajjhāyena upasampādenti.	They gave Acceptance with an animal as the preceptor.
Mātughātakupajjhāyena upasampādenti.	They gave Acceptance with a matricide as the preceptor.
Pitughātakupajjhāyena upasampādenti.	They gave Acceptance with a patricide as the preceptor.
Arahantaghātakupajjhāyena upasampādenti.	They gave Acceptance with a murderer of an arahant as the preceptor.
Bhikkhunīdūsakupajjhāyena upasampādenti.	They gave Acceptance with a molester of a bhikkhunī as the preceptor.
Saṅghabhedakupajjhāyena upasampādenti.	They gave Acceptance with a schismatic as the preceptor.

Lohituppādakupajjhāyena upasampādenti.	They gave Acceptance with one who has shed (a Tathāgata's) blood as the preceptor.
Ubhatobyañjanakupajjhāyen a upasampādenti.	They gave Acceptance with a hermaphrodite as the preceptor.
bhagavato etamattham ārocesum.	They reported the matter to the Blessed One.
na bhikkhave paṇḍakupajjhāyena upasampādetabbo	"One should not be given Acceptance with a paṇḍaka as the preceptor."
na theyyasaṁvāsakupajjhāyena upasampādetabbo	"One should not be given Acceptance with a person living in affiliation by theft as the preceptor."
na titthiyapakkantakupajjhāyena upasampādetabbo	"One should not be given Acceptance with a monk who has gone over (while a monk) to another religion as the preceptor."
na tiracchānagatupajjhāyena upasampādetabbo	"One should not be given Acceptance with an animal as the preceptor."
na mātughātakupajjhāyena upasampādetabbo	"One should not be given Acceptance with a matricide as the preceptor."
na pitughātakupajjhāyena upasampādetabbo	"One should not be given Acceptance with a patricide as the preceptor."

na	"One should not be given
arahantaghātakupajjhāyena	Acceptance with a murderer of an
upasampādetabbo	arahant as the preceptor.
na	"One should not be given
bhikkhunīdūsakupajjhāyena	Acceptance with a molester of a
upasampādetabbo	bhikkhunī as the preceptor."
na	"One should not be given
saṅghabhedakupajjhāyena	Acceptance with a schismatic as the
upasampādetabbo	preceptor."
na lohituppādakupajjhayena upasampādetabbo	"One should not be given Acceptance with one who has shed (a Tathāgata's) blood as the preceptor."
na	"One should not be given
ubhatobyañjanakupajjhāyena	Acceptance with a hermaphrodite as
upasampādetabbo	the preceptor."
yo upasampādeyya āpatti dukkaṭassāti.	"Whoever should give him Acceptance: an offense of wrong doing."

56. APATTAKĀDIVATTHU (MV.I.70.1)

The Cases of Those Without Bowls, etc. [BMC]

[134] tena kho pana samayena
bhikkhū apattakam

Now at that time monks gave Acceptance to those without

upasampādenti hatthesu piņḍāya caranti.	bowls. They went for alms (accepting it) in their hands.
manussā ujjhāyanti khīyanti vipācenti seyyathāpi titthiyāti.	People criticized and complained and spread it about, "Just like sectarians!"1 1. To this day, Jain monks accept alms-food with their hands.
bhagavato etamattham ārocesum.	They reported the matter to the Blessed One.
na bhikkhave apattako upasampādetabbo yo upasampādeyya āpatti dukkaṭassāti.	"One without a bowl is not to be given Acceptance. Whoever should give him Acceptance: an offense of wrong doing."
(Mv.I.70.2) tena kho pana samayena bhikkhū acīvarakam upasampādenti.	Now at that time monks gave Acceptance to those without robes.
Naggā piṇḍāya caranti.	They went for alms naked.
manussā ujjhāyanti khīyanti vipācenti seyyathāpi titthiyāti.	People criticized and complained and spread it about, "Just like sectarians!"
bhagavato etamattham ārocesum.	They reported the matter to the Blessed One.
na bhikkhave acīvarako upasampādetabbo yo upasampādeyya āpatti dukkaṭassāti.	"One without robes is not to be given Acceptance. Whoever should give him Acceptance: an offense of wrong doing."

(Mv.I.70.3) tena kho pana samayena bhikkhū apattacīvarakam upasampādenti.	Now at that time monks gave Acceptance to those without robes or bowls.
Naggā hatthesu piṇḍāya caranti.	They went for alms naked, (accepting it) in their hands.
manussā ujjhāyanti khīyanti vipācenti seyyathāpi titthiyāti.	People criticized and complained and spread it about, "Just like sectarians!"
bhagavato etamattham ārocesum.	They reported the matter to the Blessed One.
na bhikkhave apattacīvarako upasampādetabbo yo upasampādeyya āpatti dukkaṭassāti.	"One without a bowl and robes is not to be given Acceptance. Whoever should give him Acceptance: an offense of wrong doing."
(Mv.I.70.4) tena kho pana samayena bhikkhū yācitakena pattena upasampādenti.	Now at that time monks gave Acceptance to those with borrowed bowls.
Upasampanne pattam paṭiharanti.	Once they had been accepted, they returned the bowls.
Hatthesu piṇḍāya caranti.	They went for alms (accepting it) in their hands.
manussā ujjhāyanti khīyanti vipācenti seyyathāpi titthiyāti.	People criticized and complained and spread it about, "Just like sectarians!"
bhagavato etamattham	They reported the matter to the

ārocesum.	Blessed One.
na bhikkhave yācitakena pattena upasampādetabbo yo upasampādeyya āpatti dukkaṭassāti.	"One with a borrowed bowl is not to be given Acceptance. Whoever should give him Acceptance: an offense of wrong doing."
(Mv.I.70.5) tena kho pana samayena bhikkhū yācitakena cīvarena upasampādenti.	Now at that time monks gave Acceptance to those with borrowed robes.
Upasampanne cīvaram paṭiharanti.	Once they had been accepted, they returned the robes.
Naggā piṇḍāya caranti.	They went for alms naked.
manussā ujjhāyanti khīyanti vipācenti seyyathāpi titthiyāti.	People criticized and complained and spread it about, "Just like sectarians!"
bhagavato etamattham ārocesum.	They reported the matter to the Blessed One.
na bhikkhave yācitakena cīvarena upasampādetabbo yo upasampādeyya āpatti dukkaṭassāti.	"One with borrowed robes is not to be given Acceptance. Whoever should give him Acceptance: an offense of wrong doing."
(Mv.I.70.6) tena kho pana samayena bhikkhū yācitakena pattacīvarena upasampādenti.	Now at that time monks gave Acceptance to those with borrowed robes and bowls.
Upasampanne pattacīvaram	Once they had been accepted,

pațiharanti.	they returned the robes and bowls.
Naggā Hatthesu piṇḍāya caranti.	They went for alms naked, (accepting it) in their hands.
manussā ujjhāyanti khīyanti vipācenti seyyathāpi titthiyāti.	People criticized and complained and spread it about, "Just like sectarians!"
bhagavato etamattham ārocesum.	They reported the matter to the Blessed One.
na bhikkhave yācitakena pattacīvarena upasampādetabbo yo upasampādeyya āpatti dukkaṭassāti.	"One with borrowed robes and bowl is not to be given Acceptance. Whoever should give him Acceptance: an offense of wrong doing."
Naupasampādetabbakavīsativāra m niṭṭhitam.	The list of twenty who should not be given Acceptance is finished.

57. NAPABBĀJETABBADVATTIMSA VĀRO (MV.I.71.1)

The List of Thirty-two Who Should not be Given the Going-forth [BMC]

[135] tena kho pana samayena

Now at that time monks gave the

bhikkhū hatthacchinnam pabbājenti .pe.	Going-forth to one with a hand cut off.
Pādacchinnam pabbājenti.	They gave the Going-forth to one with a foot cut off.
Hatthapādacchinnam pabbājenti.	They gave the Going-forth to one with a hand and foot cut off.
Kaṇṇacchinnaṁ pabbājenti.	They gave the Going-forth to one with an ear cut off.
Nāsacchinnam pabbājenti.	They gave the Going-forth to one with a nose cut off.
Kaṇṇanāsacchinnam pabbājenti.	They gave the Going-forth to one with an ear and a nose cut off.
Aṅgulicchinnaṁ pabbājenti.	They gave the Going-forth to one with a finger/toe cut off.
Aļacchinnam pabbājenti.	They gave the Going-forth to one with a thumb or big toe cut off.
Kaṇḍaracchinnam pabbājenti.	They gave the Going-forth to one with a cut tendon.
Phaṇahatthakam pabbājenti.	They gave the Going-forth to one who had webbed fingers.
Khujjam pabbājenti.	They gave the Going-forth to a bent-over person.
Vāmanam pabbājenti.	They gave the Going-forth to a dwarf.

Galagaṇḍikaṁ pabbājenti.	They gave the Going-forth to one with goiters.
Lakkhaṇāhataṁ pabbājenti.	They gave the Going-forth to one who had been branded.
Kasāhatam pabbājenti.	They gave the Going-forth to one who had been whipped.
Likhitakam pabbājenti.	They gave the Going-forth to one for whom a warrant had been sent out.
Sīpadim pabbājenti.	They gave the Going-forth to one with a club foot/elephantiasis.
Pāparogim pabbājenti.	They gave the Going-forth to one who had an evil illness.
Parisadūsakam pabbājenti.	They gave the Going-forth to one who disgraced the assembly.
Kāṇaṁ pabbājenti.	They gave the Going-forth to one who was blind in one eye.
Kuṇiṁ pabbājenti.	They gave the Going-forth to one who had a crooked limb.
Khañjaṁ pabbājenti.	They gave the Going-forth to one who was lame.
Pakkhahatam pabbājenti.	They gave the Going-forth to one who was half-paralyzed.
Chinniriyāpatham pabbājenti.	They gave the Going-forth to a

	cripple.
Jarādubbalam pabbājenti.	They gave the Going-forth to one who was weak from old age.
Andham pabbājenti.	They gave the Going-forth to one who was blind.
Mūgam pabbājenti.	They gave the Going-forth to one who was dumb.
Badhiram pabbājenti.	They gave the Going-forth to one who was deaf.
Andhamūgam pabbājenti.	They gave the Going-forth to one who was blind and dumb.
Andhabadhiram pabbājenti.	They gave the Going-forth to one who was blind and deaf.
Mūgabadhiram pabbājenti.	They gave the Going-forth to one who was deaf and dumb.
Andhamūgabadhiram pabbājenti.	They gave the Going-forth to those who was blind and deaf and dumb.
bhagavato etamattham ārocesum.	They reported the matter to the Blessed One.
(Mv.I.71.2) na bhikkhave hatthacchinno Pabbājetabbo na pādacchinno pabbājetabbo na hatthapādacchinno pabbājetabbo	"Monks, one with a hand cut off should not be given the Going- forth. "One with a foot cut off should not be given the Going-forth.

na kaṇṇacchinno pabbājetabbo na nāsacchinno pabbājetabbo na kaṇṇanāsacchinno pabbājetabbo	"One with a hand and foot cut off should not be given the Goingforth. "One with an ear cut off should not be given the Going-forth. "One with nose cut off should not be given the Going-forth. "One with an ear and nose cut off should not be given the Going-forth.
na angulicchinno pabbājetabbo na aļacchinno pabbājetabbo na kaṇḍaracchinno pabbājetabbo na phaṇahatthako pabbājetabbo	"One with a finger/toe cut off should not be given the Goingforth. "One with a thumb or big toe cut off should not be given the Goingforth. "One with a cut tendon should not be given the Goingforth. "One who has webbed fingers should not be given the Goingforth.
na khujjo pabbājetabbo na vāmano pabbājetabbo na galagaņḍiko pabbājetabbo	"A bent-over person [hunchback?] should not be given the Goingforth. "A dwarf should not be given the Going-forth. "One with a goiter should not be given the Going-forth.
na lakkhaṇāhato pabbājetabbo na kasāhato pabbājetabbo na likhitako pabbājetabbo	"One who has been branded should not be given the Goingforth.

"One who has been whipped should not be given the Goingforth. "One for whom a warrant has been sent out should not be given the Going-forth. na sīpadī pabbājetabbo "One with a club foot/elephantiasis should not be na pāparogī pabbājetabbo given the Going-forth. na parisadūsako pabbājetabbo "One who has an evil illness should not be given the Goingforth. "One who disgraces the assembly should not be given the Goingforth. "One who is blind in one eye na kāņo pabbājetabbo should not be given the Goingna kuņī pabbājetabbo forth. na khañjo pabbajetabbo "One who has a crooked limb na pakkhahato pabbajetabbo should not be given the Goingna chinniriyāpatho forth. pabbājetabbo "One who is lame should not be na jarādubbalo pabbājetabbo given the Going-forth. "One half-paralyzed should not be given the Going-forth. "A cripple should not be given the Going-forth. "One weak from old age should not be given the Going-forth. "One who is blind should not be na andho pabbājetabbo given the Going-forth. na mūgo pabbājetabbo

na badhiro pabbājetabbo na andhamūgo pabbājetabbo na andhabadhiro pabbājetabbo na mūgabadhiro pabbājetabbo na andhamūgabadhiro pabbājetabbo	"One who is dumb should not be given the Going-forth. "One who is deaf should not be given the Going-forth. "One who is blind and dumb should not be given the Going-forth. "One who is blind and deaf should not be given the Going-forth. "One who is deaf and dumb should not be given the Going-forth. "One who is blind and deaf and dumb should not be given the Going-forth. "One who is blind and deaf and dumb should not be given the Going-forth.
yo pabbājeyya āpatti dukkaṭassāti.	"Whoever should give it: an offense of wrong doing."
Napabbājetabbadvattimsavāra m niṭṭhitam.	The List of Thirty-two Who Should not be Given the Goingforth is finished.
Dāyajjabhāṇavāram niṭṭhitam navamam.	The ninth recitation section, on (Rahula's) inheritance, is finished.

58. ALAJJĪNISSAYAVATTHŪNI (MV.I.72.1)

The Cases of Dependence on/by the Unconscientious [BMC]

[136] tena kho pana samayena chabbaggiyā bhikkhū alajjīnam nissayam denti.	Now at that time the Group-of-six monks were giving dependence to those who were unconscientious.
bhagavato etamattham ārocesum.	They reported the matter to the Blessed One.
na bhikkhave alajjīnam nissayo dātabbo yo dadeyya āpatti dukkaṭassāti.	"Dependence should not be given to one who is unconscientious. Whoever should give it: an offense of wrong doing."
tena kho pana samayena bhikkhū alajjīnam nissāya vasanti.	Now at that time monks lived in dependence under those who were unconscientious.
Tepi nacirasseva alajjino honti pāpabhikkhū.	In no long time, they also became unconscientious, evil monks.
bhagavato etamattham ārocesum.	They reported the matter to the Blessed One.
na bhikkhave alajjīnam nissāya vatthabbam yo vaseyya āpatti dukkaṭassāti.	"One should not live in dependence under one who is unconscientious. Whoever should (so) live (in dependence): an offense of wrong doing."
(Mv.I.72.2) athakho bhikkhūnam etadahosi bhagavatā paññattam na alajjīnam nissayo dātabbo na alajjīnam nissāya vatthabbanti katham nu kho mayam	Then the thought occurred to the monks, "It has been laid down by the Blessed One that, 'Dependence should not be given to one who is unconscientious; one should not live in dependence under one who is unconscientious.' Now, how

jāneyyāma lajjim vā alajjim vāti.	are we to know is conscientious and who is unconscientious?"
bhagavato etamattham ārocesum.	They reported the matter to the Blessed One.
anujānāmi bhikkhave catūhapañcāham āgametum yāva bhikkhusabhāgatam jānāmīti.	"I allow that you wait four or five days until you know how compatible (you are with him)."

59. GAMIKĀDINISSAYAVATTHŪNI (MV.I.73.1)

The Cases Concerning Dependence for Those on a Journey, etc. [BMC]

[137] tena kho pana samayena aññataro bhikkhu kosalesu janapadesu addhānamaggapaṭipanno hoti.	Now on that occasion a certain monk was traveling on the road in the Kosalan countryside.
athakho tassa bhikkhuno etadahosi bhagavatā paññattam na anissitena vatthabbanti ahañcamhi nissayakaraṇīyo addhānamaggapaṭipanno	Then the thought occurred to him, "It has been laid down by the Blessed One concerning those who should not live independently." And I, who should live in dependence, am traveling on the

katham nu kho mayā paṭipajjitabbanti.	road. What should I do?
bhagavato etamattham ārocesum.	They reported the matter to the Blessed One.
anujānāmi bhikkhave addhānamaggapaṭipannena bhikkhunā nissayam alabhamānena anissitena vatthunti.	"I allow a monk who is going on a journey and unable to get dependence to live independently."
(Mv.I.73.2) [138] tena kho pana samayena dve bhikkhū kosalesu janapadesu addhānamaggapaṭipannā honti.	Now on that occasion two monks were traveling on the road in the Kosalan countryside.
Te aññataram āvāsam upagacchimsu.	They came to a certain monastery.
Tattha eko bhikkhu gilāno hoti.	There one of the monks became sick.
athakho tassa gilānassa bhikkhuno etadahosi bhagavatā paññattaṁ na anissitena vatthabbanti ahañcamhi nissayakaraṇīyo gilāno kathaṁ nu kho mayā paṭipajjitabbanti.	Then the thought occurred to the sick monk, "It has been laid down by the Blessed One concerning those who should not live independently." And I, who should live in dependence, am sick. What should I do?"
bhagavato etamattham ārocesum.	They reported the matter to the Blessed One.

anujānāmi bhikkhave gilānena bhikkhunā nissayam alabhamānena anissitena vatthunti.	"I allow a monk who is sick and unable to get dependence, to live independently."
(Mv.I.73.3) athakho tassa gilānupaṭṭhākassa bhikkhuno etadahosi bhagavatā paññattaṁ na anissitena vatthabbanti ahañcamhi nissayakaraṇīyo ayañca bhikkhu gilāno kathaṁ nu kho mayā paṭipajjitabbanti.	Then the thought occurred to monk who was tending the sick monk, "It has been laid down by the Blessed One concerning those who should not live independently. And I should live in dependence. But this monk is sick. How should I proceed?"
bhagavato etamattham ārocesum.	They reported the matter to the Blessed One.
anujānāmi bhikkhave gilānupaṭṭhākena bhikkhunā nissayam alabhamānena yāciyamānena anissitena vatthunti.	"I allow a monk who is tending to the sick and unable to get dependence to live independently, if he is asked (to stay by the sick monk).
yāciyamānenāti tena gilānena yāciyamānena anissitena vasitabbam. sace "yācāhi man"ti vuccamānopi gilāno mānena na yācati, gantabbam.	"If he is asked": Being asked (to stay) by the sick monk, he may live independently. If, even being told, "Ask me (to stay)," the sick monk doesn't ask him out of conceit, then he should leave.
(Mv.I.73.4) tena kho pana samayena aññataro bhikkhu araññe viharati.	Now at that time a certain monk was living in the wilderness.
Tassa ca tasmim senāsane	He was comfortable in that location.

phāsu hoti.	
athakho tassa bhikkhuno etadahosi bhagavatā paññattam na anissitena vatthabbanti ahañcamhi nissayakaraṇīyo araññe viharāmi mayhañca imasmim senāsane phāsu hoti katham nu kho mayā paṭipajjitabbanti.	Then the thought occurred him, "It has been laid down by the Blessed One concerning those who should not live independently. And I, who should live in dependence, am living in the wilderness and am comfortable in this location. How should I proceed?"
bhagavato etamattham ārocesum.	They reported the matter to the Blessed One.
anujānāmi bhikkhave āraññakena bhikkhunā phāsuvihāram sallakkhentena nissayam alabhamānena anissitena vatthum yadā paṭirūpo nissayadāyako āgacchissati tassa nissāya vasissāmīti.	"I allow a wilderness monk who is contemplating in comfort and unable to get dependence to live independently, (thinking,) 'When an appropriate giver of dependence comes along, I will live in dependence on him."

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60. GOTTENA ANUSSĀVANĀNUJĀNANĀ (MV.I.74.1)

The Allowance for Proclamation by Clan Name

[139] tena kho pana samayena āyasmato mahākassapassa upasampadāpekkho hoti.	Now on that occasion Ven. Mahā Kassapa had a candidate for Acceptance.
athakho āyasmā mahākassapo āyasmato ānandassa santike dūtam pāhesi āgacchatu ānando imam anussāvessatīti.	Then Ven. Mahā Kassapa sent a messenger to Ven. Ānanda's presence, (saying,) "May Ānanda come and make the proclamation for him."
Āyasmā ānando evamāha nāham ussahāmi therassa nāmam gahetum garu me theroti.	Ven. Ānanda said, "I don't dare to use the elder's name. I have respect for the elder." [BMC]
bhagavato etamattham ārocesum.	They reported the matter to the Blessed One.
anujānāmi bhikkhave gottenapi anussāvetunti.	"Monks, I allow one to be mentioned in the proclamation by clan name."

61. DVEUPASAMPADĀPEKKHĀDI VATTHU (MV.I.74.2)

The Cases of Two Candidates, etc. [BMC]

[140] tena kho pana samayena āyasmato	Now on that occasion Ven. Mahā Kassapa had two candidates for Acceptance.
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mahākassapassa dve upasampadāpekkhā honti.	
Te vivadanti aham paṭhamam upasampajjissāmi aham paṭhamam upasampajjissāmīti.	They argued, "I will be given the Acceptance first! I will be given the Acceptance first!"
bhagavato etamattham ārocesum.	They reported the matter to the Blessed One.
anujānāmi bhikkhave dve ekānussāvane kātunti.	"Monks, I allow a single proclamation to be made for two."
(Mv.I.74.3) tena kho pana samayena sambahulānam therānam upasampadāpekkhā honti.	Now on that occasion several elders had candidates for Acceptance.
te vivadanti aham paṭhamam upasampajjissāmi aham paṭhamam upasampajjissāmīti.	They argued, "I will be given the Acceptance first! I will be given the Acceptance first!"
therā evamāhamsu handa mayam āvuso sabbe va ekānussāvane karomāti.	The thought occurred to the elders, "Friends, lets make a single proclamation for them all."
bhagavato etamattham ārocesum.	They reported the matter to the Blessed One.
anujānāmi bhikkhave dve tayo ekānussāvane kātum tañca kho ekena upajjhāyena na tveva nānupajjhāyenāti.	"Monks, I allow a single proclamation to be made for two or three if they have the same preceptor,

but not if they have different preceptors."

62.

GABBHAVĪSŪPASAMPADĀNUJ ĀNANĀ (MV.I.75.1)

The Allowance for Giving Acceptance to One Twenty Years After Becoming a Fetus [BMC:

<u>1</u> <u>2</u>]

[141] tena kho pana samayena āyasmā kumārakassapo gabbhavīso upasampanno hoti.	Now on that occasion Ven. Kumāra [Boy] Kassapa had been given Acceptance twenty years after becoming a fetus.
athakho āyasmato kumārakassapassa etadahosi bhagavatā paññattam na ūnavīsativasso puggalo upasampādetabboti ahañcamhi gabbhavīso upasampanno upasampanno nu khomhi na nu kho upasampannoti.	The thought occurred to him, " It has been laid down by the Blessed One that, 'an individual less than twenty years old should not be given Acceptance.' But I have been given Acceptance twenty years after becoming a fetus. Am I accepted or not?"
bhagavato etamattham ārocesum.	They reported the matter to the Blessed One.
yam bhikkhave mātu kucchismim paṭhamam cittam	"When in the mother's womb the mind first arises and consciousness

uppannam paṭhamam viññāṇam pātubhūtam tadupādāya sāvassa jāti	first appears, in dependence on that is one's birth.
anujānāmi bhikkhave	"I allow that Acceptance be given
gabbhavīsam	to one (at least) twenty years after
upasampādetunti.	becoming a fetus."

63. UPASAMPADĀVIDHI (MV.I.76.1)

Procedure for Giving Acceptance [BMC]

[142] tena kho pana samayena upasampannā dissanti kuṭṭhikāpi gaṇḍikāpi kilāsikāpi sosikāpi apamārikāpi.	Now at that time there were seen to be lepers, those with boils, ringworm, tuberculosis, or epilepsy, who had been given Acceptance. [Mv.I.39.1]
bhagavato etamattham ārocesum.	They reported the matter to the Blessed One.
anujānāmi bhikkhave upasampādentena terasa antarāyike dhamme pucchitum.	"Monks, I allow, when giving Acceptance, that thirteen obstructing factors be asked about.
evañca pana bhikkhave pucchitabbo santi te evarūpā ābādhā kuṭṭhaṁ gaṇḍo kilāso soso apamāro manussosi purisosi bhujissosi	"This is how they should be asked about: 'Do you have any diseases such as these: leprosy? boils? ringworm? tuberculosis? epilepsy? Are you a human being? Are you a man? Are you a free man? Are you free from debt? Are you exempt from

anaņosi nasi rājabhaţo anuññātosi mātāpitūhi paripuṇṇavīsativassosi paripuṇṇante pattacīvaraṁ kinnāmosi konāmo te upajjhāyoti.	government service? Do you have your parents' permission? Are you fully twenty years old? Are your bowl and robes complete? What is your name? What is your preceptor's name?"
(Mv.I.76.2) tena kho pana samayena bhikkhū ananusiṭṭhe upasampadāpekkhe antarāyike dhamme pucchanti.	Now on that occasion monks asked candidates for Acceptance who had not been instructed about the obstructing factors.
upasampadāpekkhā vitthāyanti mankū honti na sakkonti vissajjetum.	The candidates for Acceptance were bashful and embarrassed. They couldn't answer.
bhagavato etamattham ārocesum.	They reported the matter to the Blessed One.
anujānāmi bhikkhave paṭhamaṁ anusāsitvā pacchā antarāyike dhamme pucchitunti.	"Monks, I allow that, having first having instructed (the candidate), the thirteen obstructing factors be asked about afterwards."
(Mv.I.76.3) tattheva saṅghamajjhe anusāsanti.	They instructed them right there in the midst of the Sangha.
upasampadāpekkhā tatheva vitthāyanti mankū honti na sakkonti vissajjetum.	Because of that, the candidates for Acceptance were bashful and embarrassed. They couldn't answer.
bhagavato etamattham	They reported the matter to the Blessed

ārocesum.	One.
anujānāmi bhikkhave ekamantam anusāsitvā sanghamajjhe antarāyike dhamme pucchitum.	"Monks, I allow that, having instructed (the candidate) off to one side, the obstructing factors be asked about in the midst of the Sangha.
evañca pana bhikkhave anusāsitabbo.	"And this is how he is to be instructed: [BMC]
paṭhamaṁ upajjhaṁ gāhāpetabbo.	"First he should be made to take a preceptor [Mv.I.25.7].
Upajjham Gāhāpetvā pattacīvaram ācikkhitabbam ayante patto ayam sanghāṭi ayam uttarāsango ayam antaravāsako gaccha amumhi okāse tiṭṭhāhīti.	"After he has been made to take a preceptor, he should be told about the robes and bowl: 'This is your bowl, this your outer robe, this your upper robe, this your lower robe. Go stand in that spot over there."
(Mv.I.76.4) Bālā abyattā anusāsanti duranusiṭṭhā upasampadāpekkhā vitthāyanti maṅkū honti na sakkonti vissajjetuṁ.	Inexperienced, incompetent monks instructed them. Having been poorly instructed, the candidates for Acceptance were bashful and embarrassed. They couldn't answer.
bhagavato etamattham ārocesum.	They reported the matter to the Blessed One.
na bhikkhave bālena abyattena anusāsitabbo yo anusāseyya āpatti dukkaṭassa.	"An inexperienced, incompetent monk should not instruct (a candidate). Whoever should so instruct him: an offense of wrong doing.

anujānāmi bhikkhave byattena bhikkhunā paṭibalena anusāsitunti.	"I allow that an experienced, competent monk instruct (a candidate)."
(Mv.I.76.5) Asammatā anusāsanti.	They instructed them without having been authorized.
bhagavato etamattham ārocesum.	They reported the matter to the Blessed One.
na bhikkhave asammatena anusāsitabbo yo anusāseyya āpatti dukkaṭassa.	"Monks, a monk who is not authorized should not instruct (a candidate). Whoever should so instruct him: an offense of wrong doing.
anujānāmi bhikkhave sammatena anusāsitum.	"I allow that an authorized monk instruct (a candidate).
evañca pana bhikkhave sammannitabbo.	"And this is how he should be authorized:
attanā va attānam sammannitabbam parena vā paro sammannitabbo.	"One should be authorized by oneself, or one should be authorized by another.
kathañca attanā va attānam sammannitabbam.	"And how should one be authorized by oneself?
byattena bhikkhunā paṭibalena saṅgho ñāpetabbo suṇātu me bhante saṅgho itthannāmo	"An experienced and competent monk should inform the Sangha: 'Venerable sirs, may the Sangha listen to me. So-and-so is Venerable So-and-so's candidate for Acceptance.

itthannāmassa āyasmato upasampadāpekkho.	
yadi saṅghassa pattakallaṁ ahaṁ itthannāmaṁ anusāseyyanti.	"'If the Sangha is ready, I will instruct So- and-so?
evam attanā va attānam sammannitabbam.	"This is how one should be authorized by oneself.
(Mv.I.76.6) Kathañca parena paro sammannitabbo.	"And how should one be authorized by another?
byattena bhikkhunā paṭibalena saṅgho ñāpetabbo suṇātu me bhante saṅgho itthannāmo itthannāmassa āyasmato upasampadāpekkho	"An experienced and competent monk should inform the Sangha: 'Venerable sirs, may the Sangha listen to me. So-and-so is Venerable So-and-so's candidate for Acceptance.
yadi saṅghassa pattakallaṁ itthannāmo itthannāmaṁ anusāseyyāti.	"'If the Sangha is ready, So-and-so will instruct So-and-so.'
evam parena paro sammannitabbo.	"This is how one should be authorized by another.
(Mv.I.76.7) Tena sammatena bhikkhunā upasampadāpekkho	"The monk who has been authorized should approach the candidate and say to him,

upasankamitvā evamassa vacanīyo	
suṇasi itthannāma ayante saccakālo bhūtakālo yaṁ jātaṁ taṁ saṅghamajjhe pucchante santaṁ atthīti vattabbaṁ asantaṁ natthīti vattabbaṁ	"Listen, So-and-so. This is the time for the truth, the time for what is factual. They ask, in the midst of the Sangha, about what has occurred. Whatever is so should be affirmed. Whatever is not should be denied.
mā kho vitthāsi	"'Don't be bashful.
mā kho manku ahosi	"'Don't be embarrassed.
evantam pucchissanti	"They will ask you as follows:
santi te evarūpā ābādhā	"'Do you have any diseases such as these:
kuṭṭhaṁ	"'leprosy?
gaṇḍo	"'boils?
kilāso	"'ringworm?
soso	"'tuberculosis?
apamāro	"'epilepsy?
manussosi	"'Are you a human being?
purisosi	"'Are you a man?
bhujissosi	"'Are you a free man?

anaņosi	"'Are you free from debt?
nasi rājabhaṭo	"'Are you exempt from government service?
anuññātosi mātāpitūhi	"Do you have your parents' permission?
paripuṇṇavīsativassosi	"'Are you fully 20 years old?
paripuṇṇante pattacīvaraṁ	"'Are your bowl and robes complete?
kinnāmosi	"'What is your name?
konāmo te upajjhāyoti.	"'What is your Preceptor's name?'"
(Mv.I.76.8) ekato āgacchanti.	They came in together.
na ekato āgantabbam.	"They should not come in together.
anusāsakena paṭhamataram āgantvā saṅgho ñāpetabbo suṇātu me bhante saṅgho itthannāmo itthannāmassa āyasmato upasampadāpekkho.	"The instructor should come in first and inform the Sangha: 'Venerable sirs, may the Sangha listen to me. So-and-so is Venerable So-and-so's candidate for Acceptance.
anusiṭṭho so mayā.	"'He has been instructed by me.
yadi saṅghassa pattakallaṁ itthannāmo āgaccheyyāti.	"'If the Sangha is ready, let So-and-so come here'.

āgacchāhīti vattabbo.	"He should be told, 'Come here.'
ekamsam uttarāsangam kārāpetvā bhikkhūnam pāde vandāpetvā ukkuṭikam nisīdāpetvā añjalim paggaṇhāpetvā upasampadam yācāpetabbo	"Having arranged his robes over one shoulder, he should bow down at the feet of the monks, and then sit in the kneeling position with his hands placed palm-to-palm over the heart and be made to request Acceptance:
saṅghambhante upasampadam yācāmi ullumpatu mam bhante saṅgho anukampam upādāya.	"'Venerable sirs, I request Acceptance from the Sangha. May the Sangha raise me up out of kindness.
Dutiyampi bhante saṅghaṁ upasampadaṁ yācāmi ullumpatu maṁ bhante saṅgho anukampaṁ upādāya.	"'A second time, venerable sirs, I request Acceptance from the Sangha. May the Sangha raise me up out of kindness.
Tatiyampi bhante saṅghaṁ upasampadaṁ yācāmi ullumpatu Maṁ bhante saṅgho anukampaṁ upādāyāti.	"'A third time, venerable sirs, I request Acceptance from the Sangha. May the Sangha raise me up out of kindness.'
(Mv.I.76.9) Byattena bhikkhunā paṭibalena saṅgho ñāpetabbo	"An experienced and competent monk should inform the Sangha:
suṇātu me bhante saṅgho ayaṁ itthannāmo	"'Venerable sirs, may the Sangha listen to me. So-and-so is So-and-so's candidate for Acceptance.

itthannāmassa āyasmato upasampadāpekkho.	
yadi saṅghassa pattakallaṁ ahaṁ itthannāmaṁ antarāyike dhamme puccheyyanti.	"'If the Sangha is ready, I will ask So-and- so about the obstructing factors'.
Suṇasi itthannāma ayante saccakālo bhūtakālo yam jātam tam pucchāmi	"Listen, So-and-so. This is your time for the truth, your time for what is factual. I ask you about things that have occurred.
santam atthīti vattabbam asantam natthīti vattabbam santi te evarūpā ābādhā kuṭṭham gaṇḍo kilāso soso apamāro manussosi purisosi bhujissosi anaṇosi nasi rājabhaṭo anuññātosi mātāpitūhi paripuṇṇavīsativassosi paripuṇṇante pattacīvaram kinnāmosi konāmo te upajjhāyoti.	"'Whatever is so should be affirmed. Whatever is not should be denied. Do you have any diseases such as these: leprosy? boils? ringworm? tuberculosis? epilepsy? Are you a human being? Are you a man? Are you a free man? Are you free from debt? Are you exempt from government service? Do you have your parents' permission? Are you fully twenty years old? Are your bowl and robes complete? What is your name? What is your preceptor's name?'
(Mv.I.76.10) Byattena bhikkhunā paṭibalena saṅgho ñāpetabbo suṇātu me bhante saṅgho ayaṁ itthannāmo itthannāmassa āyasmato upasampadāpekkho	"An experienced and competent monk should inform the Sangha: 'Venerable sirs, may the Sangha listen to me. So-and-so is So-and-so's candidate for Acceptance. He is free of the obstructing factors. [BMC Mv.IX.4.1 Mv.V.13.11]

parisuddho antarāyikehi dhammehi.	
Paripuṇṇassa pattacīvaraṁ.	"'His bowl and robes are complete.
Itthannāmo saṅghaṁ upasampadaṁ yācati itthannāmena upajjhāyena.	"So-and-so requests Acceptance from the Sangha, with Venerable So-and-so as preceptor.
yadi saṅghassa pattakallaṁ saṅgho itthannāmaṁ upasampādeyya itthannāmena upajjhāyena.	"'If the Sangha is ready, it should give So- and-so Acceptance with Venerable So-and- so as preceptor.
esā ñatti.	"This is the motion.
(Mv.I.76.11) Suṇātu me bhante saṅgho ayaṁ itthannāmo itthannāmassa āyasmato upasampadāpekkho parisuddho antarāyikehi dhammehi.	"'Venerable sirs, may the Sangha listen to me. So-and-so is So-and-so's candidate for Acceptance. He is free of the obstructing factors.
Paripuṇṇassa pattacīvaram.	"'His bowl and robes are complete.
Itthannāmo saṅghaṁ upasampadaṁ yācati itthannāmena upajjhāyena.	"So-and-so requests Acceptance from the Sangha, with Venerable So-and-so as preceptor.

Saṅgho itthannāmaṁ upasampādeti itthannāmena Upajjhāyena.	"The Sangha is giving So-and-so Acceptance, with Venerable So-and-so as preceptor.
yassāyasmato khamati itthannāmassa upasampadā itthannāmena upajjhāyena so tuņhassa yassa nakkhamati so bhāseyya.	"'He to whom the Acceptance of So-and- so with Venerable So-and-so as preceptor is agreeable should remain silent. He to whom it is not agreeable should speak.
(Mv.I.76.12) Dutiyampi etamattham vadāmi.	"'A second time I speak about this matter.
Suṇātu me bhante saṅgho ayaṁ itthannāmo itthannāmassa āyasmato upasampadāpekkho parisuddho antarāyikehi dhammehi.	"'Venerable sirs, may the Sangha listen to me. So-and-so is So-and-so's candidate for Acceptance. He is free of the obstructing factors.
Paripuṇṇassa pattacīvaram.	"'His bowl and robes are complete.
Itthannāmo saṅghaṁ upasampadaṁ yācati itthannāmena upajjhāyena.	"So-and-so requests Acceptance from the Sangha, with Venerable So-and-so as preceptor.
Saṅgho itthannāmaṁ upasampādeti itthannāmena upajjhāyena.	"The Sangha is giving So-and-so Acceptance, with Venerable So-and-so as preceptor.

yassāyasmato khamati itthannāmassa upasampadā itthannāmena upajjhāyena so tuņhassa yassa nakkhamati so bhāseyya.	"He to whom the Acceptance of So-and- so with Venerable So-and-so as preceptor is agreeable should remain silent. He to whom it is not agreeable should speak.
Tatiyampi etamattham vadāmi.	"'A third time I speak about this matter.
Suṇātu me bhante saṅgho ayaṁ itthannāmo itthannāmassa āyasmato upasampadāpekkho parisuddho antarāyikehi dhammehi.	"Venerable sirs, may the Sangha listen to me. So-and-so is So-and-so's candidate for Acceptance. He is free of the obstructing factors.
Paripuṇṇassa pattacīvaram.	"'His bowl and robes are complete.
Itthannāmo saṅghaṁ upasampadaṁ yācati itthannāmena upajjhāyena.	"So-and-so requests Acceptance from the Sangha, with Venerable So-and-so as preceptor.
Saṅgho itthannāmam upasampādeti itthannāmena upajjhāyena.	"The Sangha is giving So-and-so Acceptance, with Venerable So-and-so as preceptor.
yassāyasmato khamati itthannāmassa upasampadā itthannāmena	"He to whom the Acceptance of So-and- so with Venerable So-and-so as preceptor is agreeable should remain silent. He to whom it is not agreeable should speak.

upajjhāyena so tuņhassa yassa nakkhamati so bhāseyya.	
Upasampanno sanghena itthannāmo itthannāmena upajjhāyena.	"So-and-so has been accepted by the Sangha with Venerable So-and-so as preceptor.
khamati sanghassa tasmā tuņhī.	"This is agreeable to the Sangha, therefore it is silent.
evametam dhārayāmīti.	"Thus do I hold it:"
Upasampadākammam niṭṭhitam.	The (section on the) Acceptance transaction is finished.

64. CATTĀRO NISSAYĀ (MV.I.77.1)

The Four Supports

[143] Tāvadeva chāyā metabbā utuppamāṇam ācikkhitabbam divasabhāgo ācikkhitabbo sangīti ācikkhitabbā cattāro nissayā ācikkhitabbā	The shadow (time of day) should be measured at once. The amount (of time remaining in) the season should be told. The portion of days [or: portion of the day] should be told. The rehearsal should be told. The four supports should be told: [BMC]
utuppamāṇaṃ ācikkhitabbanti "vassāno hemanto gimho"ti evaṃ	"The amount (of time remaining in) the season should be told." "The rainy season, the cold season, (or) the hot

utuppamāṇaṃ ācikkhitabbam. ettha ca utuyeva utuppamāņam. sace vassānādayo aparipunnā honti, yattakehi divasehi yassa yo utu aparipunno, te divase sallakkhetvā so divasabhāgo ācikkhitabbo. atha vā "ayam nāma utu, so ca kho paripunno vā aparipunno vā"ti evam utuppamāṇaṃ ācikkhitabbam. "pubbanho vā sāyanho vā"ti evam divasabhāgo ācikkhitabbo.

season": this is how the measure of the season should be told. In this case, just the season is (called) the measure of the season. If the rainy season, etc., is not completed, then by however many days whichever season is incomplete, having calculated that day, "the portion of days" should be told. Or, "It is this season, and it is complete or incomplete": this is how the amount (of time remaining in) the season should be told. "Morning or evening": this is how the "portion of the day" should be told.

piņdiyālopabhojanam nissāya pabbajjā tattha te yāvajīvam ussāho karaņīyo. "Going-Forth has alms-food as its support. For the rest of your life you are to endeavor at that.

Atirekalābho saṅghabhattaṁ uddesabhattaṁ nimantanaṁ salākabhattaṁ pakkhikaṁ uposathikaṁ pāṭipadikaṁ. "The extra allowances are: a meal for the Sangha, a meal for a specific number of monks, a meal for monks invited by name, a meal given by tickets, a meal given fortnightly, a meal on the Uposatha day, a meal on the day after the Uposatha.

Pamsukūlacīvaram nissāya pabbajjā tattha te yāvajīvam ussāho karaņīyo. "Going-Forth has rag-robes as its support. For the rest of your life you are to endeavor at that.

Atirekalābho khomam kappāsikam koseyyam

"The extra allowances are: (robes made of) linen, cotton, silk, wool, jute, hemp.

kambalam sāṇam bhangam.	
Rukkhamūlasenāsanam nissāya pabbajjā tattha te yāvajīvam ussāho karaņīyo.	"Going-Forth has dwelling at the foot of a tree as its support. For the rest of your life you are to endeavor at that.
Atirekalābho vihāro aḍḍhayogo pāsādo hammiyam guhā.	"The extra allowances are: a dwelling, a barrel-vaulted building, a multi-storied building, a gabled building, a cell.
Pūtimuttabhesajjam nissāya pabbajjā tattha te yāvajīvam ussāho karaņīyo.	"Going-Forth has fermented urine medicine as its support. For the rest of your life you are to endeavor at that.
Atirekalābho sappi navanītam telam madhu phāṇitanti.	"The extra allowances are: ghee, fresh butter, oil, honey, sugar."
Cattāro nissayā niṭṭhitā.	The (section on the) Four Supports is finished.

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65. CATTĀRI AKARAŅĪYĀNI (MV.I.78.1)

The Four Things Never to be Done [BMC]

[144] tena kho pana
samayena bhikkhū
aññataram bhikkhum
upasampādetvā ekakam
ohāya pakkamimsu.
• =

Now on that occasion monks, having given a certain monk the Going-forth, went off and left him alone.

So pacchā ekako va āgacchanto antarāmagge purāṇadutiyikāya samāgacchi.	Coming after them alone, he met his former wife along the road.
Sā evamāha kindāni pabbajitosīti.	She said to him, "Are you gone-forth now?"
Āma pabbajitomhīti.	"Yes, I am gone-forth."
Dullabho kho pabbajitānam methuno dhammo ehi methunam dhammam paṭisevāti.	"It's hard for those gone forth to get sexual intercourse. Come, let's engage in sexual intercourse."
So tassā methunam dhammam paṭisevitvā pacchā cirena agamāsi.	Having engaged in sexual intercourse, he arrived a long time after them.
bhikkhū evamāhamsu kissa tvam āvuso evam ciram akāsīti.	The monks said to him, "Friend, what were you doing for so long?"
(Mv.I.78.2) athakho so bhikkhūnam etamattham ārocesi.	So he reported the matter to the monks.
bhikkhū bhagavato etamattham Ārocesum.	The monks reported the matter to the Blessed One.
athakho bhagavā etasmim nidāne etasmim pakaraņe dhammim katham katvā bhikkhū āmantesi	Then the Blessed One, having given a Dhamma talk with regard to this cause, to this incident, addressed the monks:

anujānāmi bhikkhave upasampādetvā dutiyam dātum cattāri ca akaraņīyāni ācikkhitum	"I allow that when one has been given Acceptance he be given a companion and that the four things never-to-be-done be told to him:
upasampannena bhikkhunā methuno dhammo na paṭisevitabbo antamaso tiracchānagatāyapi.	"When a monk has received Acceptance he should not engage in sexual intercourse, even with an animal.
Yo bhikkhu methunam dhammam paṭisevati assamaṇo hoti asakyaputtiyo.	"'Any monk who engages in sexual intercourse is not a contemplative, not one of the sons of the Sakyan. [Pr 1]
Seyyathāpi nāma puriso sīsacchinno abhabbo tena sarīrabandhanena jīvitum evameva bhikkhu methunam dhammam paṭisevitvā assamaṇo hoti asakyaputtiyo.	"Just as a person with his head cut off could not live with it fastened back on his body, in the same way, a monk who has engaged in sexual intercourse is not a contemplative, not one of the sons of the Sakyan.
Tante yāvajīvam akaraņīyam.	"You are not to do this for the rest of your life.
(Mv.I.78.3) Upasampannena bhikkhunā adinnam theyyasankhātam na ādātabbam antamaso tiņasalākam upādāya.	"When a monk has received Acceptance he should not, in what is reckoned a theft, take what has not been given, even if only a blade of grass.
Yo bhikkhu pādam vā	"Any monk who, in what is reckoned a

pādāraham vā atirekapādam vā adinnam theyyasankhātam ādiyati assamaņo hoti asakyaputtiyo.	theft, takes what has not been given—worth either one Pāda, the equivalent of one Pāda, or more—is not a contemplative, not one of the sons of the Sakyan. [Pr 2]
Seyyathāpi nāma paṇḍupalāso bandhanā pamutto abhabbo haritattāya evameva bhikkhu pādam vā pādāraham vā atirekapādam vā adinnam theyyasankhātam ādiyitvā assamaņo hoti asakyaputtiyo.	"Just as a withered leaf removed from its stem can never become green again, in the same way, a monk who, in what is reckoned a theft, takes what has not been given—worth either one Pāda, the equivalent of one Pāda, or more—is not a contemplative, not one of the sons of the Sakyan.
Tante yāvajīvam akaraṇīyam.	"You are not to do this for the rest of your life.
(Mv.I.78.4) Upasampannena bhikkhunā sañcicca pāņo jīvitā na voropetabbo antamaso kunthakipillikam upādāya.	"When a monk has received Acceptance he should not deprive a living being of life, even if it is only a black or white ant. [Pc 61]
Yo bhikkhu sañcicca manussaviggaham jīvitā voropeti antamaso gabbhapātanam upādāya assamaņo hoti asakyaputtiyo.	"'Any monk who intentionally deprives a human being of life, even to the extent of causing an abortion, is not a contemplative, not one of the sons of the Sakyan. [Pr 3]
Seyyathāpi nāma	"Just as a block of stone split in half

puthusilā dvedhā bhinnā appațisandhikā hoti evameva bhikkhu sañcicca manussaviggaham jīvitā voropetvā assamaņo hoti Asakyaputtiyo.

cannot be joined together again, in the same way, a monk who has intentionally deprived a human being of life is not a contemplative, not one of the sons of the Sakyan.

Tante yāvajīvam akaraņīyam.

"You are not to do this for the rest of your life.

(Mv.I.78.5) Upasampannena bhikkhunā uttarimanussadhammo na ullapitabbo antamaso suññāgāre abhiramāmīti. "'When a monk has received Acceptance he should not claim a superior human state, even to the extent of (saying,) "I delight in an empty dwelling."

Yo bhikkhu pāpiccho icchāpakato asantam abhūtam uttarimanussadhammam ullapati jhānam vā vimokkham vā samādhim vā samāpattim vā maggam vā phalam vā assamaņo hoti asakyaputtiyo.

"Any monk who, with evil desires, overwhelmed with greed, claims a superior human state that is unfactual and non-existent in himself—absorption, freedom, concentration, attainment, path, or fruition—is not a contemplative, not one of the sons of the Sakyan. [Pr 4]

Seyyathāpi nāma tālo matthakacchinno abhabbo puna viruļhiyā evameva bhikkhu pāpiccho icchāpakato asantam abhūtam uttarimanussadhammam

"Just as a palmyra palm cut off at the crown is incapable of further growth, in the same way, a monk with evil desires, overwhelmed with greed, who has laid claim to a superior human state that is unfactual and non-existent in himself is not a contemplative, not one of the sons of the Sakyan.

ullapitvā assamaņo hoti asakyaputtiyo.	
Tante yāvajīvam akaraņīyanti.	"You are not to do this for the rest of your life."
Cattāri akaraņīyāni niṭṭhitāni.	The (section on) The Four Things Never to be Done is finished.

66. ĀPATTIYĀ ADASSANE UKKHITTAKAVATTHŪNI (MV.I.79.1)

The Cases of Those Suspended for not Seeing an Offense [BMC]

[145] tena kho pana samayena aññataro bhikkhu āpattiyā adassane ukkhittako vibbhami.	Now at that time a certain monk, having been suspended for not seeing an offense, disrobed.
So puna paccāgantvā bhikkhū upasampadam yāci.	Coming back again, he requested Acceptance from the monks.
bhagavato etamattham ārocesum.	They reported the matter to the Blessed One.
Idha pana bhikkhave bhikkhu āpattiyā adassane ukkhittako vibbhamati.	"Monks, there is the case where a monk, suspended for not seeing an offense, disrobes.

So puna paccāgantvā bhikkhū upasampadam yācati.	"Coming back again, he requests Acceptance from the monks.
So evamassa vacanīyo passissasi tam āpattinti.	"He is to be told, 'Will you see this offense?'
Sacāham passissāmīti pabbājetabbo sacāham na passissāmīti na pabbājetabbo.	"If he (says) 'I will see it,' he may be given the Going-forth. If he (says) 'I won't see it,' he is not to be given the Going-forth.
(Mv.I.79.2) Pabbājetvā vattabbo passissasi tam āpattinti.	"Having gone forth, he is to be asked, 'Will you see this offense?'
Sacāham passissāmīti upasampādetabbo sacāham na passissāmīti na upasampādetabbo.	"If he (says) 'I will see it,' he may be given Acceptance. If he (says) 'I won't see it,' he is not to be given Acceptance.
Upasampādetvā vattabbo passissasi tam āpattinti.	"Having been given Acceptance, he is to be asked, 'Will you see this offense?'
Sacāham Passissāmīti osāretabbo sacāham na passissāmīti na osāretabbo.	"If he (says) 'I will see it,' he may be restored. If he (says) 'I won't see it,' he is not to be restored.
Osāretvā vattabbo passasi tam āpattinti.	"Having been restored, he is to be asked, 'Do you see this offense?'
sace passati iccetam kusalam no ce passati labbhamānāya sāmaggiyā puna ukkhipitabbo	"If he sees it, that is good. If he doesn't see it, then if unity can be obtained, he should be suspended again.

alabbhamānāya sāmaggiyā anāpatti sambhoge samvāse.	"If unity cannot be obtained, there is no offense in communing or affiliating with him."
(Mv.I.79.3) Idha pana bhikkhave bhikkhu āpattiyā appaṭikamme ukkhittako vibbhamati.	"Monks, there is the case where a monk, suspended for not making amends for an offense, disrobes.
So puna paccāgantvā bhikkhū upasampadam yācati.	"Coming back again, he requests Acceptance from the monks.
So evamassa vacanīyo paṭikarissasi tam āpattinti.	"He is to be told, 'Will you make amends for this offense?'
Sacāham paṭikarissāmīti pabbājetabbo sacāham na paṭikarissāmīti na pabbājetabbo.	"If he (says) 'I will make amends,' he may be given the Going-forth. If he (says) 'I won't make amends,' he is not to be given the Going-forth.
Pabbājetvā vattabbo paṭikarissasi tam āpattinti.	"Having gone forth, he is to be asked, 'Will you make amends for this offense?'
Sacāham paṭikarissāmīti upasampādetabbo sacāham na paṭikarissāmīti na upasampādetabbo.	"If he (says) 'I will make amends,' he may be given Acceptance. If he (says) 'I won't make amends,' he is not to be given Acceptance.
Upasampādetvā vattabbo paṭikarissasi taṁ āpattinti.	"Having been given Acceptance, he is to be asked, 'Will you make amends for this offense?'
Sacāham paṭikarissāmīti	"If he (says) 'I will make amends,' he

osāretabbo sacāham na paṭikarissāmīti na osāretabbo.	may be restored. If he (says) 'I won't make amends,' he is not to be restored.
Osāretvā vattabbo paṭikarohi tam āpattinti.	"Having been restored, he is to be asked, 'Will you make amends for this offense?'
sace paṭikaroti iccetam kusalam no ce paṭikaroti labbhamānāya sāmaggiyā puna ukkhipitabbo alabbhamānāya sāmaggiyā anāpatti sambhoge samvāse.	"If he makes amends, that is good. If he doesn't make amends, then if unity can be obtained, he is to be suspended again. If unity cannot be obtained, there is no offense in communing or affiliating with him."
(Mv.I.79.4) Idha pana bhikkhave bhikkhu pāpikāya diṭṭhiyā appaṭinissagge ukkhittako vibbhamati.	"There is the case where a monk, suspended for not relinquishing an evil view, disrobes.
So puna paccāgantvā bhikkhū upasampadam yācati.	"Coming back again, he requests Acceptance from the monks.
So evamassa vacanīyo paṭinissajjissasi tam pāpikam diṭṭhinti.	"He is to be told, 'Will you relinquish this evil view?'
Sacāham paṭinissajjissāmīti pabbājetabbo sacāham na paṭinissajjissāmīti na pabbājetabbo.	"If he (says) 'I will relinquish it,' he may be given the Going-forth. If he (says) 'I won't relinquish it,' he is not to be given the Going-forth.
Pabbājetvā vattabbo paṭinissajjissasi tam pāpikam	"Having gone forth, he is to be asked, 'Will you relinquish this evil view?'

diṭṭhinti.	
Sacāham paṭinissajjissāmīti upasampādetabbo sacāham na paṭinissajjissāmīti na upasampādetabbo.	"If he (says) 'I will relinquish it,' he may be given Acceptance. If he (says) 'I won't relinquish it,' he is not to be given Acceptance.
Upasampādetvā vattabbo paṭinissajjissasi tam pāpikam diṭṭhinti.	"Having been given Acceptance, he is to be asked, 'Will you relinquish this evil view?'
Sacāham paṭinissajjissāmīti osāretabbo sacāham na paṭinissajjissāmīti na osāretabbo.	"If he (says) 'I will relinquish it,' he may be restored. If he (says) 'I won't relinquish it,' he is not to be restored.
Osāretvā vattabbo paṭinissajjāhi taṁ pāpikaṁ diṭṭhinti.	"Having been restored, he is to be asked, 'Will you relinquish this evil view?'
sace paṭinissajjati iccetam kusalam no ce paṭinissajjati labbhamānāya sāmaggiyā puna ukkhipitabbo alabbhamānāya sāmaggiyā anāpatti sambhoge samvāseti.	"If he relinquishes it, that is good. If he doesn't relinquish it, then if unity can be obtained, he is to be suspended again. If unity cannot be obtained, there is no offense in communing or affiliating with him."
Mahākhandhako paṭhamo.	The Great Khandaka, the first, (is finished).

TASSUDDĀNAM

Summary

[146] Vinayamhi mahatthesu pesalānam sukhāvahe niggahānañca pāpicche lajjīnam paggahesu ca	Regarding the Vinaya, which is of great benefit, which brings ease to the well-behaved, regarding restraints for those with evil desires, supports for those with a sense of shame,
sāsanādhāraņe ceva sabbaññujinagocare anaññavisaye kheme supaññatte asaṁsaye	also upholding the dispensation, the proper range of the victorious, all-knowing one, the secure realm—there is no other—well-laid down, not subject to doubt,
khandhake vinaye ceva parivāre ca mātike yathātthakārī kusalo paṭipajjati yoniso.	regarding the Khandakas, the Vinaya, the Parivara, and the Matika: The skillful one, doing what is in line with the goal, [or: his benefit] practices appropriately.
Yo gavam na vijānāti na so rakkhati gogaņam evam sīlam ajānanto kim so rakkheyya samvaram.	One who doesn't know cows can't look after a herd of them. In the same way, not knowing virtue, how could one maintain restraint?
Pamuṭṭhamhi ca suttante abhidhamme ca tāvade vinaye avinaṭṭhamhi puna tiṭṭhati sāsanam.	If the discourses are forgotten, and at the same time the Abhidhamma, but the Vinaya is not destroyed,

	The dispensation will still remain.
Tasmā saṅgāhanāhetu uddānaṁ anupubbaso pavakkhāmi yathāñāṇaṁ suṇātha mama bhāsato.	So, for the purpose of gathering a list, step-by-step, I will recite in line with my knowledge: Listen to me speak.
Vatthu nidānam āpatti nayā peyyālameva ca dukkarantam asesetum nayato tam vijānathāti.	The base, the origin story, the offense, methods, and even the ellipses: Learn it methodically, this which is hard to do— to not leave anything out.
Bodhi rājāyatanañca ajapālo sahampati brahmāļāro uddako ca bhikkhu ca upako isi.	Awakening, the Rājāyatana tree, the Goatherd's Banyan tree, Sahampati, the brahman, Āļāra and Uddaka, the monk and the seer Upaka.
Koṇḍañño bhaddiyo vappo mahānāmo ca assaji yaso cattāri paññāla sabbe pesesi so disā	Koṇḍañño, Bhaddiyo, and Vappo, Mahānāmo and Assaji, Yasa, the four, the fifty: He sent them all to faraway places.
vatthu mārehi timsā ca uruvelantayo jaṭī agyāgāram mahārājā sakko brahmā ca kevalā	The case (of Going-forth and Acceptance), with Māra, and the thirty, three coiled-hairs at Uruvelā, a fire-hall, the Great Kings, Sakka, the Brahmā, the whole area.

pamsukūlam pokkharaņī silā ca kakudho silā Jambu ambo ca āmaņḍo pāripupphañca āhari	Cast-off cloth, a reservoir, a rock, a Kakudha tree, (another) rock, a rose-apple, a mango, a myrobalan, a flower—he brought them.
phāliyantu ujjalantu vijjhāyantu ca kassapa nimujjanti mukhī megho gayā laṭṭhī ca māgadho	"May they be split! May they be lit! May they go out, Kassapa!" They submerged, heaters, a cloud, Gayā, saplings, and the Magadhan.
upatisso kolito ca abhiññātā ca pabbajum dunnivatthā paṇāmanā kiso lūkho ca brāhmaṇo	Upatissa, Kolita, well-known, they went forth. Poorly dressed, dismissal, the thin and wretched brahman.
anācāram ācarati udaram māṇavo gaṇo vassam bālehi pakkanto dasa vassāni nissayo	He engaged in misbehavior, a stomach, a young brahman, a group, Rains, by one inexperienced, they went away, ten rains, dependence.
na vattanti paṇāmetum bālā passiddhi pañca cha yo so añño ca naggo ca acchinnam jaṭi sākiyo	They didn't behave rightly, to dismiss, inexperienced, a lapse, five and six, Those who are (from) other (religions), the naked, uncut, coiled-hair, and a Sakyan.
magadhesu pañca ābādhā	Five diseases among the Magadhans,

bhaṭo coro aṅguli māgadho ca anuññāsi kārā likhi kasāhato	one in service, a criminal, a finger. The Magadhan allowed it, prison [shackles], a warrant, one who was whipped.
lakkhaṇā iṇadāso ca bhaṇḍuko upali ahi saddhaṁ kulaṁ kaṇṭako ca āhundrikameva ca	Branded, a debtor, and a slave, shaven-headed, Upāli, and cholera, a family with conviction, Kaṇṭaka, and crowded.
vatthusmim [ME: vatthumhi] dārako sikkhā viharanti ca kinnukho sabbam mukham upajjhāye apalāļanakanṭako.	To live (in dependence), the boy, training rules. They lived (without respect)—what (should be done)? The entire (monastery), the mouth, preceptors, luring away, and Kaṇṭaka.
Paṇḍako theyyapakkanto ahi ca mātari pitā arahantabhikkhunībhedā ruhirena ca byañjanaṁ	A paṇḍaka, a thief, gone away, a snake, (killer of) mother and father, an arahant, a bhikkhunī, a split, blood, and a hermaphrodite.
anupajjhāyasaṅghena gaṇapaṇḍakapattako Acīvaraṁ tadubhayaṁ yācitenapi ye tayo	Without a preceptor, with the Sangha, a group, a pandaka, one without a bowl, without robes, or both of those, the three with borrowed (requisites).
hatthā pādā hatthapādā kaṇṇā nāsā tadūbhayaṁ aṅguli aḷakaṇḍaraṁ	Hand, foot, hand and foot, ear, nose, both of those, finger, big toe/thumb, tendon,

phaṇam khujjañca vāmanam	webbed fingers, bent over, a dwarf.
galagaṇḍī lakkhaṇā ca kasā likhitasīpadī pāpaparisadūsī ca kāṇakuṇī tatheva ca	Those with goiters, those who had been branded, whipped, with a warrant, one with club foot/elephantiasis, evil (illness) and a disgracer of the assembly, Blind in one eye and with a crooked limb.
khañjapakkhahatañceva sañchinnairiyāpathaṁ jarāndhamūgabadhiraṁ andhamūgañca yaṁ tahiṁ	Lame, and one half-paralyzed, crippled, old, blind, dumb, deaf, those there who are blind and dumb.
andhabadhiram yam vuttam mūgabadhirameva ca andhamūgabadhirañca alajjīnañca nissayam	One called blind and deaf, also dumb and deaf, and blind, dumb, and deaf. Dependence of the shameless.
vatthabbañca tathāddhānam yācamānena pekkhanā āgacchatu vivādenti ekupajjhena kassapo	One should live (in dependence), and then on the road, By one requesting, consideration, May he come! They argued. With one preceptor, and Kassapa.
dissanti upasampannā ābādhehi ca pīļitā ananusiṭṭhā vitthanti tattheva anusāsanā	There were to be seen those accepted, oppressed with diseases. Uninstructed, they were bashful, right there, the instruction.

sanghepica atho bālo asammato ca ekato ullumpatupasampadā nissayo ekato tayoti	In the Sangha, and then one inexperienced, unauthorized, and together. May it raise me up, and Acceptance, supports, alone, the three (who came back).
imasmim khandhake vatthu ekasatam dvāsattati.	In this khandhaka the cases, are one hundred and seventy-two.
Mahākhandhake uddānam niṭṭhitam.	The Mnemonic Verses of the Great Khandhaka are finished.

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II uposathakkhandhako

The Uposatha Khandhaka [BMC] 68. SANNIPĀTĀNUJĀNANĀ (MV.II.1.1)

The Allowance for Gathering

[147] tena kho pana samayena buddho bhagavā rājagahe viharati gijjhakūṭe pabbate.	Now at that time the Buddha, the Blessed One, was staying near Rājagaha on Vulture Peak Mountain.
tena kho pana samayena aññatitthiyā paribbājakā cātuddase paṇṇarase aṭṭhamiyā ca pakkhassa sannipatitvā dhammam bhāsanti.	And at that time the wanderers of other sects, gathering on the fourteenth, fifteenth, and eighth (day) of the fortnight, spoke (their) Dhamma.
te manussā upasankamanti dhammassavanāya.	The people went to them to hear the Dhamma.

te labhanti aññatitthiyesu paribbājakesu pemam labhanti pasādam labhanti aññatitthiyā paribbājakā pakkham.	They developed affection for the wanderers of other sects, developed confidence in them, and the wanderers of other sects gained a following.
(Mv.II.1.2) athakho rañño māgadhassa seniyassa bimbisārassa rahogatassa paṭisallīnassa evam cetaso parivitakko udapādi etarahi kho aññatitthiyā paribbājakā cātuddase paṇṇarase aṭṭhamiyā ca pakkhassa sannipatitvā dhammam bhāsanti te manussā upasaṅkamanti dhammassavanāya te labhanti aññatitthiyesu paribbājakesu pemam labhanti pasādam labhanti aññatitthiyā paribbājakā pakkham	Then, as King Seniya Bimbisāra of Magadha was alone in seclusion, this train of thought arose in his awareness: "At this time the wanderers of other sects, gathering on the fourteenth, fifteenth, and eighth (day) of the fortnight, speak Dhamma. The people go to them to hear the Dhamma, and they gain affection for the wanderers of other sects, gain confidence in them, and the wanderers of other sects gain a following.
yannūna ayyāpi cātuddase paṇṇarase aṭṭhamiyā ca pakkhassa sannipateyyunti.	"What if the masters were to also to gather on the fourteenth, fifteenth, and eighth (day) of the fortnight?"
(Mv.II.1.3) athakho rājā māgadho seniyo bimbisāro yena bhagavā tenupasankami upasankamitvā bhagavantam abhivādetvā ekamantam nisīdi.	So he went to the Blessed One and, on arrival, having bowed down to him, sat to one side.
ekamantam nisinno kho rājā māgadho seniyo bimbisāro bhagavantam etadavoca idha	As he was sitting there, he said to the Blessed One, "Just now, lord, as I was alone in seclusion,

mayham bhante rahogatassa paṭisallīnassa evam cetaso parivitakko udapādi	this train of thought arose in my awareness:
etarahi kho aññatitthiyā paribbājakā cātuddase paṇṇarase aṭṭhamiyā ca pakkhassa sannipatitvā dhammam bhāsanti te manussā upasaṅkamanti dhammassavanāya te labhanti aññatitthiyesu paribbājakesu pemam labhanti pasādam labhanti aññatitthiyā paribbājakā pakkham yannūna ayyāpi cātuddase paṇṇarase aṭṭhamiyā ca pakkhassa sannipateyyunti sādhu bhante ayyāpi cātuddase paṇṇarase aṭṭhamiyā ca pakkhassa sannipateyyunti.	"At this time the wanderers of other sects, gathering on the fourteenth, fifteenth, and eighth (day) of the fortnight, speak Dhamma. The people go to them to hear the Dhamma, and they gain affection for the wanderers of other sects, gain confidence in them, and the wanderers of other sects gain a following. What if the masters were to also to gather on the fourteenth, fifteenth, and eighth (day) of the fortnight?"
(Mv.II.1.4) athakho bhagavā rājānam māgadham seniyam bimbisāram dhammiyā kathāya sandassesi samādapesi samuttejesi sampahamsesi.	Then the Blessed One instructed, urged, roused, & encouraged King Seniya Bimbisāra of Magadha with a Dhamma talk.
athakho rājā māgadho seniyo bimbisāro bhagavatā dhammiyā kathāya sandassito samādapito samuttejito sampahamsito uṭṭhāyāsanā bhagavantam abhivādetvā padakkhiṇam katvā pakkāmi.	Having been instructed, urged, roused, & encouraged by the Blessed One with a Dhamma talk, he got up from his seat, bowed down to him, circumambulated him, keeping him to his right, and left.
athakho bhagavā etasmim nidāne	Then the Blessed One, having

etasmim pakaraņe dhammim katham katvā bhikkhū āmantesi	given a Dhamma talk with regard to this cause, to this incident, addressed the monks:
anujānāmi bhikkhave cātuddase paṇṇarase aṭṭhamiyā ca pakkhassa sannipatitunti.	"Monks, I allow you to gather on the fourteenth, fifteenth, and eighth (day) of the fortnight."
(Mv.II.2.1) [148] tena kho pana samayena bhikkhū bhagavatā anuññātaṁ cātuddase paṇṇarase aṭṭhamiyā ca pakkhassa sannipatitunti.	Now at that time the monks (thought,) "It has been allowed by the Blessed One to gather on the fourteenth, fifteenth, and eighth (day) of the fortnight."
te cātuddase paṇṇarase aṭṭhamiyā ca pakkhassa sannipatitvā tuṇhī nisīdanti.	Gathering on the fourteenth, fifteenth, and eighth (day) of the fortnight, they sat in silence.
te manussā upasankamanti dhammassavanāya.	The people went to them to hear the Dhamma.
te ujjhāyanti khīyanti vipācenti katham hi nāma samaņā sakyaputtiyā cātuddase paņņarase aṭṭhamiyā ca pakkhassa sannipatitvā tuņhī nisīdissanti seyyathāpi mūgasūkarā nanu nāma sannipatitehi dhammo bhāsitabboti.	They criticized and complained and spread it about: "How can these Sakyan-son monks, gathering on the fourteenth, fifteenth, and eighth (day) of the fortnight, sit in silence like dumb pigs? Shouldn't Dhamma be spoken by those who gather?"
assosum kho bhikkhū tesam manussānam ujjhāyantānam khīyantānam vipācentānam.	The monks heard the people criticizing and complaining and spreading it about.
athakho te bhikkhū bhagavato	Then the monks reported the

etamattham ārocesum.	matter to the Blessed One.
athakho bhagavā etasmim nidāne etasmim pakaraņe dhammim katham katvā bhikkhū āmantesi	Then the Blessed One, having given a Dhamma talk with regard to this cause, to this incident, addressed the monks:
anujānāmi bhikkhave cātuddase paṇṇarase aṭṭhamiyā ca pakkhassa sannipatitvā dhammam bhāsitunti.	"Monks, I allow you, having gathered on the fourteenth, fifteenth, and eighth (day) of the fortnight, to speak Dhamma."

69. PĀTIMOKKHUDDESĀNUJĀNA NĀ (MV.II.3.1)

The Allowance for Reciting the Pāṭimokkha [BMC]

[149] athakho bhagavato rahogatassa paṭisallīnassa evam cetaso parivitakko udapādi	Then, as the Blessed One was alone in seclusion, this train of thought arose in his awareness:
yannūnāham yāni mayā bhikkhūnam paññattāni sikkhāpadāni tāni nesam pātimokkhuddesam anujāneyyam so nesam bhavissati uposathakammanti.	"What if I were to allow the monks the recitation of a collection [Mv.II.3.4] of the rules I have laid down for them? That will be their Uposatha transaction."
(Mv.II.3.2) athakho bhagavā	Then, when it was evening, the

sāyaṇhasamayaṁ paṭisallānā vuṭṭhito etasmiṁ nidāne etasmiṁ pakaraṇe dhammiṁ kathaṁ katvā bhikkhū āmantesi	Blessed One rose from seclusion and, having given a Dhamma talk with regard to this cause, to this incident, addressed the monks:
idha mayham bhikkhave rahogatassa paṭisallīnassa evam cetaso parivitakko udapādi yannūnāham yāni mayā bhikkhūnam paññattāni sikkhāpadāni tāni nesam pātimokkhuddesam anujāneyyam so nesam bhavissati uposathakammanti	"Monks, just now, as I was alone in seclusion, this train of thought arose in my awareness: 'What if I were to allow the monks the recitation of a collection of the rules I have laid down for them? That will be their Uposatha transaction.'
anujānāmi bhikkhave pātimokkham uddisitum.	"Monks, I allow you to recite the Pāṭimokkha."
(Mv.II.3.3) evañca pana bhikkhave uddisitabbam.	"And, monks, it should be recited like this:
byattena bhikkhunā paṭibalena saṅgho ñāpetabbo	"An experienced and competent monk should inform the Sangha:
suṇātu me bhante saṅgho yadi saṅghassa pattakallaṁ saṅgho uposathaṁ kareyya pātimokkhaṁ uddiseyya.	"Venerable sirs, may the Sangha listen to me. If the Sangha is ready, let it perform the Uposatha, let it recite the Pāṭimokkha.
kim sanghassa pubbakiccam.	"'What is the Sangha's preliminary duty?
pārisuddhim āyasmanto	"Let the venerable ones

ārocetha.	announce purity1. 1. Any purity that needs to be announced.
pātimokkham uddisissāmi.	"I will recite the Pāṭimokkha.
tam sabbe va santā sādhukam suņoma manasikaroma.	"May all of us who are present listen well and pay attention.
yassa siyā āpatti so āvikareyya asantiyā āpattiyā tuņhībhavitabbam.	"'If anyone has an offense, let him reveal it. Those without offense should remain silent.
tuņhībhāvena kho panāyasmante parisuddhāti vedissāmi.	"By their silence I will know that the venerable ones are pure.
yathā kho pana paccekapuṭṭhassa veyyākaraṇam hoti evamevam evarūpāya parisāya yāvatatiyam anussāvitam hoti.	"Just as, when questioned individually, one should answer, the same holds true when in such an assembly (as this), the declaration (at the end of each class of offense) is made three times.
yo pana bhikkhu yāvatatiyam anussāviyamāne saramāno santim āpattim nāvikareyya sampajānamusāvādassa hoti.	"Should any monk, when the declaration is made up to the third time, remember an existing offense but not reveal it, he has a deliberate lie. [BMC]
sampajānamusāvādo kho panāyasmanto antarāyiko dhammo vutto bhagavatā	"And the Blessed One has declared a deliberate lie to be an obstruction.
tasmā saramānena bhikkhunā	"Therefore any monk with an

āpannena visuddhāpekkhena santī āpatti āvikātabbā.	offense, on remembering it and aiming at purity, should reveal his existing offense.
āvikatā hissa phāsu hotīti.	"Having revealed it, he will have peace."
(Mv.II.3.4) [150] pātimokkhanti ādimetam mukhametam pamukhametam kusalānam dhammānam tena vuccati pātimokkhanti.	'Pāṭimokkha': It is the beginning, the entrance, and the foremost of skillful qualities, therefore it is called 'Pāṭimokkha'1.

1. The above explanation of the word 'Pāṭimokkha' seems to be an example of word-play, similar to the Buddha's definition of a being as one bound: 'Satta', from Sk 'sattva' means 'a being' and 'satta' from Sk 'sajjati' means 'to be attached'. In this case, 'paṭimuñcati' means to tie together (i.e., the fasteners on a robe), or to tie (i.e., a roll of grass on a girl's head). As the abstract noun 'mokkha': 'release' is derived from 'muñcati': 'to release', with the usual strengthening of the 'a' in 'paṭi', the noun form of 'paṭimuñcati' would be 'pāṭimokkha'. That's what the Pāṭimokha is: the rule statements tied together. This would probably be obvious to a native speaker, with the other definitions serving to elaborate and explain the obvious one.

The Commentary offers some other definitions and etymologies of the word. The Parivara Commentary's explanation is similar to that followed here.

From the Commentary to the Udana and Itivuttaka: tattha **pātimokkha**nti sikkhāpadasīlam. tañhi yo nam pāti rakkhati, tam mokkheti moceti āpāyikādīhi dukkhehīti pātimokkham.

There 'Pāṭimokkha' (means) the virtue of the training rules. 'For one who keeps watch and guards it, it frees and releases him from the sufferings of the realms of deprivation, etc.' pāṭimokkha.

From the Commentary to DN 14: pātimokkheti yam tam pātimokkham, atipamokkham, uttamasīlam, pāti vā agativisesehi mokkheti duggatibhayehi, yo vā nam pāti, tam mokkhetīti "pātimokkhan"ti vuccati.	'In the Pāṭimokkha': the Pāṭimokkha (means) over-release, heightened virtue, or 'He keeps watch over1 the various kinds of bias and (it) releases him from and dangers of unfortunate births—whoever keeps watch over it, it releases him,' (so) it is called 'Pāṭimokkha'. 1. pāti: 'he watches / keeps'.
From the Commentary to the Parivāra: pātimokkhaṃ na jānātī ti dve mātikā na jānāti.	'He doesn't know the Pāṭimokkha': He doesn't know the two lists.
āyasmantoti piyavacanametam garuvacanametam sagāravasappatissādhivacanametam āyasmantoti.	'Āyasmant': It is a term of endearment, a term of respect, a respectful and deferential term: 'Āyasmant'
uddisissāmīti ācikkhissāmi desessāmi paññāpessāmi paṭṭhapessāmi vivarissāmi vibhajissāmi uttānīkarissāmi pakāsessāmi.	'I will recite': I will declare it, teach it, describe it, set it forth, reveal it, explain it, make it plain, and expound it.
tanti pātimokkham vuccati.	'It': refers to the Pāṭimokkha.
sabbe va santāti yāvatikā tassā parisāya therā ca navā ca majjhimā ca ete vuccanti sabbe va santāti.	'All who are present': To the extent that there are, in the assembly, elder, new (monks), and (monks of) middling (seniority)—these are called, 'all who are present'.

'May we listen well': Having paid attention and taken it to heart, may we gather it all in with the mind.
'Pay attention': We attend to it singleminded1, undistracted, with an undisturbed mind. 1: This shows that <i>ekaggacittā</i> , sometimes translated as 'one-pointedness of mind', doesn't preclude hearing sounds or thinking (as in <i>yoniso manasikāra</i> .)
'If anyone has an offense': A certain offense in the five classes 1 of offense or a certain offense in the seven classes of offense, of an elder, a new (monk), or (a monk of) middling (seniority). 1. The five classes of offense are the pārājikas, saṅghādisesas, aniyatas, nisaggiya pācittiyas, and pācittiyas. The seven classes include the pāṭīdesaniyas and sekhiyas.
'Let him reveal it': Let him show it, reveal it, make it plain, and announce it, either in the midst of the Sangha, in the midst of a group, in the presence of a single individual.

asantī nāma āpatti anajjhāpanno vā hoti āpajjitvā vā vuṭṭhito.	'One without offense1' means he hasn't fallen into (an offense) or, having fallen, he has been rehabilitated (from that offense). 1. Note: the <i>yassa</i> from above (<i>yassa siyā āpatti</i>) seems to be implied here, as a kind of lamp figure, giving 'one without offense' rather than 'there is no offense'.
tuṇhībhavitabbanti adhivāsetabbam na byāharitabbam.	'Should remain silent': He should consent, and not speak.
parisuddhāti vedissāmīti jānissāmi dhāressāmi.	'I will know that (the venerable ones) are pure': I will understand and remember.
(Mv.II.3.6) yathā kho pana paccekapuṭṭhassa veyyākaraṇam hotīti yathā ekena eko puṭṭho byākareyya evamevam tassā parisāya jānitabbam mam pucchatīti.	'Just as, when questioned individually, one should answer': Just as, when questioned one-on-one, one would answer, in the same way it should be understood of the assembly that, "It [the Sangha] is questioning me."
evarūpā nāma parisā bhikkhuparisā vuccati.	'Such an assembly': refers to an assembly of monks.
yāvatatiyam anussāvitam hotīti sakimpi anussāvitam hoti dutiyampi anussāvitam hoti tatiyampi anussāvitam hoti.	'The declaration is made up to the third time': There is a single declaration, and then there is the

	second declaration, and then there is the third declaration.
saramānoti jānamāno sañjānamāno.	'Remembering': knowing it, perceiving it.
santī nāma āpatti ajjhāpanno vā hoti āpajjitvā vā avuṭṭhito.	'An existing (offense)': He has fallen into an offense, or, having fallen into it, he hasn't been rehabilitated.
nāvikareyyāti na deseyya na vivareyya na uttānīkareyya na pakāseyya saṅghamajjhe vā gaṇamajjhe vā ekapuggale vā.	'Should he not reveal it': Should he not show it, reveal it, make it plain, or announce it either in the midst of the Sangha, in the midst of a group, or in the presence of one individual.
(Mv.II.3.7) sampajānamusāvādassa hotīti sampajānamusāvādo [ME: sampajānamusāvāde] kim hoti. dukkaṭam hoti.	'He has a deliberate lie': In the case of a deliberate lie, what is it? It's (an offense of) wrong-doing. [BMC: 1 2]
antarāyiko dhammo vutto bhagavatāti kissa antarāyiko.	'The Blessed One has declared a deliberate lie to be an obstruction': An obstruction to what?
paṭhamassa jhānassa adhigamāya antarāyiko dutiyassa jhānassa adhigamāya antarāyiko tatiyassa jhānassa adhigamāya antarāyiko catutthassa jhānassa adhigamāya antarāyiko jhānānam	An obstruction to the attainment of the first jhāna, an obstruction to the attainment of the second jhāna, an obstruction to the attainment of the third jhāna, an obstruction to the

vimokkhānam samādhīnam samāpattīnam nekkhammānam nissaraṇānam pavivekānam kusalānam dhammānam adhigamāya antarāyiko.	attainment of the fourth jhāna, an obstruction to the attainment of the jhānas, liberations, concentrations, attainments, escapes through renunciation, seclusion, and skillful qualities.
tasmāti tamkāraņā.	'Therefore': because of that.
saramānenāti jānamānena sañjānamānena.	'By one remembering': by one knowing and perceiving.
visuddhāpekkhenāti vuṭṭhātukāmena visujjhitukāmena.	'By one aiming at purity': By one desiring to be rehabilitated, desiring to be purified.
(Mv.II.3.8) santī nāma āpatti ajjhāpanno vā hoti āpajjitvā vā avuṭṭhito.	'An existing offense': He has fallen into it, or, having fallen into it, he hasn't been rehabilitated.
āvikātabbāti āvikātabbā saṅghamajjhe vā gaṇamajjhe vā ekapuggale vā.	'Should reveal': should reveal it either in the midst of the Sangha, in the midst of a group, or in the presence of one individual.
āvikatā hissa phāsu hotīti kissa phāsu hoti.	'Having revealed it, he will have peace'. The peace of what?
paṭhamassa jhānassa adhigamāya phāsu hoti dutiyassa jhānassa adhigamāya phāsu hoti tatiyassa jhānassa adhigamāya phāsu hoti catutthassa jhānassa adhigamāya phāsu hoti jhānānam	He will have the peace of the attainment of the first jhāna, the peace of the attainment of the second jhāna, the peace of the attainment of the third jhāna, the peace of the attainment of the

vimokkhānam samādhīnam samāpattīnam nekkhammānam nissaraṇānam pavivekānam kusalānam dhammānam adhigamāya phāsu hotīti.	fourth jhāna, the peace of the attainment of the jhānas, liberations, concentrations, attainments, escapes through renunciation, seclusion, and skillful qualities.
(Mv.II.4.1) [151] tena kho pana samayena bhikkhū bhagavatā pātimokkhuddeso anuññātoti devasikam pātimokkham uddisanti.	Now at that time the monks, (thinking,) "The Blessed One has allowed the Pāṭimokkha to be recited," recited it daily.
bhagavato etamattham ārocesum.	They reported the matter to the Blessed One.
na bhikkhave devasikam pātimokkham uddisitabbam yo uddiseyya āpatti dukkaṭassa.	"Monks, the Pāṭimokkha should not be recited daily. Whoever should recite it daily: an offense of wrong doing.
anujānāmi bhikkhave uposathe pātimokkham uddisitunti.	"I allow that the Pāṭimokkha be recited on the Uposatha day."
(Mv.II.4.2) tena kho pana samayena bhikkhū bhagavatā uposathe pātimokkhuddeso anuññātoti pakkhassa tikkhattuṁ pātimokkhaṁ uddisanti cātuddase paṇṇarase aṭṭhamiyā ca pakkhassa.	Now at that time the monks, (thinking,) "the Blessed One has allowed the Pāṭimokkha to be recited on the Uposatha day," recited the Pāṭimokkha three times in a fortnight: the fourteenth, fifteenth, and eighth (day) of the fortnight.
bhagavato etamattham ārocesum.	They reported the matter to the Blessed One.

na bhikkhave pakkhassa tikkhattum pātimokkham uddisitabbam yo uddiseyya āpatti dukkaṭassa.	"Monks, the Pāṭimokkha should not be recited three times in the fortnight. Whoever should recite it three times in the halfmonth: an offense of wrong doing.
anujānāmi bhikkhave sakim pakkhassa cātuddase vā paṇṇarase vā pātimokkham uddisitunti.	"I allow the Pāṭimokkha to be recited once during the fortnight, on the fourteenth or fifteenth day."
(Mv.II.5.1) [152] tena kho pana samayena chabbaggiyā bhikkhū yathāparisāya pātimokkham uddisanti sakāya sakāya parisāya.	Now at that time the Group-of- six monks recited the Pāṭimokkha by grouping, each with his own grouping.
bhagavato etamattham ārocesum.	They reported the matter to the Blessed One.
na bhikkhave yathāparisāya pātimokkham uddisitabbam sakāya sakāya parisāya yo uddiseyya āpatti dukkaṭassa.	"Monks, the Pāṭimokkha should not be recited by grouping, each with his own grouping.
anujānāmi bhikkhave samaggānam uposathakammanti.	"I allow an Uposatha transaction for those who are united." [BMC]
(Mv.II.5.2) athakho bhikkhūnam etadahosi bhagavatā paññattam samaggānam uposathakammanti kittāvatā nu kho sāmaggī hoti yāvatā ekāvāso udāhu sabbā paṭhavīti.	Then the thought occurred to the monks, "The Blessed One has laid down an Uposatha transaction for those who are united. To what extent is there unity? To the extent of one

	residence (monastery) or of the whole Earth?"
bhagavato etamattham ārocesum.	They reported the matter to the Blessed One.
anujānāmi bhikkhave ettāvatā sāmaggī yāvatā ekāvāsoti.	"Monks, I allow that the extent of unity be to the extent of one residence (monastery)." [BMC]

70. MAHĀKAPPINAVATTHU (MV.II.5.3)

The Story of Mahā Kappina [BMC]

[153] tena kho pana samayena āyasmā mahākappino rājagahe viharati maddakucchismim migadāye.	Now on that occasion Ven. Mahā Kappina was staying near Rājagaha, in the Maddakucchi Game Reserve.
athakho āyasmato mahākappinassa rahogatassa paṭisallīnassa evam cetaso parivitakko udapādi gaccheyyam vāham uposatham na vā gaccheyyam gaccheyyam vā saṅghakammam na vā gaccheyyam athakhvāham visuddho paramāya visuddhiyāti.	Then, as Ven. Mahā Kappina was alone in seclusion, this train of thought arose in his awareness: "Whether I go or don't go to the Uposatha, whether I go or don't go to the Saṅgha transaction, I'm still pure with the foremost purity."
(Mv.II.5.4) athakho bhagavā āyasmato mahākappinassa cetasā cetoparivitakkamaññāya seyyathāpi	Then the Blessed One, realizing with his awareness the line of thinking in Ven. Mahā

nāma balavā puriso sammiñjitam vā bāham pasāreyya pasāritam vā bāham sammiñjeyya evameva gijjhakūṭe pabbate antarahito maddakucchismim migadāye āyasmato mahākappinassa pamukhe pāturahosi.	Kappina's awareness—just as a strong man might extend his flexed arm or flex his extended arm—disappeared from Vulture Peak Mountain and re-appeared in the Maddakucchi Game Reserve, right in front of Ven. Mahā Kappina.
nisīdi bhagavā paññatte āsane.	The Blessed One sat down on a seat laid out.
āyasmāpi kho mahākappino bhagavantam abhivādetvā ekamantam nisīdi.	Ven. Mahā Kappina, having bowed down to the Blessed One, also sat down to one side.
(Mv.II.5.5) ekamantam nisinnam kho āyasmantam mahākappinam bhagavā etadavoca nanu te kappina rahogatassa paṭisallīnassa evam cetaso parivitakko udapādi gaccheyyam vāham uposatham na vā gaccheyyam gaccheyyam vā saṅghakammam na vā gaccheyyam athakhvāham visuddho paramāya visuddhiyāti.	As he was sitting there, the Blessed One said to him, "Kappina, didn't this train of thought arise in your awareness as you were alone in seclusion: 'Should I go to the Uposatha or not? Should I go to the Sangha transaction or not? Because I am pure with the foremost purity."
evam bhante.	"Yes, lord."
tumhe ce brāhmaṇā uposatham na sakkarissatha na garukarissatha na mānessatha na pūjessatha atha ko carahi uposatham sakkarissati garukarissati mānessati pūjessati gaccha tvam brāhmaṇa uposatham	"If you brahmans don't honor, respect, venerate, and do homage to the Uposatha, then who would honor, respect, venerate, and do homage to the Uposatha? Come, brahman, go

mā no agamāsi gacchevam saṅghakammam mā no agamāsīti.	to the Uposatha, don't not go. Go to the Sangha transaction, don't not go."
evam bhanteti kho āyasmā mahākappino bhagavato paccassosi.	"As you say, lord," Ven. Mahā Kappina responded to the Blessed One.
(Mv.II.5.6) athakho bhagavā āyasmantam mahākappinam dhammiyā kathāya sandassetvā samādapetvā samuttejetvā sampahamsetvā seyyathāpi nāma balavā puriso samminjitam vā bāham pasāreyya pasāritam vā bāham samminjeyya evameva maddakucchismim migadāye āyasmato mahākappinassa pamukhe antarahito gijjhakūṭe pabbate pāturahosi.	Then the Blessed One, having instructed, urged, roused, & encouraged Ven. Mahā Kappina with Dhamma talk—just as a strong man might extend his flexed arm or flex his extended arm—disappeared from the Maddakucchi Game Reserve, right in front of Ven. Mahā Kappina, and re-appeared on Vulture Peak Mountain.

71. SĪMĀNUJĀNANĀ (MV.II.6.1)

The Allowance of Territories [BMC: 1 2]

[154] athakho bhikkhūnam etadahosi bhagavatā paññattam ettāvatā sāmaggī yāvatā ekāvāsoti.	Then the thought occurred to the monks, "It has been laid down by the Blessed One that the extent of unity be to the extent of one residence (monastery)."
kittāvatā nu kho ekāvāso	"But to what extent is there one

hotīti.	residence?"
bhagavato etamattham ārocesum.	They reported the matter to the Blessed One.
anujānāmi bhikkhave sīmam sammannitum.	"Monks, I allow that a territory be authorized.
evañca pana bhikkhave sammannitabbā.	"And it should be authorized like this:
paṭhamam nimittā kittetabbā pabbatanimittam pāsāṇanimittam vananimittam rukkhanimittam magganimittam vammikanimittam udakanimittam udakanimittam	"First, the boundary markers should be determined—a mountain-marker, a stone-marker, a grove-marker, a tree- marker, a path-marker, a termite-nest- marker, a river-marker, or a water- marker.
nimitte kittetvā byattena bhikkhunā paṭibalena saṅgho ñāpetabbo	"When the markers have been determined, an experienced and competent monk should inform the Sangha:
suṇātu me bhante saṅgho yāvatā samantā nimittā kittitā yadi saṅghassa pattakallaṁ saṅgho etehi nimittehi sīmaṁ sammanneyya samānasaṁvāsaṁ ekuposathaṁ.	"'Venerable sirs, may the Sangha listen to me. If the Sangha is ready, then—as far as those markers that have been determined all around—it should authorize within those markers a territory of common affiliation, of a single Uposatha.
esā ñatti.	"This is the motion.

(Mv.II.6.2) suṇātu me bhante saṅgho yāvatā samantā nimittā kittitā saṅgho etehi nimittehi sīmaṁ sammannati samānasaṁvāsaṁ ekuposathaṁ.	"Venerable sirs, may the Sangha listen to me. As far as those markers that have been determined all around, the Sangha is authorizing within those markers a territory of common affiliation, of a single Uposatha.
yassāyasmato khamati etehi nimittehi sīmāya sammati samānasamvāsāya ekuposathāya so tuņhassa yassa nakkhamati so bhāseyya.	"He to whom the authorization of the territory within those markers as one of common affiliation, of a single Uposatha, is agreeable, should remain silent. He to whom it is not agreeable should speak.
sammatā sīmā saṅghena etehi nimittehi samānasaṁvāsā ekuposathā.	"The territory within those markers has been authorized by the Sangha as one of common affiliation, of a single Uposatha.
khamati saṅghassa tasmā tuṇhī.	"'This is agreeable to the Sangha, therefore it is silent.
evametaṁ dhārayāmīti.	"'Thus do I hold it."
(Mv.II.7.1) [155] tena kho pana samayena chabbaggiyā bhikkhū bhagavatā sīmāsammati anuññātāti atimahatiyo sīmāyo sammannanti catuyojanikāpi pañcayojanikāpi chayojanikāpi.	Now at that time, the Group-of-six monks, (thinking,) "The Blessed One has allowed the authorization of a territory," authorized excessively large territories—four yojanas, five yojanas, or six yojanas.
bhikkhū uposatham	Coming to the Uposatha, monks

āgacchantā uddissamānepi pātimokkhe āgacchanti uddiṭṭhamattepi āgacchanti antarāpi parivasanti.	arrived during the recitation of the Pāṭimokkha, when the Pāṭimokkha had just been recited, or they spent the night on the way.
bhagavato etamattham ārocesum.	They reported the matter to the Blessed One.
na bhikkhave atimahatī sīmā sammannitabbā catuyojanikā vā pañcayojanikā vā chayojanikā vā yo sammanneyya āpatti dukkaṭassa.	"Monks, an excessively large territory —of four yojanas, five yojanas, or six yojanas—should not be authorized. Whoever should authorize one: an offense of wrong doing.
anujānāmi bhikkhave tiyojanaparamam sīmam sammannitunti.	"I allow that a territory be authorized for three yojanas at most."
(Mv.II.7.2) [156] tena kho pana samayena chabbaggiyā bhikkhū nadīpārasīmam sammannanti.	Now at that time Group-of-six monks authorized a territory including the far side of a river.
uposatham āgacchantā bhikkhūpi vuyhanti pattāpi vuyhanti cīvarānipi vuyhanti.	Monks coming to the Uposatha were swept away, or their bowls were swept away, or their robes were swept away.
bhagavato etamattham ārocesum.	They reported the matter to the Blessed One.
na bhikkhave nadīpārasīmā sammannitabbā yo sammanneyya āpatti dukkaṭassa.	"Monks, a territory including the far side of a river should not be authorized. Whoever should authorize one: an offense of wrong doing.

anujānāmi bhikkhave yatthassa dhuvanāvā vā dhuvasetu vā evarūpam nadīpārasīmam sammannitunti. "I allow that a territory including the far side of a river be authorized if it has a permanent boat [i.e. a ferry] or permanent bridge."

72. UPOSATHĀGĀRAKATHĀ

The Discussion of Uposatha Halls [BMC]

(Mv.II.8.1) [157] tena kho pana samayena bhikkhū anupariveṇiyaṁ pātimokkhaṁ uddisanti asaṅketena.	Now at that time monks recited the Pāṭimokkha anywhere on the (monastery) premises without appointing a place (to meet).
āgantukā bhikkhū na jānanti kattha vā ajja uposatho kariyissatīti.	Incoming monks didn't know: "And where will the Uposatha be done today?"
bhagavato etamattham ārocesum.	They reported the matter to the Blessed One.
na bhikkhave anupariveņiyam pātimokkham uddisitabbam asanketena yo uddiseyya āpatti dukkaṭassa.	"Monks, the Pāṭimokkha should not be recited anywhere on the premises without appointing a place (to meet). Whoever should do so: an offense of wrong doing.
anujānāmi bhikkhave uposathāgāram sammannitvā uposatham kātum yam sangho ākankhati vihāram vā aḍḍhayogam vā pāsādam vā hammiyam vā guham vā.	"I allow that the Uposatha be done after having authorized an Uposatha hall as the Sangha desires: a dwelling, a barrel-vaulted building, a multi- storied building, a gabled building, or a cell.

evañca pana bhikkhave sammannitabbam. (Mv.II.8.2) byattena bhikkhunā paṭibalena saṅgho ñāpetabbo suṇātu me bhante saṅgho yadi saṅghassa pattakallam saṅgho itthannāmam vihāram uposathāgāram sammanneyya. esā ñatti. suṇātu me bhante saṅgho saṅgho itthannāmam vihāram uposathāgāram sammannati. esā ñatti. ""This is the motion. suṇātu me bhante saṅgho saṅgho itthannāmam vihāram uposathāgāram sammannati. ""This is the motion. ""Venerable sirs, may the Saṅgha listen to me. The Saṅgha is authorizing the building of such-and-such name as the Uposatha hall. yassāyasmato khamati itthannāmassa vihārassa uposathāgārassa sammati so tuṇhassa yassa nakkhamati so bhāseyya. sammato saṅghena itthannāmo vihāro uposathāgāram. khamati saṅghassa tasmā tuṇhī. khamati saṅghassa tasmā tuṇhī. evametam dhārayāmīti. ""An experienced and competent monk should inform the Saṅgha listen to me. If the Saṅgha is eady, then it should authorize the building of such-and-such name as the Uposatha hall. ""He to whom the authorization of the building of such-and-such name as the Uposatha hall is agreeable should remain silent. He to whom it is not agreeable should speak. ""The building of such-and-such name has been authorized by the Saṅgha as the Uposatha hall. ""This is agreeable to the Saṅgha, therefore it is silent. ""Thus do I hold it."		
monk should inform the Sangha: suṇātu me bhante sangho yadi sanghassa pattakallam sangho itthannāmam vihāram uposathāgāram sammanneyya. esā ñatti. suṇātu me bhante sangho sangho itthannāmam vihāram uposathāgāram sammannati. suṇātu me bhante sangho sangho itthannāmam vihāram uposathāgāram sammannati. ""This is the motion. ""Venerable sirs, may the Sangha listen to me. If the Sangha is ready, then it should authorize the building of such-and-such name as the Uposatha hall. ""Venerable sirs, may the Sangha listen to me. The Sangha is authorizing the building of such-and-such name as the Uposatha hall. ""He to whom the authorization of the building of such-and-such name as the Uposatha hall is agreeable should remain silent. He to whom it is not agreeable should speak. sammato sanghena itthannāmo vihāro uposathāgāram. ""The building of such-and-such name has been authorized by the Sangha as the Uposatha hall. ""This is agreeable to the Sangha, therefore it is silent.	-	· ·
yadi saṅghassa pattakallaṁ saṅgho itthannāmaṁ vihāraṁ uposathāgāraṁ sammanneyya. esā ñatti. suṇātu me bhante saṅgho saṅgho itthannāmaṁ vihāraṁ uposathāgāraṁ sammannati. suṇātu me bhante saṅgho saṅgho itthannāmaṁ vihāraṁ uposathāgāraṁ sammannati. ""Venerable sirs, may the Saṅgha listen to me. The Saṅgha listen to me. The Saṅgha is authorizing the building of such-and-such name as the Uposatha hall. ""He to whom the authorization of the building of such-and-such name as the Uposatha hall is agreeable should remain silent. He to whom it is not agreeable should speak. sammato saṅghena itthannāmo vihāro uposathāgāraṁ. ""The building of such-and-such name has been authorized by the Saṅgha as the Uposatha hall. khamati saṅghassa tasmā tuṇhī. ""This is agreeable to the Saṅgha, therefore it is silent.	bhikkhunā paṭibalena saṅgho	_
suṇātu me bhante saṅgho saṅgho itthannāmaṁ vihāraṁ uposathāgāraṁ sammannati. yassāyasmato khamati itthannāmassa vihārassa uposathāgārassa sammati so tuṇhassa yassa nakkhamati so bhāseyya. ""He to whom the authorization of the building of such-and-such name as the Uposatha hall is agreeable should remain silent. He to whom it is not agreeable should speak. ""The building of such-and-such name has been authorized by the Saṅgha as the Uposatha hall. khamati saṅghassa tasmā tuṇhī. ""This is agreeable to the Saṅgha, therefore it is silent.	yadi sanghassa pattakallam sangho itthannamam viharam	listen to me. If the Sangha is ready, then it should authorize the building of such-and-such name as the
saṅgho itthannāmaṁ vihāraṁ uposathāgāraṁ sammannati. yassāyasmato khamati itthannāmassa vihārassa uposathāgārassa sammati so tuṇhassa yassa nakkhamati so bhāseyya. "He to whom the authorization of the building of such-and-such name as the Uposatha hall is agreeable should remain silent. He to whom it is not agreeable should speak. "The building of such-and-such name has been authorized by the Saṅgha as the Uposatha hall. khamati saṅghassa tasmā tuṇhī. "This is agreeable to the Saṅgha, therefore it is silent.	esā ñatti.	"This is the motion.
itthannāmassa vihārassa uposathāgārassa sammati so tuṇhassa yassa nakkhamati so bhāseyya. sammato saṅghena itthannāmo vihāro uposathāgāraṁ. the building of such-and-such name as the Uposatha hall is agreeable should remain silent. He to whom it is not agreeable should speak. "The building of such-and-such name has been authorized by the Saṅgha as the Uposatha hall. khamati saṅghassa tasmā tuṇhī. "This is agreeable to the Saṅgha, therefore it is silent.	sangho itthannāmam vihāram	listen to me. The Sangha is authorizing the building of such-and-
itthannāmo vihāro uposathāgāram. khamati saṅghassa tasmā tuṇhī. name has been authorized by the Saṅgha as the Uposatha hall. "This is agreeable to the Saṅgha, therefore it is silent.	itthannāmassa vihārassa uposathāgārassa sammati so tuņhassa yassa nakkhamati so	the building of such-and-such name as the Uposatha hall is agreeable should remain silent. He to whom it
tuṇhī. therefore it is silent.	itthannāmo vihāro	name has been authorized by the
evametam dhārayāmīti. "'Thus do I hold it."'		C
	evametam dhārayāmīti.	"'Thus do I hold it."'

(Mv.II.8.3) [158] tena kho pana samayena aññatarasmim āvāse dve uposathāgārāni sammatāni honti.	Now on that occasion two Uposatha halls had been authorized in a certain residence.
bhikkhū ubhayattha sannipatanti idha uposatho kariyissati idha uposatho kariyissatīti.	Monks assembled in both places, (thinking,) "The Uposatha will be held here," "the Uposatha will be held here."
bhagavato etamattham ārocesum.	They reported the matter to the Blessed One.
na bhikkhave ekasmim āvāse dve uposathāgārāni sammannitabbāni yo sammanneyya āpatti dukkaṭassa.	"Monks, two Uposatha halls should not be authorized in a single residence. Whoever should do so: an offense of wrong doing.
anujānāmi bhikkhave ekam samūhanitvā ekattha uposatham kātum.	"I allow that the Uposatha be done in one place, (the other) one having been revoked.
(Mv.II.8.4) evañca pana bhikkhave samūhantabbam.	"And, monks, it should be revoked like this:
byattena bhikkhunā paṭibalena saṅgho ñāpetabbo	"An experienced and competent monk should inform the Sangha:
suṇātu me bhante saṅgho yadi saṅghassa pattakallaṁ saṅgho itthannāmaṁ uposathāgāraṁ samūhaneyya.	"Venerable sirs, may the Sangha listen to me. If the Sangha is ready, then it should revoke the Uposatha hall of such-and-such name.
esā ñatti.	"This is the motion.

suṇātu me bhante saṅgho saṅgho itthannāmaṁ uposathāgāraṁ samūhanati.	"'Venerable sirs, may the Sangha listen to me. The Sangha is revoking the Uposatha hall of such-and-such name.
yassāyasmato khamati itthannāmassa uposathāgārassa samugghāto so tuņhassa yassa nakkhamati so bhāseyya.	"'He to whom the revoking of the Uposatha hall of such-and-such name is agreeable should remain silent. He to whom it is not agreeable should speak.
samūhatam sanghena itthannāmam uposathāgāram.	"The Uposatha hall of such-and- such name has been revoked by the Sangha.
khamati sanghassa tasmā tuņhī.	"This is agreeable to the Sangha, therefore it is silent.
evametam dhārayāmīti.	"'Thus do I hold it."'

73. UPOSATHAPPAMUKHĀNUJĀN ANĀ (MV.II.9.1)

The Discussion of the Allowance for the Area in Front of the Uposatha (Hall) [BMC]

•	Now at that time in a certain residence, an excessively small Uposatha hall had been authorized.
sammatam hoti.	-

tadahuposathe mahābhikkhusangho sannipatito hoti.	On the day of the Uposatha a large sangha of monks gathered.
bhikkhū asammatāya bhūmiyā nisinnā pātimokkhaṁ assosuṁ.	Monks heard the Pāṭimokkha while sitting on unauthorized ground.
athakho tesam bhikkhūnam etadahosi bhagavatā paññattam uposathāgāram sammannitvā uposatho kātabboti mayañcamha asammatāya bhūmiyā nisinnā pātimokkham assumhā	Then the thought occurred to them, "It has been laid down by the Blessed One that the Uposatha be done after having authorized an Uposatha hall. But we heard the Pāṭimokkha while sitting on unauthorized ground.
kato nu kho amhākam uposatho akato nu khoti.	"Has our Uposatha been done or not?"
bhagavato etamattham ārocesum.	They reported the matter to the Blessed One.
sammatāya vā bhikkhave bhūmiyā nisinno asammatāya vā yato pātimokkham suņāti kato vassa uposatho	"Monks, when sitting in a place, regardless of whether it has been authorized, where one hears the Pāṭimokkha, one's Uposatha has been done."
(Mv.II.9.2) tenahi bhikkhave saṅgho yāvamahantaṁ uposathamukhaṁ ākaṅkhati tāvamahantaṁ uposathamukhaṁ sammannatu.	"In this case, monks, let the Sangha authorize an area in front of the Uposatha (hall) of whatever size it desires.

evañca pana bhikkhave sammannitabbam.	"And, monks, It should be authorized like this:
paṭhamam nimittā kittetabbā nimitte kittetvā byattena bhikkhunā paṭibalena saṅgho ñāpetabbo	"First, boundary markers should be determined. When the boundary markers have been determined, an experienced and competent monk should inform the Sangha:
suṇātu me bhante saṅgho yāvatā samantā nimittā kittitā yadi saṅghassa pattakallaṁ saṅgho etehi nimittehi uposathamukhaṁ sammanneyya.	"Venerable sirs, may the Sangha listen to me. If the Sangha is ready, then—as far as those markers that have been determined all around—it should authorize within those markers an area in front of the Uposatha (hall).
esā ñatti.	"This is the motion.
suṇātu me bhante saṅgho yāvatā samantā nimittā kittitā saṅgho etehi nimittehi uposathamukhaṁ sammannati.	"Venerable sirs, may the Sangha listen to me. As far as those markers that have been determined all around, the Sangha is authorizing within those markers an area in front of the Uposatha (hall).
yassāyasmato khamati etehi nimittehi uposathamukhassa sammati so tuņhassa yassa nakkhamati so bhāseyya.	"He to whom the authorization of an area in front of the Uposatha (hall) within those markers is agreeable should remain silent. He to whom it is not agreeable should speak.
sammatam sanghena etehi nimittehi uposathamukham.	"The area in front of the Uposatha (hall) within those markers has been authorized by the Sangha.

khamati sanghassa tasmā tuņhī.	"'This is agreeable to the Sangha, therefore it is silent.
evametam dhārayāmīti.	"'Thus do I hold it."
(Mv.II.10.1) [160] tena kho pana samayena aññatarasmim āvāse tadahuposathe navakā bhikkhū paṭhamataram sannipatitvā na tāva therā āgacchantīti pakkamimsu.	Now on that occasion, in a certain monastery on the day of the Uposatha, new monks, having assembled first, (thinking,) "As long as the senior monks aren't coming" left.
uposatho vikālo ahosi.	The Uposatha was delayed.
bhagavato etamattham ārocesum.	They reported the matter to the Blessed One.
anujānāmi bhikkhave tadahuposathe therehi bhikkhūhi paṭhamataraṁ sannipatitunti	"Monks, I allow that, on the Uposatha day, the senior monks gather first."
therehi bhikkhūhi paṭhamataraṁ sannipatitunti ettha sace mahāthero paṭhamataraṁ na āgacchati, dukkaṭaṁ.	"The more senior monks gather first." In this case, if the elders don't come first, an (offense of) wrong-doing.
(Mv.II.11.1) [161] tena kho pana samayena rājagahe sambahulā āvāsā samānasīmā honti.	Now at that time in Rājagaha, several residences had a common territory.
tattha bhikkhū vivadanti amhākam āvāse uposatho	The monks there quarreled, "May the Uposatha be done at our

kariyatu amhākam āvāse uposatho kariyatūti.	residence!" "May the Uposatha be done at our residence!"
bhagavato etamattham ārocesum.	They reported the matter to the Blessed One.
idha pana bhikkhave sambahulā āvāsā samānasīmā honti	"Monks, there is the case where several residences have a common territory.
tattha bhikkhū vivadanti amhākam āvāse uposatho kariyatu amhākam āvāse uposatho kariyatūti	"The monks there quarrel, "May the Uposatha be done at our residence! May the Uposatha be done at our residence!"
tehi bhikkhave bhikkhūhi sabbeheva ekajjham sannipatitvā uposatho kātabbo	"All the monks should gather in a single place and hold the Uposatha.
yattha vā pana thero bhikkhu viharati tattha sannipatitvā uposatho kātabbo	"Or, having gathered where the most senior monk is staying, they should hold the Uposatha there. [BMC]
na tveva vaggena saṅghena uposatho kātabbo yo kareyya āpatti dukkaṭassāti.	"But the Uposatha should not be held by a faction of the Sangha. Whoever should do so: an offense of wrong doing."

74. AVIPPAVĀSASĪMĀNUJĀNANĀ (MV.II.12.1)

The Allowance of an Area Where One is not Apart (from One's Set of Three Robes) [BMC: 1 2]

$[DIVIC. \ \underline{I} \ \underline{Z}]$	
[162] tena kho pana samayena āyasmā mahākassapo andhakavindā rājagaham uposatham āgacchanto antarāmagge nadim taranto manam vuļho ahosi cīvarānissa allāni.	Now at that time Ven. Mahā Kassapa, while coming from Andhakavinda to Rājagaha for the Uposatha, crossing a river along the way, was nearly swept away and his robes got wet.
bhikkhū āyasmantam mahākassapam etadavocum kissa te āvuso cīvarāni allānīti.	The monks said to him, "Friend, why are your robes wet?"
idhāham āvuso andhakavindā rājagaham uposatham āgacchanto antarāmagge nadim taranto manamhi vuļho tena me cīvarāni allānīti.	"Just now, friends, while coming from Andhakavinda to Rājagaha for the Uposatha, crossing a river, I was almost swept away and my robes got wet."
bhagavato etamattham ārocesum.	They reported the matter to the Blessed One.
yā sā bhikkhave saṅghena sīmā sammatā samānasaṁvāsā ekuposathā saṅgho taṁ sīmaṁ ticīvarena avippavāsaṁ sammannatu.	The territory that has been authorized by the Sangha for a common affiliation, for a single Uposatha: let the Sangha authorize it as an area where one is not apart from one's set of three robes."

(Mv.II.12.2) evañca pana bhikkhave sammannitabbā.	"And, monks, it should be authorized like this:
byattena bhikkhunā paṭibalena saṅgho ñāpetabbo	"An experienced and competent monk should inform the Sangha:
suṇātu me bhante saṅgho yā sā saṅghena sīmā sammatā samānasaṁvāsā ekuposathā yadi saṅghassa pattakallaṁ saṅgho taṁ sīmaṁ ticīvarena avippavāsaṁ sammanneyya.	"Venerable sirs, may the Sangha listen to me. The territory that has been authorized by the Sangha for a common affiliation, for a single Uposatha: If the Sangha is ready, let the Sangha authorize it as an area where one is not apart from one's set of three robes.
esā ñatti.	"'This is the motion.
suṇātu me bhante saṅgho yā sā saṅghena sīmā sammatā samānasaṁvāsā ekuposathā saṅgho taṁ sīmaṁ ticīvarena avippavāsaṁ sammannati.	"Venerable sirs, may the Sangha listen to me. The territory that has been authorized by the Sangha for a common affiliation, for a single Uposatha: the Sangha is authorizing it as an area where one is not apart from one's set of three robes.
yassāyasmato khamati etissā sīmāya ticīvarena avippavāsassa sammati so tuņhassa yassa nakkhamati so bhāseyya.	"He to whom the authorization of this territory as an area where one is not apart from one's set of three robes is agreeable should remain silent. He to whom it is not agreeable should speak.
sammatā sā sīmā saṅghena ticīvarena	"This territory has been authorized as an area where one is not apart from one's

avippavāso	set of three robes.
khamati sanghassa tasmā tuņhī.	"This is agreeable to the Sangha, therefore it is silent.
evametam dhārayāmīti.	"Thus do I hold it."
(Mv.II.12.3) tena kho pana samayena bhikkhū bhagavatā ticīvarena avippavāsasammati anuñātāti antaraghare cīvarāni nikkhipanti.	Now at that time monks, (thinking,) "An area where one is not apart from one's set of three robes has been allowed by the Blessed One," left their robes among the houses (in the village).
tāni cīvarāni nassantipi dayhantipi undurehipi khajjanti.	The robes were destroyed/lost, burned, or chewed on by rats.
bhikkhū duccolā honti lūkhacīvarā.	The monks were then poorly clothed, with tattered robes.
bhikkhū evamāhamsu kissa tumhe āvuso duccolā lūkhacīvarāti.	Monks said to them, "Why, friends, are you poorly clothed, with worn-out robes?"
idha mayam āvuso bhagavatā ticīvarena avippavāsasammati anuññātāti antaraghare cīvarāni nikkhipimhā	"Friends, just recently, (thinking,) 'An area where one is not apart from one's set of three robes has been allowed by the Blessed One,' we left our robes among the houses (in the village).
tāni cīvarāni naṭṭhānipi daḍḍhānipi undurehipi khāyitāni	"The robes were destroyed/lost, burned, or chewed on by rats.

tena mayam duccolā lūkhacīvarāti.	"That's why we are poorly clothed, with worn-out robes."
bhagavato etamattham ārocesum.	They reported the matter to the Blessed One.
yā sā bhikkhave saṅghena sīmā sammatā samānasaṁvāsā ekuposathā saṅgho taṁ sīmaṁ ticīvarena avippavāsaṁ sammannatu ṭhapetvā gāmañca gāmūpacārañca.	"The territory that has been authorized by the Sangha for a common affiliation, for a single Uposatha: let the Sangha authorize it—except for any village or village area—as an area where one is not apart from one's set of three robes."
(Mv.II.12.4) evañca pana bhikkhave sammannitabbā.	"And, monks, it should be authorized like this:
byattena bhikkhunā paṭibalena saṅgho ñāpetabbo	"An experienced and competent monk should inform the Sangha:
suṇātu me bhante saṅgho yā sā saṅghena sīmā sammatā samānasaṁvāsā ekuposathā yadi saṅghassa pattakallaṁ saṅgho taṁ sīmaṁ ticīvarena avippavāsaṁ sammanneyya ṭhapetvā gāmañca gāmūpacārañca.	"Venerable sirs, may the Sangha listen to me. The territory that has been authorized by the Sangha for a common affiliation, for a single Uposatha: If the Sangha is ready, let the Sangha authorize it—except for any village or village area —as an area where one is not apart from one's set of three robes.
esā ñatti.	"This is the motion.
suṇātu me bhante saṅgho	"'Venerable sirs, may the Sangha listen

yā sā saṅghena sīmā sammatā samānasaṁvāsā ekuposathā saṅgho taṁ sīmaṁ ticīvarena avippavāsaṁ sammannati ṭhapetvā gāmañca gāmūpacārañca.	to me. The territory that has been authorized by the Sangha for a common affiliation, for a single Uposatha: the Sangha is authorizing it—except for any village or village area—as an area where one is not apart from one's set of three robes.
yassāyasmato khamati etissā sīmāya ticīvarena avippavāsassa sammati ṭhapetvā gāmañca gāmūpacārañca so tuṇhassa yassa nakkhamati so bhāseyya.	"'He to whom the authorization of this territory—except for any village or village area—as an area where one is not apart from one's set of three robes is agreeable should remain silent. He to whom it is not agreeable should speak.
sammatā sā sīmā saṅghena ticīvarena avippavāso ṭhapetvā gāmañca gāmūpacārañca.	"'This territory—except for any village or village area—has been authorized as an area where one is not apart from one's set of three robes.
khamati sanghassa tasmā tuņhī.	"This is agreeable to the Sangha, therefore it is silent.
evametam dhārayāmīti.	"'Thus do I hold it?"

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75. SĪMĀSAMŪHANANA (MV.II.12.5)

Revoking a Territory [BMC]

[163] sīmam bhikkhave sammannantena paṭhamam samānasamvāsā sīmā sammannitabbā pacchā ticīvarena avippavāso sammannitabbo.	"Monks, in authorizing a territory, first the territory of common affiliation should be authorized. Afterwards the area where one is not apart from one's set of three robes should be authorized.
sīmam bhikkhave samūhanantena paṭhamam ticīvarena avippavāso samūhantabbo pacchā samānasamvāsā sīmā samūhantabbā.	"Monks, in revoking a territory, first the area where one is not apart from one's set of three robes should be revoked. Afterwards the territory of common affiliation should be revoked.
evañca pana bhikkhave ticīvarena avippavāso samūhantabbo.	"And, monks, an area where one is not apart from one's set of three robes should be revoked like this:
byattena bhikkhunā paṭibalena saṅgho ñāpetabbo	"An experienced and competent monk should inform the Sangha:
suṇātu me bhante saṅgho yo so saṅghena ticīvarena avippavāso sammato yadi saṅghassa pattakallaṁ saṅgho taṁ ticīvarena avippavāsaṁ samūhaneyya.	"'Venerable sirs, may the Sangha listen to me. If the Sangha is ready, it should revoke what was (previously) authorized by the Sangha as not being apart from one's triple robe.
esā ñatti.	"'This is the motion.
suṇātu me bhante saṅgho yo so saṅghena ticīvarena avippavāso sammato saṅgho taṁ ticīvarena avippavāsaṁ samūhanati.	"'Venerable sirs, may the Sangha listen to me. The Sangha is revoking what was (previously) authorized by the Sangha as not being apart from one's triple robe.

yassāyasmato khamati etassa ticīvarena avippavāsassa samugghāto so tuņhassa yassa nakkhamati so bhāseyya.	"'He to whom the revoking of the not being apart from one's triple robe is agreeable should remain silent. He to whom it is not agreeable should speak.
samūhato so saṅghena ticīvarena avippavāso.	"'The not being apart from one's triple robe has been revoked by the Sangha.
khamati sanghassa tasmā tuņhī.	"This is agreeable to the Sangha, therefore it is silent.
evametam dhārayāmīti.	"'Thus do I hold it.'
(Mv.II.12.6) evañca pana bhikkhave samānasamvāsā sīmā samūhantabbā.	"And, monks, a territory of common affiliation should be revoked like this:
byattena bhikkhunā paṭibalena saṅgho ñāpetabbo	"An experienced and competent monk should inform the Sangha:
suṇātu me bhante saṅgho yā sā saṅghena sīmā sammatā samānasaṁvāsā ekuposathā yadi saṅghassa pattakallaṁ saṅgho taṁ sīmaṁ samūhaneyya.	"'Venerable sirs, may the Sangha listen to me. If the Sangha is ready, it should revoke the territory (previously) authorized by the Sangha as one of common affiliation, of a single Uposatha.
esā ñatti.	"'This is the motion.
suņātu me bhante saṅgho yā sā saṅghena sīmā sammatā samānasaṁvāsā ekuposathā	"'Venerable sirs, may the Sangha listen to me. The Sangha is revoking the territory (previously) authorized

saṅgho taṁ sīmaṁ samūhanati.	by the Sangha as one of common affiliation, of a single Uposatha.
yassāyasmato khamati etissā sīmāya samānasamvāsāya ekuposathāya samugghāto so tuņhassa yassa nakkhamati so bhāseyya.	"He to whom the revoking of the territory of common affiliation, of a single Uposatha, is agreeable should remain silent. He to whom it is not agreeable should speak.
samūhatā sā sīmā saṅghena samānasaṁvāsā ekuposathā.	"The territory of common affiliation, of a single Uposatha, has been revoked by the Sangha.
khamati sanghassa tasmā tuņhī.	"'This is agreeable to the Sangha, therefore it is silent.
evametaṁ dhārayāmīti.	"'Thus do I hold it."

76. GĀMASĪMĀDI (MV.II.12.7)

The Village-territory, etc. [BMC: 1 2 3]

[164] asammatāya bhikkhave sīmāya aṭṭhapitāya yaṁ gāmaṁ vā nigamaṁ vā upanissāya viharati yā tassa gāmassa vā gāmasīmā nigamassa vā nigamasīmā ayaṁ tattha samānasaṁvāsā ekuposathā.	"Monks, when a territory has not been authorized, not set aside, the village-territory or town-territory of the village or town on which one depends is (the territory for) common affiliation and a single Uposatha there.
agāmake ce bhikkhave araññe samantā	"In a non-village, in a wilderness, seven abbhantaras1 all around is the

sattabbhantarā ayam tattha samānasamvāsā ekuposathā.	(territory for) common affiliation and a single Uposatha there.1. A Thai calculation puts seven abbhantaras at 98 meters; a Sri Lankan calculation, at 80.
sabbā bhikkhave nadī asīmā sabbo samuddo asīmo sabbo jātassaro asīmo.	"Monks, an entire river is not a territory. An entire ocean is not a territory. An entire natural lake is not a territory.
nadiyā vā bhikkhave samudde vā jātassare vā yam majjhimassa purisassa samantā udakukkhepā ayam tattha samānasamvāsā ekuposathāti.	"In a river, ocean, or natural lake, (the area) a man of average size can splash water all around is the (territory for) common affiliation and a single Uposatha there."
(Mv.II.13.1) [165] tena kho pana samayena chabbaggiyā bhikkhū sīmāya sīmam sambhindanti.	Now at that time the Group-of-six monks mixed one territory with another.
bhagavato etamattham ārocesum.	They reported the matter to the Blessed One.
yesam bhikkhave sīmā paṭhamam sammatā tesam tam kammam dhammikam akuppam ṭhānāraham	"The transaction of whichever territory was first authorized is Dhamma, irreversible, fit to stand.
yesam bhikkhave sīmā pacchā sammatā tesam tam kammam adhammikam kuppam aṭṭhānāraham	"The transaction of whichever territory was authorized afterwards is non-Dhamma, reversible, not fit to stand.

na bhikkhave sīmāya sīmā sambhinditabbā yo sambhindeyya āpatti dukkaṭassāti.	"Monks, a territory should not be mixed with (another) territory. Whoever should do so: an offense of wrong doing."
(Mv.II.13.2) tena kho pana samayena chabbaggiyā bhikkhū sīmāya sīmam ajjhottharanti.	Now at that time the Group-of-six monks subsumed one territory in another.
bhagavato etamattham ārocesum.	They reported the matter to the Blessed One.
yesam bhikkhave sīmā paṭhamam sammatā tesam tam kammam dhammikam akuppam ṭhānāraham	"The transaction of whichever territory was first authorized is Dhamma, irreversible, fit to stand.
yesam bhikkhave pacchā sīmā sammatā tesam tam kammam adhammikam kuppam aṭṭhānāraham	"The transaction of whichever territory was authorized afterwards is non-Dhamma, reversible, not fit to stand.
na bhikkhave sīmāya sīmā ajjhottharitabbā yo ajjhotthareyya āpatti dukkaṭassa anujānāmi bhikkhave sīmam sammannantena sīmantarikam ṭhapetvā sīmam sammannitunti.	"Monks, a territory should not subsume (another) territory. Whoever should do so: an offense of wrong doing. I allow, when a territory is being authorized, that it be authorized having set aside a buffer zone."
sīmantarikam thapetvā sīmam sammannitunti ettha sace paṭhamataram katassa	"To be authorized having set aside a buffer zone": In this case, if the territory of a previously built

vihārassa sīmā asammatā hoti, sīmāya upacāro ṭhapetabbo. sace sammatā hoti, pacchimakoṭiyā hatthamattā sīmantarikā ṭhapetabbā. kurundiyam vidatthimattampi, mahāpaccariyam caturangulamattampi vaṭṭatīti vuttam. ekarukkhopi ca dvinnam sīmānam nimittam hoti, so pana vaḍḍhanto sīmāsankaram karoti, tasmā na kātabbo.

dwelling/monastery hasn't been determined, the immediate area around the territory should be set aside. If it has been determined, then from the outermost point, a buffer zone of one cubit should be set aside. In the Kurundi it says that a span is allowable, and in the Mahāpaccari, four finger-breadths. But if one tree is a marker for two territories, when it grows it will cause a mixing of territories, so that shouldn't be done.

77. UPOSATHABHEDĀDI (MV.II.14.1)

Analysis of the Uposatha, etc. [BMC, Mv.IV.3.1]

[166] athakho bhikkhūnam etadahosi kati nu kho uposathoti.	Then the thought occurred to the monks, "How many Uposathas are there?"
bhagavato etamattham ārocesum.	They reported the matter to the Blessed One.
dveme bhikkhave uposathā cātuddasiko ca paṇṇarasiko ca ime kho bhikkhave dve uposathāti.	"Monks, there are these two Uposathas: on the fourteenth and on the fifteenth. These are the two Uposathas."

(Mv.II.14.2) athakho bhikkhūnam etadahosi kati nu kho uposathakammānīti.	Then the thought occurred to the monks, "How many Uposatha transactions are there?"
bhagavato etamattham ārocesum.	They reported the matter to the Blessed One.
cattārīmāni bhikkhave uposathakammāni adhammena vaggam uposathakammam adhammena samaggam uposathakammam dhammena vaggam uposathakammam dhammena samaggam uposathakammam.	"Monks, there are these four Uposatha transactions: a factional Uposatha transaction not in accordance with the Dhamma, a united Uposatha transaction not in accordance with the Dhamma, a factional Uposatha transaction in accordance with the Dhamma, a united Uposatha transaction in accordance with the Dhamma.
(Mv.II.14.3) tatra bhikkhave yadidam adhammena vaggam uposathakammam na bhikkhave evarūpam uposathakammam kātabbam na ca mayā evarūpam uposathakammam anuñātam.	"With regard to that, monks—the factional Uposatha transaction not in accordance with the Dhamma—this sort of Uposatha transaction should not be done and has not been allowed by me.
tatra bhikkhave yadidam adhammena samaggam uposathakammam na bhikkhave evarūpam uposathakammam	"With regard to that, monks—the united Uposatha transaction not in accordance with the Dhamma—this sort of Uposatha transaction should not be done and has not been allowed by me.

kātabbam na ca mayā evarūpam uposathakammam anuññātam.	
tatra bhikkhave yadidam dhammena vaggam uposathakammam na bhikkhave evarūpam uposathakammam kātabbam na ca mayā evarūpam uposathakammam anuñātam.	"With regard to that, monks—the factional Uposatha transaction in accordance with the Dhamma—this sort of Uposatha transaction should not be done and has not been allowed by me.
tatra bhikkhave yadidam dhammena samaggam uposathakammam evarūpam bhikkhave uposathakammam kātabbam evarūpam mayā uposathakammam anuññātam.	"With regard to that, monks—the united Uposatha transaction in accordance with the Dhamma—this sort of Uposatha transaction may be done and has been allowed by me.
tasmātiha bhikkhave evarūpam uposathakammam karissāma yadidam dhammena samagganti evañhi vo bhikkhave sikkhitabbanti.	"Therefore, monks, 'We will do this sort of Uposatha transaction: united and in accordance with the Dhamma": That's how you should train yourselves."

78. SAMKHITTENA PĀTIMOKKHUDDESĀDI

(MV.II.15.1)

The Recitation of the Pāṭimokkha in Brief, etc. [BMC]

[167] athakho bhikkhūnam etadahosi kati nu kho pātimokkhuddesāti.	Then the thought occurred to the monks, "How many (ways of) reciting the Pāṭimokkha are there?"
bhagavato etamattham ārocesum.	They reported the matter to the Blessed One.
pañcime bhikkhave pātimokkhuddesā nidānam uddisitvā avasesam sutena sāvetabbam ayam paṭhamo pātimokkhuddeso.	"Monks, there are these five (ways of) reciting the Pāṭimokkha: Having recited the nidāna, the rest may be announced as 'heard'. This is the first way of reciting the Pāṭimokkha.
nidānam uddisitvā cattāri pārājikāni uddisitvā avasesam sutena sāvetabbam ayam dutiyo pātimokkhuddeso.	"Having recited the nidāna, having recited the four pārājikas, the rest may be announced as 'heard'. This is the second way of reciting the Pāṭimokkha.
nidānam uddisitvā cattāri pārājikāni uddisitvā terasa saṅghādisese uddisitvā avasesam sutena	"Having recited the nidāna, having recited the four pārājikas, having recited the thirteen saṅghadisesas, the rest may be announced as 'heard'. This is the third way of reciting the Pāṭimokkha.

sāvetabbam ayam tatiyo pātimokkhuddeso.	
nidānam uddisitvā cattāri pārājikāni uddisitvā terasa saṅghādisese uddisitvā dve aniyate uddisitvā avasesam sutena sāvetabbam ayam catuttho pātimokkhuddeso.	"Having recited the nidāna, having recited the four pārājikas, having recited the thirteen saṅghadisesas, having recited the two aniyatas, the rest may be announced as 'heard'. This is the fourth way of reciting the Pāṭimokkha.
vitthāreneva pañcamo.	"The fifth: in full detail.
ime kho bhikkhave pañca pātimokkhuddesāti.	"Monks, these are the five (ways of) reciting the Pāṭimokkha."
(Mv.II.15.2) tena kho pana samayena bhikkhū bhagavatā saṅkhittena pātimokkhuddeso anuññātoti sabbakālaṁ saṅkhittena pātimokkhaṁ uddisanti.	Now at that time the monks, (thinking,) "The Blessed One has allowed the recitation of the Pāṭimokkha in brief," recited the Pāṭimokkha in brief every time.
bhagavato etamattham ārocesum.	They reported the matter to the Blessed One.
na bhikkhave sankhittena pātimokkham	"Monks, the Pāṭimokkha is not to be recited in brief. Whoever should recite it in brief: an offense of wrong doing."

uddisitabbam yo uddiseyya āpatti dukkaṭassāti.	
(Mv.II.15.3) tena kho pana samayena kosalesu janapadesu aññatarasmim āvāse tadahuposathe sañcarabhayam [ME: savarabhayam] ahosi.	Now on that occasion, at a certain monastery in the Kosalan countryside, there was fear about Savaras1. 1. The Savaras were an indigenous tribe. A place called Savara is mentioned in the Milindapañhā, said to be inhabited by caṇḍalas, or outcastes, which is how indigenous tribes probably would have been classified in the Vedic caste system. The Commentary to this passage explains savara as 'forest people'.
bhikkhū nāsakkhimsu vitthārena pātimokkham uddisitum.	The monks couldn't recite the Pāṭimokkha in full detail.
bhagavato etamattham ārocesum.	They reported the matter to the Blessed One.
anujānāmi bhikkhave sati antarāye saṅkhittena pātimokkhaṁ uddisitunti.	"Monks, I allow that, when there is an obstruction, the Pāṭimokkha be recited in brief."
(Mv.II.15.4) tena kho pana samayena chabbaggiyā bhikkhū asatipi antarāye saṅkhittena	Now on that occasion some Group-of-six monks recited the Pāṭimokkha in brief when there was no obstruction.

pātimokkham uddisanti.	
bhagavato etamattham ārocesum.	They reported the matter to the Blessed One.
na bhikkhave asati antarāye saṅkhittena pātimokkhaṁ uddisitabbaṁ yo uddiseyya āpatti dukkaṭassa.	"When there is no obstruction, the Pāṭimokkha is not to be recited in brief. Whoever should recite it (in brief): an offense of wrong doing.
anujānāmi bhikkhave sati antarāye sankhittena pātimokkham uddisitum.	"Monks, I allow that, when there is an obstruction, the Pāṭimokkha be recited in brief.
tatrime antarāyā rājantarāyo corantarāyo agyantarāyo udakantarāyo manussantarāyo amanussantarāyo vāļantarāyo sirimsapantarāyo jīvitantarāyo brahmacariyantarāyo.	"These are the obstructions there: a king obstruction, a thief obstruction, a fire obstruction, a water obstruction, a human being obstruction, a non-human being obstruction, a beast obstruction, a creeping-pest obstruction, a life obstruction, a celibacy obstruction. [BMC, Mv.IV.15.7]
anujānāmi bhikkhave evarūpesu antarāyesu saṅkhittena pātimokkhaṁ	"I allow, when there are obstructions of this sort, that the Pāṭimokkha be recited in brief."

uddisitum asati antarāye vitthārenāti.	
(Mv.II.15.5) [168] tena kho pana samayena chabbaggiyā bhikkhū saṅghamajjhe anajjhiṭṭhā dhammaṁ bhāsanti.	Now on that occasion some Group-of-six monks, without being requested, spoke Dhamma in the midst of the Sangha.
bhagavato etamattham ārocesum.	They reported the matter to the Blessed One.
na bhikkhave sanghamajjhe anajjhiṭṭhena dhammo bhāsitabbo yo bhāseyya āpatti dukkaṭassa.	"Monks, Dhamma is not to be spoken in the midst of the Sangha by anyone who is not requested to do so. Whoever should speak it (unrequested): an offense of wrong doing.
anujānāmi bhikkhave therena bhikkhunā sāmam vā dhammam bhāsitum param vā ajjhesitunti.	"I allow that the senior monk speak Dhamma or that he request another to do so."

79. VINAYAPUCCHANAKATHĀ (MV.II.15.6)

The Discussion of Asking About Vinaya
[BMC: 1 2]

[169] tena kho pana samayena chabbaggiyā bhikkhū saṅghamajjhe asammatā vinayaṁ pucchanti.	Now on that occasion some Group-of- six monks, being unauthorized, asked about Vinaya in the midst of the Sangha.
bhagavato etamattham ārocesum.	They reported the matter to the Blessed One.
na bhikkhave saṅghamajjhe asammatena vinayo pucchitabbo yo puccheyya āpatti dukkaṭassa.	"One who is unauthorized should not ask about Vinaya in the midst of the Sangha by. Whoever should ask about it (unauthorized): an offense of wrong doing.
anujānāmi bhikkhave saṅghamajjhe sammatena vinayaṁ pucchituṁ.	"I allow that one who is authorized ask about Vinaya in the midst of the Sangha."
evañca pana bhikkhave sammannitabbo.	"And, monks, he should be authorized like this:
attanā va attānam sammannitabbam parena vā paro sammannitabbo.	"One should authorize oneself or one (monk) should authorize another.
(Mv.II.15.7) kathañca attanā va attānaṁ sammannitabbaṁ.	"And how should one authorize oneself?
byattena bhikkhunā paṭibalena saṅgho ñāpetabbo	"An experienced and competent monk should inform the Sangha:
suṇātu me bhante saṅgho	"'Venerable sirs, may the Sangha listen

yadi saṅghassa pattakallaṁ ahaṁ itthannāmaṁ vinayaṁ puccheyyanti.	to me. If the Sangha is ready, I would ask so-and-so about the Vinaya?
evam attanā va attānam sammannitabbam.	"In this way one should authorize oneself.
kathañca parena paro sammannitabbo.	"And how should one (monk) authorize another?
byattena bhikkhunā paṭibalena saṅgho ñāpetabbo	"An experienced and competent monk should inform the Sangha:
suṇātu me bhante saṅgho yadi saṅghassa pattakallaṁ itthannāmo itthannāmaṁ vinayaṁ puccheyyāti.	"'Venerable sirs, may the Sangha listen to me. If the Sangha is ready, so-and-so would ask so-and-so about the Vinaya.'
evam parena paro sammannitabboti.	"In this way one (monk) should authorize another."
(Mv.II.15.7) tena kho pana samayena pesalā bhikkhū saṅghamajjhe sammatā vinayaṁ pucchanti.	Now on that occasion well-behaved monks, being authorized, asked about Vinaya in the midst of the Sangha.
chabbaggiyā bhikkhū labhanti āghātam labhanti appaccayam vadhena tajjenti.	Some Group-of-six monks became angered and unreasonable, and threatened them with a beating.
bhagavato etamattham ārocesum.	They reported the matter to the Blessed One.

anujānāmi bhikkhave saṅghamajjhe sammatenapi parisaṁ oloketvā puggalaṁ tulayitvā vinayaṁ pucchitunti. "Monks, I allow that one who is authorized ask about Vinaya in the midst of the Sangha after having looked over the assembly and having assessed the individuals."

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80. VINAYAVISSAJJANAKATHĀ (MV.II.15.9)

The Discussion of Explaining the Vinaya [BMC: 1 2]

Now on that occasion some Group-of- six monks, being unauthorized, explained the Vinaya in the midst of the Saṅgha.
They reported the matter to the Blessed One.
"One who is unauthorized should not explain the Vinaya in the midst of the Sangha.
"I allow that one who is authorized explain the Vinaya in the midst of the Saṅgha."

evañca pana bhikkhave sammannitabbo.	"And, monks, he should be authorized like this:
attanā va attānam sammannitabbam parena vā paro sammannitabbo.	"One should authorize oneself or one (monk) should authorize another.
(Mv.II.15.10) kathañca attanā va attānaṁ sammannitabbaṁ.	"And how should one authorize oneself?
byattena bhikkhunā paṭibalena saṅgho ñāpetabbo	"An experienced and competent monk should inform the Sangha:
suṇātu me bhante saṅgho yadi saṅghassa pattakallaṁ ahaṁ itthannāmena vinayaṁ puṭṭho vissajjeyyanti.	"'Venerable sirs, may the Sangha listen to me. If the Sangha is ready, having been asked by so-and-so about the Vinaya, I would explain.'
evam attanā va attānam sammannitabbam.	"In this way one should authorize oneself.
kathañca parena paro sammannitabbo.	"And how should one (monk) authorize another?
byattena bhikkhunā paṭibalena saṅgho ñāpetabbo	"An experienced and competent monk should inform the Sangha:
suṇātu me bhante saṅgho yadi saṅghassa pattakallaṁ itthannāmo itthannāmena	"'Venerable sirs, may the Sangha listen to me. If the Sangha is ready, so-and-so, having been asked by so-and-so about the Vinaya, would explain'.

vinayam puṭṭho vissajjeyyāti.	
evam parena paro sammannitabboti.	"In this way one (monk) should authorize another."
(Mv.II.15.11) tena kho pana samayena pesalā bhikkhū saṅghamajjhe sammatā vinayaṁ vissajjenti.	Now on that occasion well-behaved monks, being authorized, explained the Vinaya in the midst of the Sangha.
chabbaggiyā bhikkhū labhanti āghātam labhanti appaccayam vadhena tajjenti.	Some Group-of-six monks became angered and unreasonable, and threatened them with a beating.
bhagavato etamattham ārocesum.	They reported the matter to the Blessed One.
anujānāmi bhikkhave saṅghamajjhe sammatenapi parisaṁ oloketvā puggalaṁ tulayitvā vinayaṁ vissajjetunti.	"Monks, I allow that one who is authorized explain the Vinaya in the midst of the Sangha after having looked over the assembly and having assessed the individuals."

81. CODANĀKATHĀ (MV.II.16.1)

The Discussion of Charging (with an Offense) [BMC: 1 2 3]

[170] tena kho pana samayena chabbaggiyā bhikkhū anokāsakataṁ bhikkhuṁ āpattiyā codenti.	Now on that occasion some Group-of-six monks charged a monk who had not given leave with an offense.
bhagavato etamattham ārocesum.	They reported the matter to the Blessed One.
na bhikkhave anokāsakato bhikkhu āpattiyā codetabbo yo codeyya āpatti dukkaṭassa.	"A monk who has not given leave is not to be charged with an offense. Whoever should charge (him): an offense of wrong doing.
anujānāmi bhikkhave okāsam kārāpetvā āpattiyā codetum karotu āyasmā okāsam ahantam vattukāmoti.	"I allow you to charge a monk with an offense after having him give leave, (saying,) 'May the venerable one give leave. I want to speak with you.'"
(Mv.II.16.2) tena kho pana samayena pesalā bhikkhū chabbaggiye bhikkhū okāsam kārāpetvā āpattiyā codenti.	Now on that occasion some well-behaved monks, having gotten some Group-of-six monks to give leave, charged them with an offense.
chabbaggiyā bhikkhū labhanti āghātam labhanti appaccayam vadhena tajjenti.	The Group-of-six monks became angered and unreasonable, and threatened them with a beating.
bhagavato etamattham ārocesum.	They reported the matter to the Blessed One.
anujānāmi bhikkhave katepi okāse puggalam tulayitvā āpattiyā codetunti.	"Monks, I allow you, even when leave has been given, to charge the

	individual after having assessed him."
(Mv.II.16.3) tena kho pana samayena chabbaggiyā bhikkhū puramhākaṁ pesalā bhikkhū okāsaṁ kārāpentīti paṭikacceva suddhānaṁ bhikkhūnaṁ anāpattikānaṁ avatthusmiṁ akāraṇe okāsaṁ kārāpenti.	Now on that occasion some Group-of-six monks, (thinking,) "Before the well-behaved monks get us to give leave"—without ground, without reason—had pure monks without offenses give leave preemptively.
bhagavato etamattham ārocesum.	They reported the matter to the Blessed One.
na bhikkhave suddhānam bhikkhūnam anāpattikānam avatthusmim akāraņe okāso kārāpetabbo yo kārāpeyya āpatti dukkaṭassa.	"Monks, one should not—without ground, without reason—get pure monks without offenses to give leave. Whoever should get them to give leave: an offense of wrong doing.
anujānāmi bhikkhave puggalam tulayitvā okāsam kārāpetunti. [ME: anujānāmi, bhikkhave, puggalam tulayitvā okāsam kātunti.]	"I allow you to give leave after having assessed the individual."

82. ADHAMMAKAMMAPAŢIKKOS ANĀDI (MV.II.16.4)

Protesting a Non-Dhamma Transaction, etc. [BMC]

[171] tena kho pana samayena chabbaggiyā bhikkhū saṅghamajjhe adhammakammaṁ karonti.	Now on that occasion some Group-of- six monks performed a non-Dhamma transaction in the midst of the Sangha.	
bhagavato etamattham ārocesum.	They reported the matter to the Blessed One.	
na bhikkhave saṅghamajjhe adhammakammaṁ kātabbaṁ yo kareyya āpatti dukkaṭassāti.	"Monks, a non-Dhamma transaction is not to be performed in the midst of a Sangha. Whoever should do so: an offense of wrong doing." [BMC]	
karontiyeva adhammakammam.	They performed a non-Dhamma transaction anyway.	
bhagavato etamattham ārocesum.	They reported the matter to the Blessed One.	
anujānāmi bhikkhave adhammakamme kayiramāne paṭikkositunti.	"I allow when a non-Dhamma transaction is being performed that it be protested."	
(Mv.II.16.5) tena kho pana samayena pesalā bhikkhū chabbaggiyehi bhikkhūhi	Now on that occasion some well- behaved monks protested when a non- Dhamma transaction was being performed by some Group-of-six monks.	

adhammakamme kayiramāne paṭikkosanti.	
chabbaggiyā bhikkhū labhanti āghātam labhanti appaccayam vadhena tajjenti.	The Group-of-six monks became angered and unreasonable, and threatened them with a beating.
bhagavato etamattham ārocesum.	They reported the matter to the Blessed One.
anujānāmi bhikkhave diṭṭhimpi āvikātunti.	"Monks, I allow that even an opinion be voiced."
tesamyeva santike diṭṭhim āvikaronti.	[The well-behaved monks] voiced their opinion right in their presence.
chabbaggiyā bhikkhū labhanti āghātam labhanti appaccayam vadhena tajjenti.	The Group-of-six monks became angered and unreasonable, and threatened them with a beating.
bhagavato etamattham ārocesum.	They reported the matter to the Blessed One.
anujānāmi bhikkhave catūhi pañcahi paṭikkositum dvīhi tīhi diṭṭhim āvikātum ekena adhiṭṭhātum na me tam khamatīti.	"Monks, I allow four or five to protest, two or three to voice an opinion, and one to determine, 'This is not agreeable to me.'"
(Mv.II.16.6) [172] tena kho pana samayena chabbaggiyā bhikkhū	Now at that time some Group-of-six monks, when reciting the Pāṭimokkha,

saṅghamajjhe pātimokkhaṁ uddisamānā sañcicca na sāventi.	would intentionally not make themselves heard.
bhagavato etamattham ārocesum.	They reported the matter to the Blessed One.
na bhikkhave pātimokkhuddesakena sañcicca na sāvetabbam yo na sāveyya āpatti dukkaṭassāti.	"One reciting the Pāṭimokkha should not intentionally not make himself be heard. Whoever should do so: an offense of wrong doing." [BMC]
(Mv.II.16.7) tena kho pana samayena āyasmā udāyi saṅghassa pātimokkhuddesako hoti kākassarako.	Now at that time Ven. Udāyin, the Saṅgha's Pāṭimokkha reciter, had the voice of a crow.
athakho āyasmato udāyissa etadahosi bhagavatā paññattam pātimokkhuddesakena sāvetabbanti ahañcamhi kākassarako katham nu kho mayā paṭipajjitabbanti.	Then the thought occurred to him, "It has been laid down by the Blessed One that a Pāṭimokkha reciter should make himself heard. But I have the voice of a crow. What should I do?"
bhagavato etamattham ārocesum.	They reported the matter to the Blessed One.
anujānāmi bhikkhave pātimokkhuddesakena vāyamitum katham	"Monks, I allow that one reciting the Pāṭimokkha make an effort—'How can I

sāveyyanti vāyamantassa anāpattīti.	make myself be heard?' For one making an effort: no offense."
(Mv.II.16.8) [173] tena kho pana samayena devadatto sagahaṭṭhāya parisāya pātimokkham uddisati.	Now on that occasion Devadatta recited the Pāṭimokkha in an assembly including lay people.
bhagavato etamattham ārocesum.	They reported the matter to the Blessed One.
na bhikkhave sagahaṭṭhāya parisāya pātimokkham uddisitabbam yo uddiseyya āpatti dukkaṭassāti.	"The Pāṭimokkha should not be recited in an assembly including lay people. Whoever should recite it: an offense of wrong doing."
(Mv.II.16.9) [174] tena kho pana samayena chabbaggiyā bhikkhū saṅghamajjhe anajjhiṭṭhā pātimokkhaṁ uddisanti.	Now on that occasion some Group-of- six monks, unrequested, recited the Pāṭimokkha in the midst of the Saṅgha.
bhagavato etamattham ārocesum.	They reported the matter to the Blessed One.
na bhikkhave saṅghamajjhe anajjhiṭṭhena pātimokkhaṁ uddisitabbaṁ yo uddiseyya āpatti dukkaṭassa.	"The Pāṭimokkha should not be recited in the midst of the Saṅgha by one who is unrequested. Whoever should recite it: an offense of wrong doing.

anujānāmi bhikkhave
theradhikam [SE:
therādheyyam]
pātimokkhanti.

"I allow that the Pāṭimokkha be entrusted to the senior monk." [BMC]

therādhikanti

therādhīnam; therāyattam bhavitunti attho. "therādheyyan"tipi pāṭho, tasmā therena sayam vā uddisitabbam, añño vā ajjhesitabbo. ajjhesanavidhānañcettha dhammajjhesane vuttanayameva.

"Entrusted to the senior monk": The meaning is: dependent on the senior monk, possessed by the senior monk. There is also the reading, *therādheyyaṁ*. Thus the senior monk should recite himself or request another. The method of requesting here is in the manner already stated in the (section on the) Dhamma-request.

aññatitthiyabhāṇavāraṁ niṭṭhitaṁ ekādasamaṁ The eleventh recitation section, on wanderers of other sects, is finished.

83.

PĀTIMOKKHUDDESAKĀJJHES ANĀDI (MV.II.17.1)

Requesting the Recitation of the Pāṭimokkha, etc. [BMC]

[175] athakho bhagavā rājagahe yathābhirantam viharitvā yena codanāvatthu tena cārikam pakkāmi anupubbena cārikam

Then the Blessed One, having stayed at Rājagaha as long as he liked, set out on a wandering tour toward Codanāvatthu [Place of Accusation],

caramāno yena codanāvatthu tadavasari.	and traveling by stages, arrived at Codanāvatthu.
tena kho pana samayena aññatarasmim āvāse sambahulā bhikkhū viharanti.	Now at that time several monks were staying at a certain monastery.
tattha thero bhikkhu bālo hoti abyatto.	The senior monk there was inexperienced and incompetent.
so na jānāti uposatham vā uposathakammam vā pātimokkham vā pātimokkhuddesam vā.	He didn't know the Uposatha or the Uposatha transaction, the Pāṭimokkha or the recitation of the Pāṭimokkha.
(Mv.II.17.2) athakho tesam bhikkhūnam etadahosi bhagavatā paññattam therādhikam pātimokkhanti ayañca amhākam thero bālo abyatto na jānāti uposatham vā uposathakammam vā pātimokkham vā pātimokkham vā katham nu kho amhehi paṭipajjitabbanti.	Then the thought occurred to those monks, "It has been laid down by the Blessed One that the Pāṭimokkha be entrusted to the senior monk. But our senior monk here is inexperienced and incompetent. He doesn't know the Uposatha or the Uposatha transaction, the Pāṭimokkha or the recitation of the Pāṭimokkha. What should we do?"
bhagavato etamattham ārocesum.	They reported the matter to the Blessed One.
anujānāmi bhikkhave yo tattha bhikkhu byatto paṭibalo tassādheyyam pātimokkhanti.	"I allow that the Pāṭimokkha be entrusted to any monk there who is experienced and competent."

(Mv.II.17.3) [176] tena kho pana samayena aññatarasmiṁ āvāse tadahuposathe sambahulā bhikkhū viharanti bālā abyattā.	Now at that time several monks—inexperienced, incompetent—were staying in a certain residence on the Uposatha day.
te na jānanti uposatham vā uposathakammam vā pātimokkham vā pātimokkhuddesam vā.	They didn't know the Uposatha or the Uposatha transaction, the Pāṭimokkha or the recitation of the Pāṭimokkha.
te theram ajjhesimsu uddisatu bhante thero pātimokkhanti.	They requested the senior monk, (saying,) "Venerable sir, may the elder recite the Pāṭimokkha."
so evamāha na me āvuso vattatīti.	He said, "Friends, I don't have it."
dutiyam theram ajjhesimsu uddisatu bhante thero pātimokkhanti.	They requested the second senior monk, (saying,) "Venerable sir, may the elder recite the Pāṭimokkha."
sopi evamāha na me āvuso vattatīti.	He also said, "Friends, I don't have it."
tatiyam theram ajjhesimsu uddisatu bhante thero pātimokkhanti.	They requested the third senior monk, (saying,) "Venerable sir, may the elder recite the Pāṭimokkha."
sopi evamāha na me āvuso vattatīti.	He also said, "Friends, I don't have it."
eteneva upāyena yāvasaṅghanavakaṁ	In this way they requested down to the junior-most monk of the Sangha,

ajjhesimsu uddisatu āyasmā pātimokkhanti.	(saying,) "May the venerable one recite the Pāṭimokkha."
sopi evamāha na me bhante vattatīti.	He also said, "Venerable sirs, I can't."
bhagavato etamattham ārocesum.	They reported the matter to the Blessed One.
(Mv.II.17.4) idha pana bhikkhave aññatarasmim āvāse tadahuposathe sambahulā bhikkhū viharanti bālā abyattā.	"There is the case where several monks—inexperienced, incompetent—are staying in a certain residence on the Uposatha day.
te na jānanti uposatham vā uposathakammam vā pātimokkham vā pātimokkhuddesam vā.	"They do not know the Uposatha or the Uposatha transaction, the Pāṭimokkha or the recitation of the Pāṭimokkha.
te theram ajjhesanti uddisatu bhante thero pātimokkhanti.	"They request the senior monk, (saying,) 'Venerable sir, may the elder recite the Pāṭimokkha.'
so evam vadeti na me āvuso vattatīti.	"He says, 'Friends, I don't have it.'
dutiyam theram ajjhesanti uddisatu bhante thero pātimokkhanti.	"They request the second senior monk, (saying,) 'Venerable sir, may the elder recite the Pāṭimokkha.'
sopi evam vadeti na me āvuso vattatīti.	"He also says, 'Friends, I don't have it.'
tatiyam theram ajjhesanti	"They request the third senior monk,

uddisatu bhante thero pātimokkhanti.	(saying,) 'Venerable sir, may the elder recite the Pāṭimokkha.'
sopi evam vadeti na me āvuso vattatīti.	"He also says, 'Friends, I don't have it.'
eteneva upāyena yāvasaṅghanavakaṁ ajjhesanti uddisatu āyasmā pātimokkhanti.	"In this way they request down to the junior-most monk of the Sangha, (saying,) 'May the venerable one recite the Pāṭimokkha.'
sopi evam vadeti na me bhante vattatīti.	"He also says, 'Venerable sirs, I can't.'
tehi bhikkhave bhikkhūhi eko bhikkhu sāmantā āvāsā sajjukam pāhetabbo gacchāvuso sankhittena vā vitthārena vā pātimokkham pariyāpuņitvā āgacchāti.	"Monks, one monk should be sent by the monks to a neighboring residence immediately, (saying,) 'Go, friend. Having mastered the Pāṭimokkha in brief or in detail, come back."
(Mv.II.17.6) athakho bhikkhūnaṁ etadahosi ko nu kho pāhetabboti.	Then the thought occurred to the monks, "Who should be sent?"
bhagavato etamattham ārocesum.	They reported the matter to the Blessed One.
anujānāmi bhikkhave therena bhikkhunā navakam bhikkhum āṇāpetunti.	"I allow the senior monk to order a junior monk."
therena āṇattā navā bhikkhū na gacchanti.	The junior monks, being ordered by the senior monk, didn't go.

bhagavato etamattham ārocesum.	They reported the matter to the Blessed One.
na bhikkhave therena	"Monks, one who is not sick and has
āṇattena agilānena na	been ordered by a senior monk should
gantabbaṁ yo na gaccheyya	not not go. Whoever does not go: an
āpatti dukkaṭassāti.	offense of wrong doing."

84. PAKKHAGAŅANĀDIUGGAHA ŅĀNUJĀNANĀ (MV.II.18.1)

The Allowance for Learning the Calculation of the Fortnight, etc. [BMC]

[177] athakho bhagavā codanāvatthusmim yathābhirantam viharitvā punadeva rājagaham paccāgacchi.	Then the Blessed One, having stayed at Codanāvatthu as long as he liked, returned to Rājagaha.
tena kho pana samayena manussā bhikkhū piṇḍāya carante pucchanti katimī bhante pakkhassāti.	Now at that time people asked the monks as they were going for alms, "Which day of the fortnight is it, venerable sirs?"
bhikkhū evamāhamsu na kho mayam āvuso jānāmāti.	The monks said, "We don't know, friends."
manussā ujjhāyanti khīyanti vipācenti	The people criticized and complained and spread it about, "These Sakyan-son

pakkhagaṇanamattampime samaṇā sakyaputtiyā na jānanti kimpanime aññaṁ kiñci kalyāṇaṁ jānissantīti.	contemplatives don't even know how to calculate the fortnight, so how will they know anything else that's admirable?"
bhagavato etamattham ārocesum.	They reported the matter to the Blessed One.
anujānāmi bhikkhave pakkhagaṇanam uggahetunti.	"Monks, I allow that the calculation of the fortnight be learned."
(Mv.II.18.2) athakho bhikkhūnam etadahosi kena nu kho pakkhagaṇanā uggahetabbāti.	Then the thought occurred to the monks, "By whom should the calculation of the fortnight be learned?"
bhagavato etamattham ārocesum.	They reported the matter to the Blessed One.
anujānāmi bhikkhave sabbeheva pakkhagaṇanaṁ uggahetunti.	"Monks, I allow that the calculation of the fortnight be learned by all."
(Mv.II.18.3) tena kho pana samayena manussā bhikkhū piṇḍāya carante pucchanti kīvatikā bhante bhikkhūti.	Now at that time people asked the monks as they were going for alms, "How many monks are there, venerable sirs?"
bhikkhū evamāhamsu na kho mayam āvuso jānāmāti.	The monks said, "We don't know, friends."
manussā ujjhāyanti khīyanti vipācenti aññamaññampime samaņā	The people criticized and complained and spread it about, "These Sakyan-son contemplatives don't even know each

sakyaputtiyā na jānanti kimpanime aññam kiñci kalyāṇam jānissantīti.	other, so how will they know anything else that's admirable?"
bhagavato etamattham ārocesum.	They reported the matter to the Blessed One.
anujānāmi bhikkhave bhikkhū gaņetunti.	"Monks, I allow that the monks be counted."
(Mv.II.18.4) athakho bhikkhūnam etadahosi kadā nu kho bhikkhū gaņetabbāti.	Then the thought occurred to the monks, "When should the monks be counted?"
bhagavato etamattham ārocesum.	They reported the matter to the Blessed One.
anujānāmi bhikkhave tadahuposathe nāmamattena [ME: nāmaggena, PTS: gaṇamaggena] vā gaṇetuṁ salākaṁ vā gahetunti.	"Monks, I allow that on the Uposatha day names be counted [or: roll call be taken] or that tickets be taken."
(Mv.II.19.1) [178] tena kho pana samayena bhikkhū ajānantā ajjuposathoti dūram gāmam piṇḍāya gacchanti.	Now on that occasion monks, not knowing that it was the Uposatha day, went to a distant village for alms.
te uddissamānepi pātimokkhe āgacchanti uddiṭṭhamattepi āgacchanti.	Some came as the Pāṭimokkha was being recited, some came when it had just been recited.

bhagavato etamattham ārocesum.	They reported the matter to the Blessed One.
anujānāmi bhikkhave ārocetum ajjuposathoti.	"Monks, I allow that it be announced, 'Today is the Uposatha day."
athakho bhikkhūnam etadahosi kena nu kho ārocetabboti.	Then the thought occurred to the monks, "By whom should it be announced?"
bhagavato etamattham ārocesum.	They reported the matter to the Blessed One.
anujānāmi bhikkhave therena bhikkhunā kālavato ārocetunti.	"Monks, I allow that the senior monk announce it in good time."
tena kho pana samayena aññataro thero kālavato nassari.	Now on that occasion a certain senior monk didn't remember in good time.
bhagavato etamattham ārocesum.	They reported the matter to the Blessed One.
anujānāmi bhikkhave bhattakālepi ārocetunti.	"Monks, I allow him to announce it at the time of the meal."
bhattakālepi nassari.	He didn't remember at the meal either.
bhagavato etamattham ārocesum.	They reported the matter to the Blessed One.
anujānāmi bhikkhave yam kālam sarati tam kālam	"Monks, I allow him to announce it at whatever time he remembers."

ārocetunti. [BMC]

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85. PUBBAKARAŅĀNUJĀNANĀ (MV.II.20.1)

The Allowance for the Preliminary Duties [BMC]

[179] tena kho pana samayena aññatarasmim āvāse uposathāgāram uklāpam hoti.	Now on that occasion, on the day of the Uposatha, in a certain residence the Uposatha hall was dirty.
āgantukā bhikkhū ujjhāyanti khīyanti vipācenti katham hi nāma bhikkhū uposathāgāram na sammajjissantīti.	Incoming monks criticized and complained and spread it about, "How can these monks not sweep the Uposatha hall?"
bhagavato etamattham ārocesum.	They reported the matter to the Blessed One.
anujānāmi bhikkhave uposathāgāram sammajjitunti.	"Monks, I allow you to sweep the Uposatha hall."
(Mv.II.20.2) athakho	Then the thought occurred to the monks,

bhikkhūnam etadahosi kena nu kho uposathāgāram sammajjitabbanti.	"By whom should the Uposatha hall be swept?"
bhagavato etamattham ārocesum.	They reported the matter to the Blessed One.
anujānāmi bhikkhave therena bhikkhunā navam bhikkhum āṇāpetunti.	"Monks, I allow the senior monk to order a junior monk."
therena āṇattā navā bhikkhū na sammajjanti.	The junior monks, being ordered by the senior monk, didn't sweep it.
bhagavato etamattham ārocesum.	They reported the matter to the Blessed One.
na bhikkhave therena āṇattena agilānena na sammajjitabbaṁ yo na sammajjeyya āpatti dukkaṭassāti.	"One who is not sick and has been ordered by a senior monk should not not sweep. Whoever does not sweep: an offense of wrong doing."
(Mv.II.20.3) tena kho pana samayena uposathāgāre āsanam appaññattam hoti.	Now on that occasion there were no seats laid out in the Uposatha hall.
bhikkhū chamāyam nisīdanti.	The monks sat on the ground.
gattānipi cīvarānipi	Their bodies and robes got dusty.

pamsukitāni honti.	
bhagavato etamattham ārocesum.	They reported the matter to the Blessed One.
anujānāmi bhikkhave uposathāgāre āsanam paññāpetunti.	"Monks, I allow you to lay out seats in the Uposatha hall."
athakho bhikkhūnam etadahosi kena nu kho uposathāgāre āsanam paññāpetabbanti.	Then the thought occurred to the monks, "By whom should the seats be laid out?"
bhagavato etamattham ārocesum.	They reported the matter to the Blessed One.
anujānāmi bhikkhave therena bhikkhunā navam bhikkhum āṇāpetunti.	"Monks, I allow the senior monk to order a junior monk."
therena āṇattā navā bhikkhū āsanam na paññāpenti.	The junior monks, being ordered by the senior monk, didn't lay out the seats.
bhagavato etamattham ārocesum.	They reported the matter to the Blessed One.
na bhikkhave therena āṇattena agilānena āsanaṁ na paññāpetabbaṁ yo na paññāpeyya āpatti dukkaṭassāti.	"One who is not sick and has been ordered by a senior monk should not not lay out seats. Whoever does not lay them out: an offense of wrong doing."

(Mv.II.20.4) tena kho pana samayena uposathāgāre padīpo na hoti.	Now on that occasion there was no light in the Uposatha hall.
bhikkhu [ME: bhikkhū] andhakāre kāyampi cīvarampi akkamanti.	In the darkness1, monks stepped on (each other's) bodies and robes. 1. Above, there was the case of monks getting back late from almsround and coming late to the Pāṭimokkha, meaning they were performing the Uposatha in the late morning. Here they are performing it either before dawn or after sunset. This shows that in the Buddha's time, different monasteries already performed the Uposatha at different times.
bhagavato etamattham ārocesum.	They reported the matter to the Blessed One.
anujānāmi bhikkhave uposathāgāre padīpam kātunti.	"Monks, I allow you to make a light in the Uposatha hall."
athakho bhikkhūnam etadahosi kena nu kho uposathāgāre padīpo kātabboti.	Then the thought occurred to the monks, "By whom should the light be made?"
bhagavato etamattham ārocesum.	They reported the matter to the Blessed One.
anujānāmi bhikkhave therena bhikkhunā	"Monks, I allow the senior monk to order a junior monk."

navam bhikkhum āṇāpetunti.	
therena āṇattā navā bhikkhū na padīpenti.	The junior monks, being ordered by the senior monk, didn't light a lamp.
bhagavato etamattham ārocesum.	They reported the matter to the Blessed One.
na bhikkhave therena āṇattena agilānena nappadīpetabbo yo nappadīpeyya āpatti dukkaṭassāti.	"One who is not sick and has been ordered by a senior monk should not not light a lamp. Whoever does not light a lamp: an offense of wrong doing."
(Mv.II.20.5) [ME from here to 86. Also in PTS. Missing in Thai.] tena kho pana samayena aññatarasmim āvāse āvāsikā bhikkhū neva pānīyam upaṭṭhāpenti, na paribhojanīyam upaṭṭhāpenti.	Now on that occasion, at a certain monastery, the monks—inexperienced, incompetent— didn't set out drinking water or washing water.
āgantukā bhikkhū ujjhāyanti khiyyanti vipācenti — "kathañhi nāma āvāsikā bhikkhū neva pānīyaṁ upaṭṭhāpessanti, na paribhojanīyaṁ upaṭṭhāpessantī"ti.	Incoming monks criticized and complained and spread it about, "How can the resident monks not set out drinking water or washing water?"

bhagavato etamattham ārocesum.	They reported the matter to the Blessed One.
anujānāmi, bhikkhave, pānīyam paribhojanīyam upaṭṭhāpetunti.	"Monks, I allow you to set out drinking water and washing water."
(Mv.II.20.6) atha kho bhikkhūnam etadahosi — "kena nu kho pānīyam paribhojanīyam upaṭṭhāpetabban"ti?	Then the thought occurred to the monks, "By whom should the drinking water and washing water be set out?"
bhagavato etamattham ārocesum.	They reported the matter to the Blessed One.
anujānāmi, bhikkhave, therena bhikkhunā navam bhikkhum āṇāpetunti.	"Monks, I allow the senior monk to order a junior monk."
therena āṇattā navā bhikkhū na upaṭṭhāpenti.	The junior monks, being ordered by the senior monk, didn't set it out.
bhagavato etamattham ārocesum.	They reported the matter to the Blessed One.
na, bhikkhave, therena āṇattena agilānena na upaṭṭhāpetabbaṁ. yo	"One who is not sick and has been ordered by a senior monk should not not set it out. Whoever does not set it out: an offense of wrong doing."

na upaṭṭhāpeyya, āpatti dukkaṭassāti.

86. DISAMGAMIKĀDIVATTHU (MV.II.21.1)

The Case of Monks Going to the Distant Places, etc. [BMC]

5	·
[180] tena kho pana samayena sambahulā bhikkhū bālā abyattā disaṅgamikā ācariyupajjhāye na āpucchiṁsu.	Now on that occasion several inexperienced, incompetent monks, traveling to distant places, didn't ask leave of their teachers or preceptors.
bhagavato etamattham ārocesum.	They reported the matter to the Blessed One.
idha pana bhikkhave sambahulā bhikkhū bālā abyattā disaṅgamikā ācariyupajjhāye na āpucchanti.	"There is the case where several inexperienced, incompetent monks, traveling to distant places, don't ask leave of their teachers and preceptors.
te bhikkhave ācariyupajjhāyehi pucchitabbā kaham gamissatha kena saddhim gamissathāti.	"They should be asked by their teachers and preceptors1, 'Where will you go? With whom will you go?' 1. Apparently this means that the preceptors find out they're going and ask them first.
te ce bhikkhave bālā abyattā aññe bāle abyatte apadiseyyum na bhikkhave ācariyupajjhāyehi anujānitabbā anujāneyyum ce āpatti dukkaṭassa.	"If those inexperienced, incompetent monks name other inexperienced, incompetent monks, the teachers and preceptors should not give them permission. If they give permission: an offense of wrong doing.
te ce bhikkhave bālā abyattā	"If those inexperienced,

ananuññātā ācariyupajjhāyehi gaccheyyuñce āpatti dukkaṭassa.	incompetent monks, not having received permission, go anyway: an offense of wrong doing (for them).
(Mv.II.21.2) idha pana bhikkhave aññatarasmim āvāse sambahulā bhikkhū viharanti bālā abyattā.	"There is the case where several monks—inexperienced, incompetent—are staying in a certain residence.
te na jānanti uposatham vā uposathakammam vā pātimokkham vā pātimokkhuddesam vā.	"They do not know the Uposatha or the Uposatha transaction, the Pāṭimokkha or the recitation of the Pāṭimokkha.
tattha añño bhikkhu āgacchati bahussuto āgatāgamo dhammadharo vinayadharo mātikādharo paṇḍito byatto medhāvī lajjī kukkuccako sikkhākāmo.	"Another monk arrives there: learned, erudite, one who has memorized the Dhamma, the Vinaya, the Mātikā. He is wise, experienced, astute, conscientious, scrupulous, desirous of training.
tehi bhikkhave bhikkhūhi so bhikkhu saṅgahetabbo anuggahetabbo upalāpetabbo upaṭṭhāpetabbo cuṇṇena mattikāya dantakaṭṭhena mukhodakena	"The monks should further this monk—they should help, encourage, and support him with bath powder, clay [soap], tooth wood, and water for rinsing the mouth/washing the face. [BMC]
no ce saṅgaṇheyyuṁ anuggaṇheyyuṁ upalāpeyyuṁ upaṭṭhāpeyyuṁ cuṇṇena mattikāya dantakaṭṭhena mukhodakena āpatti dukkaṭassa.	"If they do not further him, help, encourage, or support him with bath powder, clay [soap], tooth wood, and water for rinsing

	the mouth/washing the face: an offense of wrong doing.
(Mv.II.21.3) idha pana bhikkhave aññatarasmiṁ āvāse tadahuposathe sambahulā bhikkhū viharanti bālā abyattā.	"There is the case where several monks—inexperienced, incompetent—are staying for the Rains in a certain residence.
te na jānanti uposatham vā uposathakammam vā pātimokkham vā pātimokkhuddesam vā.	"They do not know the Uposatha or the Uposatha transaction, the Pāṭimokkha or the recitation of the Pāṭimokkha."
tehi bhikkhave bhikkhūhi eko bhikkhu sāmantā āvāsā sajjukam pāhetabbo gacchāvuso sankhittena vā vitthārena vā pātimokkham pariyāpuņitvā āgacchāti.	"Monks, one monk should be sent by the monks to a neighboring residence immediately, (saying,) 'Go, friend. Having mastered the Pāṭimokkha in brief or in its full extent, come back.'
evañcetam labhetha iccetam kusalam no ce labhetha tehi bhikkhave bhikkhūhi sabbeheva yattha jānanti uposatham vā uposathakammam vā pātimokkham vā pātimokkhuddesam vā so āvāso gantabbo no ce gaccheyyum āpatti dukkaṭassa.	"If he manages it, well and good. If not, then all of them should go to a monastery where they know the Uposatha or the Uposatha transaction, the Pāṭimokkha or the recital of the Pāṭimokkha. If they don't go: an offense of wrong doing.
(Mv.II.21.4) idha pana bhikkhave aññatarasmim āvāse sambahulā bhikkhū vassam vasanti bālā abyattā.	"There is the case where several monks—inexperienced, incompetent—are staying for the Rains in a certain residence.

te na jānanti uposatham vā uposathakammam vā pātimokkham vā pātimokkhuddesam vā.

"They do not know the Uposatha or the Uposatha transaction, the Pāṭimokkha or the recital of the Pāṭimokkha.

tehi bhikkhave bhikkhūhi eko bhikkhu sāmantā āvāsā sajjukam pāhetabbo gacchāvuso sankhittena vā vitthārena vā pātimokkham pariyāpuņitvā āgacchāti. "Monks, one monk should be sent by the monks to a neighboring residence immediately, (saying,) 'Go, friend. Having mastered the Pāṭimokkha in brief or in its full extent, come back.'

evañcetam labhetha iccetam kusalam no ce labhetha eko bhikkhu sattāhakālikam pāhetabbo gacchāvuso sankhittena vā vitthārena vā pātimokkham pariyāpuņitvā āgacchāti.

"If he manages it, well and good. If not, then one monk should be sent to a neighboring residence for a period of seven days: 'Go, friend. Having mastered the Pāṭimokkha in brief or in its full extent, come back.'

evañcetam labhetha iccetam kusalam no ce labhetha na bhikkhave tehi bhikkhūhi tasmim āvāse vassam vasitabbam vaseyyum ce āpatti dukkaṭassāti. "If he manages it, well and good. If not, then the monks should not stay for the Rains in that residence. If they stay: an offense of wrong doing." [BMC]

87. pārisuddhidānakathā (Mv.II.22.1)

The Discussion of Giving Purity [BMC, Mv.IV.3.3]

[181] athakho bhagavā bhikkhū āmantesi sannipatatha bhikkhave saṅgho uposathaṁ karissatīti.

Then the Blessed One addressed the monks: "Gather, monks. The Sangha will perform the Uposatha."

evam vutte aññataro bhikkhu bhagavantam etadavoca atthi bhante bhikkhu gilāno so anāgatoti.	When that was said, a certain monk said to the Blessed One, "There is a sick monk, lord. He hasn't come."
anujānāmi bhikkhave gilānena bhikkhunā pārisuddhim dātum.	"I allow that a sick monk give his purity."
evañca pana bhikkhave dātabbā.	"And, monks, it should be given like this:
tena gilānena bhikkhunā ekam bhikkhum upasankamitvā ekamsam uttarāsangam karitvā ukkuṭikam nisidītvā añjalim paggahetvā evamassa vacanīyo pārisuddhim dammi pārisuddhim me hara pārisuddhim me ārocehīti.	"Having arranged his robe over one shoulder, the sick monk should approach one monk, then sit in the kneeling position with his hands placed palm-to-palm over the heart and say, 'I give (my) purity. Convey my purity. Announce my purity'.
kāyena viññāpeti vācāya viññāpeti kāyena vācāya viññāpeti dinnā hoti pārisuddhi.	"If he makes this understood by physical gesture, by voice, or by both physical gesture and voice, his purity is given.
na kāyena viññāpeti na vācāya viññāpeti na kāyena vācāya viññāpeti na dinnā hoti pārisuddhi.	"If he does not make this understood by physical gesture, by voice, or by both physical gesture and voice, his purity is not given.
(Mv.II.22.2) evañcetam labhetha iccetam kusalam no ce labhetha so bhikkhave gilāno bhikkhu mañcena vā pīṭhena vā	"If he manages it, well and good. If not, then, having carried the sick monk into the midst of the Sangha on a bed or bench, they should perform the Uposatha.

saṅghamajjhe ānetvā uposatho kātabbo.	
sace bhikkhave gilānupaṭṭhākānaṁ bhikkhūnaṁ evaṁ hoti sace kho mayaṁ gilānaṁ ṭhānā cāvessāma ābādho vā abhivaḍḍhissati kālakiriyā vā bhavissatīti na bhikkhave gilāno ṭhānā cāvetabbo	"If the thought occurs to the monks who are tending to the sick monk, 'If we move the sick one from this spot, his disease will grow worse or he will die,' then the sick one should not be moved from his place.
saṅghena tattha gantvā uposatho kātabbo.	"The Sangha should go there and perform the Uposatha.
na tveva vaggena saṅghena uposatho kātabbo kareyya ce āpatti dukkaṭassa.	"Not even then should the Uposatha transaction be performed by a factional Sangha. If (the Sangha) should perform it: an offense of wrong doing." [BMC]
(Mv.II.22.3) pārisuddhihārako ce bhikkhave dinnāya pārisuddhiyā tattheva pakkamati aññassa dātabbā pārisuddhi.	"Monks, if the conveyor of purity, having been given (another monk's) purity, goes away then and there (not to the Uposatha), the purity should be given to another (monk).
pārisuddhihārako ce bhikkhave dinnāya pārisuddhiyā tattheva vibbhamati kālam karoti sāmaņero paṭijānāti sikkham paccakkhātako paṭijānāti antimavatthum ajjhāpannako paṭijānāti	"Monks, if the conveyor of purity, having been given (another monk's) purity—then and there—disrobes, dies, or admits to being a novice, to having renounced the training, to having committed an extreme offense, to being insane, to

ummattako paţijānāti khittacitto paţijānāti vedanaţţo paţijānāti āpattiyā adassane ukkhittako paţijānāti āpattiyā appatikamme ukkhittako paţijānāti pāpikāya diţthiyā appatinissagge ukkhittako paţijānāti pandako paţijānāti theyyasamvāsako paţijānāti titthiyapakkantako patijanati tiracchānagato paţijānāti mātughātako paţijānāti pitughātako paţijānāti arahantaghātako paţijānāti bhikkhunīdūsako paţijānāti sanghabhedako paţijānāti lohituppādako pațijānāti ubhatobyañjanako paţijānāti aññassa dātabbā pārisuddhi.

being possessed, to being delirious with pain, to being suspended for not seeing an offense, to being suspended for not making amends for an offense, to being suspended for not relinquishing an evil view, to being a pandaka, to being one living in affiliation by theft, to having gone over to another religion, or to being an animal, a matricide, a patricide, the murderer of an arahant, the molester of a bhikkhunī, a schismatic, one who has shed a Tathagata's blood, or a hermaphrodite, the purity should be given to another (monk).

pārisuddhihārako ce bhikkhave dinnāya pārisuddhiyā antarāmagge pakkamati. anāhaṭā hoti pārisuddhi. "Monks, if the conveyor of purity, having been given (another monk's) purity, goes away (somewhere else) while on the way (to the Uposatha), the purity is not conveyed.

(Mv.II.22.4) pārisuddhihārako ce bhikkhave dinnāya pārisuddhiyā antarāmagge vibbhamati kālaṁ karoti .pe.

"Monks, if the conveyor of purity, having been given (another monk's) purity—while on the way (to the Uposatha)—disrobes, dies,

ubhatobyañjanako paṭijānāti anāhaṭā hoti pārisuddhi.

"admits to being a hermaphrodite, the purity is not conveyed.

pārisuddhihārako ce bhikkhave dinnāya pārisuddhiyā saṅghappatto pakkamati āhaṭā hoti pārisuddhi.	"Monks, if the conveyor of purity, having been given (another monk's) purity—on arriving in the Sangha—goes away (somewhere else), the purity is conveyed.
pārisuddhihārako ce bhikkhave dinnāya pārisuddhiyā saṅghappatto vibbhamati kālaṁ karoti .pe.	"Monks, if the conveyor of purity, having been given (another monk's) purity—on arriving in the Sangha—disrobes, dies,
ubhatobyañjanako paṭijānāti āhaṭā hoti pārisuddhi.	"admits to being a hermaphrodite, the purity is conveyed.
pārisuddhihārako ce bhikkhave dinnāya pārisuddhiyā saṅghappatto sutto na āroceti pamatto na āroceti samāpanno na āroceti āhaṭā hoti pārisuddhi.	"Monks, if the conveyor of purity, having been given (another monk's) purity—on arriving in the Sangha—falling asleep, doesn't announce it, doesn't announce it out of carelessness, or, having entered a (meditative) attainment, doesn't announce it, the purity is conveyed.
pārisuddhihārakassa anāpatti.	"There is no offense for the conveyor of purity.
pārisuddhihārako ce bhikkhave dinnāya pārisuddhiyā saṅghappatto sañcicca na āroceti āhaṭā hoti pārisuddhi pārisuddhihārakassa āpatti dukkaṭassāti.	"If the conveyor of purity, having been given (another monk's) purity —on arriving in the Sangha—intentionally does not announce it, the purity is conveyed. For the conveyor of purity: an offense of wrong doing."

88. chandadānakathā (Mv.II.23.1)

The Discussion of Giving Consent [BMC Mv.IX.3.5]

[182] athakho bhagavā bhikkhū āmantesi sannipatatha bhikkhave saṅgho kammaṁ karissatīti.	Then the Blessed One addressed the monks, "Gather, monks. The Sangha will perform a transaction."
evam vutte aññataro bhikkhu bhagavantam etadavoca atthi bhante bhikkhu gilāno so anāgatoti.	When that was said, a certain monk said to the Blessed One, "There is a sick monk. He hasn't come."
anujānāmi bhikkhave gilānena bhikkhunā chandam dātum.	"Monks, I allow that a sick monk give his consent."
evañca pana bhikkhave dātabbo.	"And, monks, it should be given like this:
tena gilānena bhikkhunā ekam bhikkhum upasankamitvā ekamsam uttarāsangam karitvā ukkuṭikam nisīditvā añjalim paggahetvā evamassa vacanīyo chandam dammi chandam me hara chandam me ārocehīti.	"The sick monk, going to one monk, arranging his upper robe over one shoulder, sitting in the kneeling position with hands placed palm-to-palm over the heart, should say to him, 'I give consent. Convey my consent. Announce my consent.'
kāyena viññāpeti vācāya viññāpeti kāyena vācāya viññāpeti dinno hoti chando.	"If he makes this understood by physical gesture, by voice, or by both physical gesture and voice, his consent is given.
na kāyena viññāpeti na vācāya viññāpeti na kāyena vācāya	"If he does not make this understood by physical gesture, by

d voice, his consent is not given.
If he manages it thus, well and od. If not, then having carried e sick monk to the midst of the higha on a bed or bench, the ansaction may be carried out.
'If the thought occurs to the onks who are tending to the sick onk, 'If we move the sick one om this spot his disease will grow orse or he will die,' then the sick he should not be moved from at place.
The transaction is to be carried at when the Sangha has gone ere [i.e., to where the sick monk].
'Not even then should a ansaction be performed by a ction of the Saṅgha. If (the hìgha) should perform it: an fense of wrong doing." [BMC]
If the conveyor of consent, on eing given consent, goes away en and there, consent should be wen to another.

chandahārako ce bhikkhave dinne chande tattheva vibbhamati kālam karoti sāmaņero paţijānāti sikkham paccakkhātako paţijānāti antimavatthum ajjhāpannako paţijānāti ummattako paţijānāti khittacitto paţijānāti vedanaţţo paţijānāti āpattiyā adassane ukkhittako paţijānāti āpattiyā appatikamme ukkhittako paţijānāti pāpikāya diţţhiyā appatinissagge ukkhittako paţijānāti pandako paţijānāti theyyasamvāsako paţijānāti titthiyapakkantako patijanati tiracchānagato paţijānāti mātughātako paţijānāti pitughātako paţijānāti arahantaghātako paţijānāti bhikkhunīdūsako paţijānāti sanghabhedako paţijānāti lohituppādako pațijānāti ubhatobyañjanako patijanati aññassa databbo chando.

"If the conveyor of consent, on being given consent—then and there—disrobes, dies, or admits to being a novice, to having renounced the training, to having committed an extreme offense, to being insane, to being possessed, to being delirious with pain, to being suspended for not seeing an offense, to being suspended for not making amends for an offense, to being suspended for not relinquishing an evil view, to being a pandaka, to being one living in affiliation by theft, to having gone over to another religion, or to being an animal, a matricide, a patricide, the murderer of an arahant, the molester of a bhikkhunī, a schismatic, one who has shed a Tathagata's blood, or a hermaphrodite, consent should be given to another.

chandahārako ce bhikkhave dinne chande antarāmagge pakkamati anāhato hoti chando. "If the conveyor of consent, having been given consent, on the way (to the meeting) goes away, the consent is not conveyed.

chandahārako ce bhikkhave dinne chande antarāmagge vibbhamati kālam karoti .pe.

"If the conveyor of consent, having been given consent, on the way (to the meeting) disrobes, dies,

. . .

ubhatobyañjanako paṭijānāti anāhaṭo hoti chando.	"admits to being a hermaphrodite, the consent is not conveyed.
chandahārako ce bhikkhave dinne chande saṅghappatto pakkamati āhaṭo hoti chando.	"If the conveyor of consent, on being given consent, on arriving at the Sangha, goes away, the consent is conveyed.
chandahārako ce bhikkhave dinne chande saṅghappatto vibbhamati kālaṁ karoti .pe.	"If the conveyor of consent, on being given consent, having arrived at the Sangha, disrobes, dies,
ubhatobyañjanako paṭijānāti āhaṭo hoti chando.	"admits to being a hermaphrodite (on arriving at the Sangha), the consent is conveyed.
chandahārako ce bhikkhave dinne chande saṅghappatto sutto na āroceti pamatto na āroceti samāpanno na āroceti āhaṭo hoti chando.	"If the conveyor of consent, on being given consent, arrives at the Sangha but, falling asleep does not announce it, being heedless does not announce it, (or) entering a (meditative) attainment, does not announce it, the consent is conveyed.
chandahārakassa anāpatti.	"There is no offense for the conveyor of consent.
chandahārako ce bhikkhave dinne chande saṅghappatto sañcicca na āroceti āhaṭo hoti chando.	"If the conveyor of consent, on being given consent, arrives at the Sangha but intentionally does not announce it, the consent is conveyed.

chandahārakassa āpatti dukkaṭassa.	"For the conveyor of consent: an offense of wrong doing.
anujānāmi bhikkhave tadahuposathe pārisuddhim dentena chandampi dātum santi sanghassa karanīyanti.	"Monks, I allow that, on the Uposatha day, when purity is given, that consent be given as well, when the Sangha has something to be done."

89. ñātakādiggahaņakathā (Mv.II.24.1)

The Discussion of Seizure by Relatives, etc. [BMC, Mv.IV.4.1]

The Biscussion of Scizure by I	(etalibes, etc. [<u>Divic</u> , <u>ivib.1 v.4.1</u>]
[183] tena kho pana samayena aññataraṁ bhikkhuṁ tadahuposathe ñātakā gaṇhiṁsu.	Now on that occasion a certain monk's relatives seized him on the Uposatha day.
bhagavato etamattham ārocesum.	They reported the matter to the Blessed One.
idha pana bhikkhave bhikkhum tadahuposathe ñātakā gaṇhanti.	"There is the case where relatives seize a monk on an Uposatha day.
te ñātakā bhikkhūhi evamassu vacanīyā iṅgha tumhe āyasmanto imam bhikkhuṁ muhuttaṁ muñcatha yāvāyaṁ bhikkhu uposathaṁ karotīti.	"They should be addressed by the monks, 'Please, sirs, will you release this monk for a moment while he performs the Uposatha?'
(Mv.II.24.2) evañcetam labhetha iccetam kusalam no ce labhetha te ñātakā bhikkhūhi evamassu vacanīyā ingha tumhe āyasmanto muhuttam	"If this can be managed, well and good. If not, the relatives should be addressed by the monks, 'Please, sirs, will you move aside for a

ekamantam hotha yāvāyam bhikkhu pārisuddhim detīti.	moment while this monk gives his purity?'
evañcetam labhetha iccetam kusalam no ce labhetha te ñātakā bhikkhūhi evamassu vacanīyā ingha tumhe āyasmanto imam bhikkhum muhuttam nissīmam netha yāva sangho uposatham karotīti.	"If this can be managed, well and good. If not, the relatives should be addressed by the monks, 'Please, sirs, will you take this monk outside the territory for a moment while the Sangha performs the Uposatha?'
evañcetam labhetha iccetam kusalam no ce labhetha na tveva vaggena sanghena uposatho kātabbo kareyya ce āpatti dukkaṭassa.	"If this can be managed, well and good. If not, then not even then should a transaction be performed by a factional Sangha. If (the Sangha) should perform it: an offense of wrong doing.
(Mv.II.24.3) idha pana bhikkhave bhikkhu tadahuposathe rājāno gaṇhanti .pe.	"There is the case where kings seize a monk on an Uposatha day
corā gaṇhanti	"criminals seize him
dhuttā gaṇhanti	"mischief-makers seize him
bhikkhupaccatthikā gaṇhanti.	"opponents of the monks seize him.
te bhikkhupaccatthikā bhikkhūhi evamassu vacanīyā iṅgha tumhe āyasmanto imaṁ bhikkhuṁ muhuttaṁ muñcatha	"They should be addressed by the monks, 'Please, sirs, will you release this monk for a moment while he performs the Uposatha?'

yāvāyam bhikkhu uposatham karotīti.

evañcetam labhetha iccetam kusalam no ce labhetha te bhikkhupaccatthikā bhikkhūhi evamassu vacanīyā ingha tumhe āyasmanto muhuttam ekamantam hotha yāvāyam bhikkhu pārisuddhim detīti.

"If this can be managed, well and good. If not, the opponents of the monks should be addressed by the monks, 'Please, sirs, will you move aside for a moment while this monk gives his purity?'

evañcetam labhetha iccetam kusalam no ce labhetha te bhikkhupaccatthikā bhikkhūhi evamassu vacanīyā ingha tumhe āyasmanato imam bhikkhum muhuttam nissīmam netha yāva sangho uposatham karotīti.

"If this can be managed, well and good. If not, the opponents of the monks should be addressed by the monks, 'Please, sirs, will you take this monk outside the territory for a moment while the Sangha performs the Uposatha?'

evañcetam labhetha iccetam kusalam no ce labhetha na tveva vaggena sanghena uposatho kātabbo kareyya ce āpatti dukkatassāti.

"If this can be managed, well and good. If not, then not even then should a transaction be performed by a faction of the Sangha. If (the Sangha) should perform it: an offense of wrong doing.

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90. ummattakasammuti (Mv.II.25.1)

The Insanity Authorization [BMC]

[184] athakho bhagavā bhikkhū āmantesi sannipatatha bhikkhave atthi saṅghassa karaṇīyanti. Then the Blessed One addressed the monks, "Gather, monks. The Sangha has something to be done."

evam vutte aññataro bhikkhu bhagavantam etadavoca atthi bhante gaggo nāma bhikkhu ummattako so anāgatoti.

dveme bhikkhave ummattakā atthi bhikkhu ummattako

When that was said, a certain monk said to the Blessed One, "Lord, there is a monk named Gagga, who is insane. He hasn't come."

dveme bhikkhave ummattaka atthi bhikkhu ummattako saratipi uposatham napi sarati saratipi sanghakammam napi sarati atthi neva sarati "Monks, these two1 are insane people: There is the insane person who sometimes remembers the Uposatha and sometimes doesn't, who sometimes remembers a Sangha transaction and sometimes doesn't. There is (the insane person who) doesn't remember at all.

āgacchatipi uposatham napi āgacchati āgacchatipi sanghakammam napi āgacchati atthi neva āgacchati. "(There is the insane person who) sometimes comes to the Uposatha and sometimes doesn't, who sometimes comes to a Sangha transaction and sometimes doesn't. There is (the insane person who) doesn't come at all."

1. This sounds like four kinds of insane person. But the passage below shows that the first kind remembers part of the time and comes part of the time, and the second never remembers and never comes. In each of the above sentences, The Buddha is referring to the first and then the second kind of insane person.

(Mv.II.25.2) tatra bhikkhave yvāyam ummattako saratipi uposatham napi sarati saratipi saṅghakammam napi sarati "When there is an insane person who sometimes remembers the Uposatha and sometimes doesn't, who sometimes remembers a Sangha

āgacchatipi uposatham napi āgacchati āgacchatipi saṅghakammam napi āgacchati. anujānāmi bhikkhave evarūpassa ummattakassa ummattakasammatim dātum.	transaction and sometimes doesn't, who sometimes comes to the Uposatha and sometimes doesn't, who sometimes comes to a Sangha transaction and sometimes doesn't1: I allow that an insanity authorization be given to an insane person like this." 1. This is the first kind of insane person. For some reason, the Canon doesn't discuss the second kind, but the Commentary has this:
atthi neva saratīti yo ekantam neva sarati, tassa sammutidānakiccam natthi. anāgacchantopi kammam na kopeti.	'There is the insane person who doesn't remember at all.' For one who absolutely never remembers, there is no duty to give him the authorization. Even if he doesn't come, the transaction isn't affected.
(Mv.II.25.3) evañca pana bhikkhave dātabbā.	"And, monks, it should be done like this:
byattena bhikkhunā paṭibalena saṅgho ñāpetabbo	"An experienced and competent monk should inform the Sangha:
suṇātu me bhante saṅgho gaggo bhikkhu ummattako saratipi uposathaṁ napi sarati saratipi saṅghakammaṁ napi sarati āgacchatipi uposathaṁ napi āgacchati āgacchatipi saṅghakammaṁ napi āgacchati.	"'Venerable sirs, may the Sangha listen to me. The monk Gagga is insane. He sometimes remembers the Uposatha and sometimes doesn't. He sometimes remembers a Sangha transaction and sometimes doesn't. He sometimes comes to the Uposatha and sometimes doesn't. He

sometimes comes to a Sangha transaction and sometimes doesn't.

yadi sanghassa pattakallam sangho gaggassa bhikkhuno ummattakassa ummattakasammatim dadeyya sareyya vā gaggo bhikkhu uposatham na vā sareyya sareyya vā sanghakammam na vā sareyya āgaccheyya vā uposatham na vā āgaccheyya vā sanghakammam na vā āgaccheyya vā sanghakammam na vā āgaccheyya sangho saha vā gaggena vinā vā gaggena uposatham kareyya sanghakammam kareyya.

"If the Sangha is ready, it should give the monk Gagga, who is insane, an insanity authorization, so that whether he remembers the Uposatha or not, whether he remembers the Sangha transaction or not, whether he comes to the Uposatha or not, whether he comes to the Sangha transaction or not, the Sangha may perform the Uposatha, may do a Sangha transaction, with Gagga or without him.

esā ñatti.

"This is the motion.

(Mv.II.25.4) suṇātu me bhante saṅgho gaggo bhikkhu ummattako saratipi uposathaṁ napi sarati saratipi saṅghakammaṁ napi sarati āgacchatipi uposathaṁ napi āgacchati āgacchatipi saṅghakammaṁ napi āgacchati. "Venerable sirs, may the Sangha listen to me. The monk Gagga is insane. He sometimes remembers the Uposatha and sometimes doesn't. He sometimes remembers a Sangha transaction and sometimes doesn't. He sometimes comes to the Uposatha and sometimes doesn't. He sometimes comes to a Sangha transaction and sometimes doesn't.

saṅgho gaggassa bhikkhuno ummattakassa ummattakasammatiṁ deti sareyya vā gaggo bhikkhu "The Sangha is giving the monk Gagga, who is insane, an insanity authorization, so that whether he remembers the Uposatha or not, uposatham na vā sareyya sareyya vā sareyya āgaccheyya vā uposatham na vā āgaccheyya āgaccheyya vā sanghakammam na vā āgaccheyya sanghakammam na vā āgaccheyya sangho saha vā gaggena vinā vā gaggena uposatham karissati sanghakammam karissati.

whether he remembers the Sangha transaction or not, whether he comes to the Uposatha or not, whether he comes to the Sangha transaction or not, the Sangha will perform the Uposatha, will do a Sangha transaction, with the monk Gagga or without him.

yassāyasmato khamati gaggassa bhikkhuno ummattakassa ummattakasammatiyā dānam sareyya vā gaggo bhikkhu uposatham na vā sareyya sareyya vā sanghakammam na vā sareyya āgaccheyya vā uposatham na vā āgaccheyya āgaccheyya vā sanghakammam na vā āgaccheyya sangho saha vā gaggena vinā vā gaggena uposatham karissati sanghakammam karissati so tunhassa yassa nakkhamati so bhāseyya.

"He to whom the giving of an insanity authorization to the monk Gagga, who is insane—so that whether he remembers the Uposatha or not, whether he remembers the Sangha transaction or not, whether he comes to the Uposatha or not, whether he comes to the Sangha transaction or not, the Sangha transaction or not, the Sangha will perform the Uposatha, will do a Sangha transaction, with the monk Gagga or without him—is agreeable should remain silent. He to whom it is not agreeable should speak.

dinnā saṅghena gaggassa bhikkhuno ummattakassa ummattakasammati sareyya vā gaggo bhikkhu uposathaṁ na vā sareyya sareyya vā saṅghakammaṁ na vā sareyya āgaccheyya vā uposathaṁ na vā āgaccheyya āgaccheyya vā "An insanity authorization has been given by the Sangha to the monk Gagga, who is insane, so that whether he remembers the Uposatha or not, whether he remembers the Sangha transaction or not, whether he comes to the Uposatha or not, whether he comes to the Sangha

saṅghakammaṁ na vā āgaccheyya saṅgho saha vā gaggena vinā vā gaggena uposathaṁ karissati saṅghakammaṁ karissati.	transaction or not, the Sangha will perform the Uposatha, will do a Sangha transaction, with the monk Gagga or without him.
khamati sanghassa tasmā tuņhī.	"'This is agreeable to the Sangha, therefore it is silent.
evametam dhārayāmīti.	"'Thus do I hold it:"

91. sanghuposathādippabhedam (Mv.II.26.1)

Analysis of the Saṅgha-uposatha, etc. [BMC, Mv.IV.5.1]

[185] tena kho pana samayena aññatarasmiṁ āvāse tadahuposathe cattāro bhikkhū viharanti.	Now on that occasion there were four monks staying in a certain residence on the day of the Uposatha.
athakho tesam bhikkhūnam etadahosi bhagavatā paññattam uposatho kātabboti mayañcamha cattāro janā katham nu kho amhehi uposatho kātabboti.	Then the thought occurred to them, "It has been laid down by the Blessed One that the Uposatha should be performed. But we are four people—how should we perform the Uposatha?"
bhagavato etamattham ārocesum.	They reported the matter to the Blessed One.
anujānāmi bhikkhave catunnam pātimokkham uddisitunti.	"Monks, I allow that the Pāṭimokkha be recited when there are four." [BMC]
(Mv.II.26.2) tena kho pana	Now on that occasion there were

samayena aññatarasmim āvāse tadahuposathe tayo bhikkhū viharanti.	three monks staying in a certain residence on the day of the Uposatha.
athakho tesam bhikkhūnam etadahosi bhagavatā anuññātam catunnam pātimokkham uddisitum mayañcamha tayo janā katham nu kho amhehi uposatho kātabboti.	Then the thought occurred to them, "The Blessed One has allowed the Pāṭimokkha to be recited when there are four. But we are three people—how should we perform the Uposatha?"
bhagavato etamattham ārocesum.	They reported the matter to the Blessed One.
anujānāmi bhikkhave tiṇṇannam aññamaññam pārisuddhiuposatham kātum.	"Monks, I allow that an Uposatha of mutual purity be performed when there are three." [BMC]
(Mv.II.26.3) evañca pana bhikkhave kātabbo.	"And, monks, it should be performed like this:
byattena bhikkhunā paṭibalena te bhikkhū ñāpetabbā suṇantu me āyasmantā ajjuposatho paṇṇaraso yadāyasmantānam pattakallam mayam aññamaññam pārisuddhiuposatham kareyyāmāti.	"An experienced and competent monk should inform the Sangha: 'May the venerable ones listen to me, sirs. Today is the Uposatha of the fifteenth. If the venerable ones are ready, we should perform our Uposatha of mutual purity.
therena bhikkhunā ekamsam uttarāsangam karitvā ukkuţikam nisīditvā añjalim paggahetvā te bhikkhū evamassu vacanīyā parisuddho aham āvuso	"Having arranged his upper robe over one shoulder, the senior(- most) monk should sit in the kneeling position with his hands placed palm-to-palm over the heart

parisuddhoti mam dhāretha parisuddho aham āvuso parisuddhoti mam dhāretha parisuddhoti mam āvuso parisuddhoti mam dhārethāti. and say to the monks, 'I, friends1, am pure. Remember me as pure. I, friends, am pure. Remember me as pure. I, friends, am pure. Remember me as pure.'

(Mv.II.26.4) navakena bhikkhunā ekamsam uttarāsangam karitvā ukkuṭikam nisīditvā añjalim paggahetvā te bhikkhū evamassu vacanīyā parisuddho aham bhante parisuddhoti mam dhāretha parisuddhoti mam dhārethāti.

"Having arranged his upper robe over one shoulder, a junior monk should sit in the kneeling position with his hands placed palm-to-palm over the heart and say to the monks, 'I, venerable sir1, am pure. Remember me as pure. I, venerable sir, am pure. Remember me as pure. I, venerable sir, am pure. Remember me as pure. Remember me as pure."

1. This passage indicates that the monks were already referring to each other in line with seniority in formal situations. Apparently the Buddha's injunction at <u>DN 16</u> was meant to cover informal conversation as well.

(Mv.II.26.5) tena kho pana samayena aññatarasmiṁ āvāse tadahuposathe dve bhikkhū viharanti. Now on that occasion there were two monks staying in a certain residence on the day of the Uposatha.

athakho tesam bhikkhūnam etadahosi bhagavatā anuññātam catunnam pātimokkham uddisitum tinnannam aññamaññam pārisuddhiuposatham kātum

Then the thought occurred to them, "The Blessed One has allowed the Pāṭimokkha to be recited when there are four, and that an Uposatha of mutual purity be performed when there are three.

mayañcamha dve janā katham nu kho amhehi uposatho kātabboti.	But we are two people—how should we perform the Uposatha?"
bhagavato etamattham ārocesum.	They reported the matter to the Blessed One.
anujānāmi bhikkhave dvinnam pārisuddhiuposatham kātum.	"I allow that a Purity-uposatha be performed when there are two." [BMC]
(Mv.II.26.6) evañca pana bhikkhave kātabbo.	"And, monks, it should be performed like this:
therena bhikkhunā ekamsam uttarāsangam karitvā ukkuţikam nisīditvā anjalim paggahetvā navo bhikkhu evamassa vacanīyo parisuddho aham āvuso parisuddhoti mam dhārehi parisuddhoti mam dhārehi parisuddhoti mam dhārehi parisuddhoti mam dhārehiti.	"Having arranged his upper robe over one shoulder, the senior monk should sit in the kneeling position with his hands placed palm-to-palm over the heart and say to the junior monk, 'I, friend, am pure. Remember me as pure. I, friend, am pure. Remember me as pure. I, friend, am pure. Remember me as pure.'
(Mv.II.26.7) navakena bhikkhunā ekamsam uttarāsangam karitvā ukkuṭikam nisīditvā añjalim paggahetvā thero bhikkhu evamassa vacanīyo parisuddho aham bhante parisuddhoti mam dhāretha parisuddhoti mam dhāretha parisuddhoti mam dhāretha parisuddho aham	"Having arranged his upper robe over one shoulder, the junior monk should sit in the kneeling position with his hands placed palm-to-palm over the heart and say to the senior monk, 'I, venerable sir, am pure. Remember me as pure. I, venerable sir, am pure. Remember me as pure. I, venerable sir, am pure. Remember me as pure. Remember me as pure."

bhante parisuddhoti mam dhārethāti.	
(Mv.II.26.8) tena kho pana samayena aññatarasmiṁ āvāse tadahuposathe eko bhikkhu viharati.	Now on that occasion there was one monk staying in a certain residence on the day of the Uposatha.
athakho tassa bhikkhuno etadahosi bhagavatā anuññātam catunnam pātimokkham uddisitum tiṇṇannam aññamaññam pārisuddhiuposatham kātum dvinnam pārisuddhiuposatham kātum ahañcamhi ekako katham nu kho mayā uposatho kātabboti.	Then the thought occurred to him, "The Blessed One has allowed the Pāṭimokkha to be recited when there are four, that an Uposatha of mutual purity be performed when there are three, and that a Purity-uposatha be performed when there are two. But I am alone—how should I perform the Uposatha?"
bhagavato etamattham ārocesum.	They reported the matter to the Blessed One.
(Mv.II.26.9) idha pana bhikkhave aññatarasmiṁ āvāse tadahuposathe eko bhikkhu viharati.	"Monks, there is the case where a monk is staying alone in a residence when the Uposatha day comes.
tena bhikkhave bhikkhunā yattha bhikkhū paṭikkamanti upaṭṭhānasālāya vā maṇḍape vā rukkhamūle vā so deso sammajjitvā pānīyam paribhojanīyam upaṭṭhāpetvā āsanam paññāpetvā padīpam katvā nisīditabbam.	"Having swept the place where the monks gather—an assembly hall, a pavilion, or the root of a tree —having set out drinking water and washing water, having laid out a seat, having made a light, he should sit down.

sace aññe bhikkhū āgacchanti tehi saddhim uposatho kātabbo no ce āgacchanti ajja me uposathoti adhiṭṭhātabbo no ce adhiṭṭhaheyya āpatti dukkaṭassa. "If other monks arrive, he should perform the Uposatha together with them. If not, he should determine: 'Today is my Uposatha'. If he doesn't determine it: an offense of wrong doing. [BMC]

(Mv.II.26.10) tatra bhikkhave yattha cattāro bhikkhū viharanti na ekassa pārisuddhim āharitvā tīhi pātimokkham uddisitabbam uddiseyyunce āpatti dukkaṭassa.

"In the case that four monks are staying together, the Pāṭimokkha should not be recited by three after having brought the purity of one. If they should recite it: an offense of wrong doing. [BMC]

tatra bhikkhave yattha tayo bhikkhū viharanti na ekassa pārisuddhim āharitvā dvīhi pārisuddhiuposatho kātabbo kareyyunce āpatti dukkaṭassa. "In the case that three monks are staying together, the purityuposatha should not be performed by two after having brought the purity of one. If they should perform it: an offense of wrong doing..

tatra bhikkhave yattha dve bhikkhū viharanti na ekassa pārisuddhim āharitvā ekena adhiṭṭhātabbo adhiṭṭhaheyya ce āpatti dukkaṭassāti.

"In the case that two monks are staying together, (the Uposatha) should not be determined by one after having brought the purity of the other. If he should determine it: an offense of wrong doing."

92. ĀPATTIPAŢIKAMMAVIDHI (MV.II.27.1)

The Method for Making Amends for an Offense [BMC: 1 2 Mv.IV.6.1]

[186] tena kho pana samayena aññataro bhikkhu Now on that occasion a certain monk had fallen into an offense on

tadahuposathe āpattim āpanno hoti.	the day of the Uposatha1. 1. This means that as of the day of the Uposatha, he hadn't made amends, not that he necessarily committed the offense on that day.
athakho tassa bhikkhuno etadahosi bhagavatā paññattam na sāpattikena uposatho kātabboti ahañcamhi āpattim āpanno katham nu kho mayā paṭipajjitabbanti.	The thought occurred to him, "It has been laid down by the Blessed One that the Uposatha should not be performed by one with an offense. But I have fallen into an offense. What should I do?"
bhagavato etamattham ārocesum.	They reported the matter to the Blessed One.
idha pana bhikkhave bhikkhu tadahuposathe āpattim āpanno hoti.	"Monks, there is the case where a monk has fallen into an offense on the day of the Uposatha.
tena bhikkhave bhikkhunā ekam bhikkhum upasankamitvā ekamsam uttarāsangam karitvā ukkuṭikam nisīditvā añjalim paggahetvā evamassa vacanīyo aham āvuso itthannāmam āpattim āpanno tam paṭidesemīti.	"Having approached one monk, having arranged his upper robe over one shoulder, the monk should sit in the kneeling position with his hands placed palm-to-palm over the heart and say, 'Friend, I have fallen into such-and-such offense. I acknowledge it.'
tena vattabbo passasīti.	"He should be asked, 'Do you see it?'
āma passāmīti.	"'Yes, I see it.'

āyatim samvareyyāsīti.	"You should restrain yourself in the future."
(Mv.II.27.2) idha pana bhikkhave bhikkhu tadahuposathe āpattiyā vematiko hoti.	"Monks, there is the case where a monk is doubtful (about whether or not he has fallen into an offense) on the day of the Uposatha.
tena bhikkhave bhikkhunā ekam bhikkhum upasankamitvā ekamsam uttarāsangam karitvā ukkuṭikam nisīditvā añjalim paggahetvā evamassa vacanīyo	"Having approached one monk, having arranged his upper robe over one shoulder, the monk should sit in the kneeling position with his hands placed palm-to-palm over the heart and say,
aham āvuso itthannāmāya āpattiyā vematiko yadā nibbematiko bhavissāmi tadā tam āpattim paṭikarissāmīti vatvā uposatho kātabbo pātimokkham sotabbam	"'Friend, I am in doubt about suchand-such offense. When I become free from doubt, then I will make amends for the offense.' Once that has been said, the Uposatha should be performed; the Pāṭimokkha should be listened to.
na tveva tappaccayā uposathassa antarāyo kātabboti.	"Not from that cause alone should an obstruction to the Uposatha be made."
(Mv.II.27.3) [187] tena kho pana samayena chabbaggiyā bhikkhū sabhāgam āpattim desenti.	Now on that occasion some Group- of-six monks confessed an offense common to one another.1 1. In other words, they all committed the same offense, though not necessarily together.
bhagavato etamattham	They reported the matter to the

ārocesum.	Blessed One.
na bhikkhave sabhāgā āpatti desetabbā yo deseyya āpatti dukkaṭassāti.	"Monks, an offense common to one another should not be confessed. Whoever should confess it: an offense of wrong doing."
tena kho pana samayena chabbaggiyā bhikkhū sabhāgam āpattim paṭiggaṇhanti.	Now on that occasion some Group- of-six monks received (the confession of) an offense common to one another.
bhagavato etamattham ārocesum.	They reported the matter to the Blessed One.
na bhikkhave sabhāgā āpatti paṭiggahetabbā yo paṭiggaṇheyya āpatti dukkaṭassāti.	"Monks, (the confession of) an offense common to one another should not be received. Whoever should receive it: an offense of wrong doing."

93. āpattiāvikaraņavidhi (Mv.II.27.4)

The Method for Admitting an Offense (During the Pāṭimokkha) [BMC: $\underline{1}$ $\underline{2}$ $\underline{Mv.IV.6.2}$]

[188] tena kho pana samayena aññataro bhikkhu pātimokkhe uddissamāne āpattiṁ sarati.	Now on that occasion, a certain monk remembered an offense as the Pāṭimokkha was being recited.
athakho tassa bhikkhuno etadahosi bhagavatā paññattaṁ na sāpattikena uposatho kātabboti	The thought occurred to him, "It has been laid down by the Blessed One that the Uposatha should not be performed by one with an offense.

ahañcamhi āpattim āpanno katham nu kho mayā paṭipajjitabbanti.	And I have fallen into an offense. What should I do?"
bhagavato etamattham ārocesum.	They reported the matter to the Blessed One.
idha pana bhikkhave bhikkhu pātimokkhe uddissamāne āpattim sarati.	"Monks, there is the case where a monk remembers an offense as the Pāṭimokkha is being recited.
tena bhikkhave bhikkhunā sāmanto bhikkhu evamassa vacanīyo aham āvuso itthannāmam āpattim āpanno ito vuṭṭhahitvā tam āpattim paṭikarissāmīti vatvā uposatho kātabbo pātimokkham sotabbam	"That monk should say to the monk next to him, 'Friend, I have fallen into such-and-such offense. Having gotten up from here, I will make amends for the offense.' Once that has been said, the Uposatha should be performed; the Pāṭimokkha should be listened to.
na tveva tappaccayā uposathassa antarāyo kātabbo.	"Not from that cause alone should an obstruction to the Uposatha be made.
(Mv.II.27.5) idha pana bhikkhave bhikkhu pātimokkhe uddissamāne āpattiyā vematiko hoti.	"Monks, there is the case where a monk becomes doubtful about an offense as the Pāṭimokkha is being recited.
tena bhikkhave bhikkhunā sāmanto bhikkhu evamassa vacanīyo aham āvuso itthannāmāya āpattiyā vematiko yadā nibbematiko bhavissāmi tadā tam āpattim	"That monk should say to the monk next to him, 'Friend, I am doubtful about such-and-such offense. When I become free from doubt, then I will make amends for the offense.' Once that has been said, the Uposatha

paṭikarissāmīti vatvā uposatho kātabbo pātimokkham sotabbam	should be performed; the Pāṭimokkha should be listened to.
na tveva tappaccayā	"Not from that cause alone should
uposathassa antarāyo	an obstruction to the Uposatha be
kātabboti.	made."

94. sabhāgāpattipaṭikammavidhi (Mv.II.27.6)

The Method for Making Amends for an Offense Common to One Another [BMC: 1 2 Mv.IV.6.3]

[189] tena kho pana samayena aññatarasmim āvāse tadahuposathe sabbo saṅgho sabhāgam āpattim āpanno hoti.	Now on that occasion, the entire Sangha in a certain residence had fallen into an offense common to one another on the day of the Uposatha.
athakho tesam bhikkhūnam etadahosi bhagavatā paññattam na sabhāgā āpatti desetabbā na sabhāgā āpatti paṭiggahetabbāti ayañca sabbo saṅgho sabhāgam āpattim āpanno katham nu kho amhehi paṭipajjitabbanti.	Then the thought occurred to them, "It has been laid down by the Blessed One that an offense common to one another should not be confessed; (the confession of) an offense common to one another should not be received. But this entire Sangha has fallen into an offense common to one another. What should we do?"
bhagavato etamattham ārocesum.	They reported the matter to the Blessed One.
idha pana bhikkhave aññatarasmiṁ āvāse	"Monks, there is the case where the entire Sangha in a certain residence

tadahuposathe sabbo saṅgho sabhāgaṁ āpattiṁ āpanno hoti.	has fallen into an offense common to one another on the day of the Uposatha.
tehi bhikkhave bhikkhūhi eko bhikkhu sāmantā āvāsā sajjukam pāhetabbo gacchāvuso tam āpattim paṭikaritvā āgaccha mayante santike āpattim paṭikarissāmāti.	"Monks, one monk should be sent by the monks to a neighboring residence immediately, (saying,) 'Go, friend. Make amends for that offense and come back. We will (then) make amends for the offense in your presence.'
(Mv.II.27.7) evañcetam labhetha iccetam kusalam no ce labhetha byattena bhikkhunā paṭibalena saṅgho ñāpetabbo	"If this can be managed, well and good. If not, then an experienced and competent monk should inform the Sangha:
suṇātu me bhante saṅgho ayam sabbo saṅgho sabhāgam āpattim āpanno yadā aññam bhikkhum suddham anāpattikam passissati tadā tassa santike tam āpattim paṭikarissatīti vatvā uposatho kātabbo pātimokkham uddisitabbam	"'Venerable sirs, may the Sangha listen to me. This entire Sangha has fallen into an offense common to one another. When (the Sangha) sees another monk—pure, without (that) offense—then it will make amends for that offense in his presence.' Once that has been said, the Uposatha should be performed; the Pāṭimokkha should be listened to.
na tveva tappaccayā uposathassa antarāyo kātabbo.	"Not from that cause alone should an obstruction to the Uposatha be made.
(Mv.II.27.8) idha pana bhikkhave aññatarasmiṁ āvāse	"Monks, there is the case where the entire Sangha in a certain residence

tadahuposathe sabbo saṅgho sabhāgāya āpattiyā vematiko hoti.	is doubtful about an offense common to one another on the day of the Uposatha.
byattena bhikkhunā paṭibalena saṅgho ñāpetabbo	"An experienced and competent monk should inform the Sangha:
suṇātu me bhante saṅgho ayaṁ sabbo saṅgho sabhāgāya āpattiyā vematiko yadā nibbematiko bhavissati tadā taṁ āpattiṁ paṭikarissatīti vatvā uposatho kātabbo pātimokkhaṁ uddisitabbaṁ	"'Venerable sirs, may the Sangha listen to me. This entire Sangha is doubtful about an offense common to one another. When (the Sangha) becomes free from doubt, then it will make amends for that offense? Once that has been said, the Uposatha should be performed; the Pāṭimokkha should be listened to.
na tveva tappaccayā uposathassa antarāyo kātabbo.	"Not from that cause alone should an obstruction to the Uposatha be made.
(Mv.II.27.9) idha pana bhikkhave aññatarasmim āvāse vassūpagato saṅgho sabhāgam āpattim āpanno hoti.	"Monks, there is the case where the Sangha that has entered the Rains in a certain residence has fallen into an offense common to one another.
tehi bhikkhave bhikkhūhi eko bhikkhu sāmantā āvāsā sajjukam pāhetabbo gacchāvuso tam āpattim paṭikaritvā āgaccha mayante santike tam āpattim paṭikarissāmāti.	"Monks, one monk should be sent by the monks to a neighboring residence immediately, (saying,) 'Go, friend. Make amends for that offense and come back. We will make amends for the offense in your presence.'
evañcetam labheyya iccetam	"If this can be managed, well and

kusalam no ce labhetha eko bhikkhu sattāhakālikam pāhetabbo gacchāvuso tam āpattim paṭikaritvā āgaccha mayante santike tam āpattim paṭikarissāmāti.	good. If not, then one monk should be sent on seven-day business, (saying,) 'Go, friend. Make amends for that offense and come back. We will make amends for the offense in your presence."
(Mv.II.27.10) [190] tena kho pana samayena aññatarasmim āvāse sabbo saṅgho sabhāgam āpattim āpanno hoti.	Now on that occasion, the entire Sangha in a certain residence had fallen into an offense common to one another.
so na jānāti tassā āpattiyā nāmam na gottam.	They didn't know the name or class of the offense.
tatthañño bhikkhu āgacchati bahussuto āgatāgamo dhammadharo vinayadharo mātikādharo paṇḍito byatto medhāvī lajjī kukkuccako sikkhākāmo.	Another monk arrived there: learned, erudite, one who had memorized the Dhamma, the Vinaya, the Mātikā. He was wise, experienced, astute, conscientious, scrupulous, desirous of training.
tamenam aññataro bhikkhu yena so bhikkhu tenupasankami upasankamitvā tam bhikkhum etadavoca yo nu kho āvuso evañcevañca karoti kim nāma so āpattim āpajjatīti.	A certain monk went to that monk and, on arrival, said to him, "Friend, one who does such-and-such: What's the name of the offense that he falls into?"
(Mv.II.27.11) so evamāha yo kho āvuso evañcevañca karoti imam nāma so āpattim āpajjati imam nāma tvam āvuso	(The learned monk) said, "Friend, one who does such-and-such falls into the offense of this name. Friend, you have fallen into the offense of

āpattim āpanno paṭikarohi tam āpattinti.	this name. Make amends for the offense."
so evamāha na kho aham āvuso eko va imam āpattim āpanno ayam sabbo sangho imam āpattim āpannoti.	He said, "Friend, I haven't fallen into this offense alone. This entire Sangha has fallen into this offense."
so evamāha kinte āvuso karissati paro āpanno vā anāpanno vā ingha tvam āvuso sakāya āpattiyā vuṭṭhahāti.	(The learned monk) said, "Friend, what does it matter to you, whether another has fallen (into that offense) or not? Please, friend, rise up out of your own offense!"
(Mv.II.27.12) athakho so bhikkhu tassa bhikkhuno vacanena tam āpattim paṭikaritvā yena te bhikkhū tenupasankami upasankamitvā te bhikkhū etadavoca yo kira āvuso evancevanca karoti imam nāma so āpattim āpajjati imam nāma tumhe āvuso āpattim āpannā paṭikarotha tam āpattinti.	So the monk, making amends for that offense in line with that (visiting) monk's advice, went to the monks and, on arrival, said to them, "Friends, they say that one who does such-and-such falls into the offense of this name. Friends, you have fallen into the offense of this name. Make amends for the offense."
athakho te bhikkhū na icchimsu tassa bhikkhuno vacanena tam āpattim paṭikātum.	Then the monks didn't want to make amends for the offense in line with that (visiting) monk's advice.
bhagavato etamattham ārocesum.	They reported the matter to the Blessed One.
(Mv.II.27.13) idha pana	"Monks, there is the case where the

bhikkhave aññatarasmim āvāse sabbo saṅgho sabhāgam āpattim āpanno hoti.	entire Sangha in a certain residence has fallen into an offense common to one another.
so na jānāti tassā āpattiyā nāmam na gottam.	"They don't know the name or class of the offense.
tatthañño bhikkhu āgacchati bahussuto āgatāgamo dhammadharo vinayadharo mātikādharo paṇḍito byatto medhāvī lajjī kukkuccako sikkhākāmo.	"Another monk arrives there: learned, erudite, one who has memorized the Dhamma, the Vinaya, the Mātikā. He is wise, experienced, astute, conscientious, scrupulous, desirous of training.
tamenam aññataro bhikkhu yena so bhikkhu tenupasankami upasankamitvā tam bhikkhum evam vadeti yo nu kho āvuso evañcevañca karoti kim nāma so āpattim āpajjatīti.	"A certain monk goes to that monk and, on arrival, says to him, 'Friend, one who does such-and-such: What's the name of the offense that he falls into?'
(Mv.II.27.14) so evam vadeti yo kho āvuso evancevanca karoti imam nāma so āpattim āpajjati imam nāma tvam āvuso āpattim āpanno paṭikarohi tam āpattinti.	"(The learned monk) says, 'Friend, one who does such-and-such falls into the offense of this name. Friend, you have fallen into the offense of this name. Make amends for the offense.'
so evam vadeti na kho aham āvuso eko va imam āpattim āpanno ayam sabbo sangho imam āpattim āpannoti.	"He says, 'Friend, I haven't fallen into this offense alone. This entire Sangha has fallen into this offense.'
so evam vadeti kinte āvuso	"(The learned monk) says, 'Friend,

karissati paro āpanno vā anāpanno vā ingha tvam āvuso sakāya āpattiyā vuṭṭhahāti. what does it matter to you, whether another has fallen (into that offense) or not? Please, friend, rise up out of your own offense!'

(Mv.II.27.15) so ce bhikkhave bhikkhu tassa bhikkhuno vacanena tam āpattim paṭikaritvā yena te bhikkhū tenupasankami upasankamitvā te bhikkhū evam vadeti yo kira āvuso evancevanca karoti imam nāma so āpattim āpajjati imam nāma tumhe āvuso āpattim āpannā paṭikarotha tam āpattinti.

"So the monk, making amends for that offense in line with that (visiting) monk's advice, goes to the monks and, on arrival, says to them, 'Friends, they say that one who does such-and-such falls into the offense of this name. Friends, you have fallen into the offense of this name. Make amends for the offense.'

te ce bhikkhave bhikkhū tassa bhikkhuno vacanena tam āpattim paṭikareyyum iccetam kusalam no ce paṭikareyyum na te bhikkhave bhikkhū tena bhikkhunā akāmā vacanīyāti. "If those monks make amends for the offense in line with that (visiting) monk's advice, well and good. If they don't make amends, then that monk doesn't have to criticize the monks if he doesn't want to."

codanāvatthubhāṇavāram nitthitam.

The Recitation Section on Codanāvatthu is finished.

[Mahāvagga Contents | Mv II Contents]

95. anāpattipannarasakam (Mv.II.28.1)

The Set of Fifteen Non-Offenses [BMC, Mv.IV.7.1]

[191] tena kho pana samayena aññatarasmiṁ āvāse tadahuposathe Now on that occasion, in a certain residence, on the day of the Uposatha,

sambahulā āvāsikā bhikkhū sannipatimsu cattāro vā atirekā vā.	several resident monks gathered—four or more.
te na jānimsu atthaññe āvāsikā bhikkhū anāgatāti.	They didn't know that there were other resident monks who hadn't come.
athaññe āvāsikā bhikkhū āgacchantīti gāmam vā araññam vā kenaci karaṇīyena gantvā tesaṃ nisinnaṭṭhānaṃ āgacchanti.	"There were other resident monks who hadn't come": Having gone to the village or to the wilderness on some business or other, they come to the place the monks are sitting.
te dhammasaññino vinayasaññino vaggā samaggasaññino uposatham akamsu pātimokkham uddisimsu.	Perceiving it to be Dhamma, perceiving it to be Vinaya—factional, but perceiving it to be united—they performed the Uposatha; recited the Pāṭimokkha.
tehi uddissamāne pātimokkhe athaññe āvāsikā bhikkhū āgacchimsu bahutarā.	As the Pāṭimokkha was being recited by them, a greater number of other resident monks came.
bhagavato etamattham ārocesum.	They reported the matter to the Blessed One.
(Mv.II.28.2) idha pana bhikkhave aññatarasmim āvāse tadahuposathe sambahulā āvāsikā bhikkhū sannipatanti cattāro vā atirekā vā	"Monks, there is the case where, in a certain residence, on the day of the Uposatha, several resident monks gather—four or more.

te na jānanti atthaññe āvāsikā bhikkhū anāgatāti.	"They don't know that there are other resident monks who haven't come.
te dhammasaññino vinayasaññino vaggā samaggasaññino uposatham karonti pātimokkham uddisanti.	"Perceiving it to be Dhamma, perceiving it to be Vinaya—factional, but perceiving it to be united—they perform the Uposatha; they recite the Pāṭimokkha.
tehi uddissamāne pātimokkhe athaññe āvāsikā bhikkhū āgacchanti bahutarā.	"As the Pāṭimokkha is being recited by them, a greater number of other resident monks comes.
tehi bhikkhave bhikkhūhi puna pātimokkham uddisitabbam.	"The monks should recite the Pāṭimokkha again.
uddesakānam anāpatti.	"There is no offense for those reciting.
(Mv.II.28.3) idha pana bhikkhave aññatarasmim āvāse tadahuposathe sambahulā āvāsikā bhikkhū sannipatanti cattāro vā atirekā vā.	"Monks, there is the case where, in a certain residence, on the day of the Uposatha, several resident monks gather—four or more.
te na jānanti atthaññe āvāsikā bhikkhū anāgatāti.	"They don't know that there are other resident monks who haven't come.
te dhammasaññino vinayasaññino vaggā	"Perceiving it to be Dhamma, perceiving it to be Vinaya—factional,

samaggasaññino uposatham karonti pātimokkham uddisanti.	but perceiving it to be united—they perform the Uposatha; they recite the Pāṭimokkha.
tehi uddissamāne pātimokkhe athaññe āvāsikā bhikkhū āgacchanti samasamā.	"As the Pāṭimokkha is being recited by them, an equal number of other resident monks comes.
uddiṭṭhaṁ sūddiṭṭhaṁ avasesaṁ sotabbaṁ.	"What has been recited is well-recited. They should listen to the remainder.
uddesakānam anāpatti.	"There is no offense for those reciting.
idha pana bhikkhave aññatarasmiṁ āvāse tadahuposathe sambahulā āvāsikā bhikkhū sannipatanti cattāro vā atirekā vā.	"Monks, there is the case where, in a certain residence, on the day of the Uposatha, several resident monks gather—four or more.
te na jānanti atthaññe āvāsikā bhikkhū anāgatāti.	"They don't know that there are other resident monks who haven't come.
te dhammasaññino vinayasaññino vaggā samaggasaññino uposathaṁ karonti pātimokkhaṁ uddisanti.	"Perceiving it to be Dhamma, perceiving it to be Vinaya—factional, but perceiving it to be united—they perform the Uposatha; they recite the Pāṭimokkha.
tehi uddissamāne pātimokkhe athaññe āvāsikā	"As the Pāṭimokkha is being recited by them, a smaller number of other resident monks comes.

bhikkhū āgacchanti thokatarā.	
uddiṭṭhaṁ sūddiṭṭhaṁ avasesaṁ sotabbaṁ.	"What has been recited is well-recited. They should listen to the remainder.
uddesakānam anāpatti.	"There is no offense for those reciting.
(Mv.II.28.4) idha pana bhikkhave aññatarasmim āvāse tadahuposathe sambahulā āvāsikā bhikkhū sannipatanti cattāro vā atirekā vā.	"Monks, there is the case where, in a certain residence, on the day of the Uposatha, several resident monks gather—four or more.
te na jānanti atthaññe āvāsikā bhikkhū anāgatāti.	"They don't know that there are other resident monks who haven't come.
te dhammasaññino vinayasaññino vaggā samaggasaññino uposatham karonti pātimokkham uddisanti.	"Perceiving it to be Dhamma, perceiving it to be Vinaya—factional, but perceiving it to be united—they perform the Uposatha; they recite the Pāṭimokkha.
tehi uddiṭṭhamatte pātimokkhe athaññe āvāsikā bhikkhū āgacchanti bahutarā.	"When the Pāṭimokkha has just been recited by them, a greater number of other resident monks comes.
tehi bhikkhave bhikkhūhi puna pātimokkham uddisitabbam.	"The monks should recite the Pāṭimokkha again.

uddesakānam anāpatti.	"There is no offense for those reciting.
idha pana bhikkhave aññatarasmiṁ āvāse tadahuposathe sambahulā āvāsikā bhikkhū sannipatanti cattāro vā atirekā vā.	"Monks, there is the case where, in a certain residence, on the day of the Uposatha, several resident monks gather—four or more.
te na jānanti atthaññe āvāsikā bhikkhū anāgatāti.	"They don't know that there are other resident monks who haven't come.
te dhammasaññino vinayasaññino vaggā samaggasaññino uposatham karonti pātimokkham uddisanti.	"Perceiving it to be Dhamma, perceiving it to be Vinaya—factional, but perceiving it to be united—they perform the Uposatha; they recite the Pāṭimokkha.
tehi uddiṭṭhamatte pātimokkhe athaññe āvāsikā bhikkhū āgacchanti samasamā.	"When the Pāṭimokkha has just been recited by them, an equal number of other resident monks comes.
uddiṭṭhaṁ sūddiṭṭhaṁ tesaṁ santike pārisuddhi ārocetabbā.	"What has been recited is well-recited. The (arriving monks) should declare purity in their presence.
uddesakānam anāpatti.	"There is no offense for those reciting.
idha pana bhikkhave aññatarasmim āvāse tadahuposathe sambahulā	"Monks, there is the case where, in a certain residence, on the day of the Uposatha, several resident monks gather—four or more.

āvāsikā bhikkhū sannipatanti cattāro vā atirekā vā.	
te na jānanti atthaññe āvāsikā bhikkhū anāgatāti.	"They don't know that there are other resident monks who haven't come.
te dhammasaññino vinayasaññino vaggā samaggasaññino uposatham karonti pātimokkham uddisanti.	"Perceiving it to be Dhamma, perceiving it to be Vinaya—factional, but perceiving it to be united—they perform the Uposatha; they recite the Pāṭimokkha.
tehi uddiṭṭhamatte pātimokkhe athaññe āvāsikā bhikkhū āgacchanti thokatarā.	"When the Pāṭimokkha has just been recited by them, a smaller number of other resident monks comes.
uddiṭṭhaṁ sūddiṭṭhaṁ tesaṁ santike pārisuddhi ārocetabbā.	"What has been recited is well-recited. The (arriving monks) should declare purity in their presence.
uddesakānam anāpatti.	"There is no offense for those reciting.
(Mv.II.28.5) idha pana bhikkhave aññatarasmim āvāse tadahuposathe sambahulā āvāsikā bhikkhū sannipatanti cattāro vā atirekā vā.	"Monks, there is the case where, in a certain residence, on the day of the Uposatha, several resident monks gather—four or more.
te na jānanti atthaññe āvāsikā bhikkhū anāgatāti.	"They don't know that there are other resident monks who haven't come.

te dhammasaññino vinayasaññino vaggā samaggasaññino uposatham karonti pātimokkham uddisanti.	"Perceiving it to be Dhamma, perceiving it to be Vinaya—factional, but perceiving it to be united—they perform the Uposatha; they recite the Pāṭimokkha.
tehi uddiṭṭhamatte pātimokkhe avuṭṭhitāya parisāya athaññe āvāsikā bhikkhū āgacchanti bahutarā.	"When the Pāṭimokkha has just been recited by them and the assembly hasn't gotten up, a greater number of other resident monks comes.
tehi bhikkhave bhikkhūhi puna pātimokkham uddisitabbam.	"The monks should recite the Pāṭimokkha again.
uddesakānam anāpatti.	"There is no offense for those reciting.
idha pana bhikkhave aññatarasmiṁ āvāse tadahuposathe sambahulā āvāsikā bhikkhū sannipatanti cattāro vā atirekā vā.	"Monks, there is the case where, in a certain residence, on the day of the Uposatha, several resident monks gather—four or more.
te na jānanti atthaññe āvāsikā bhikkhū anāgatāti.	"They don't know that there are other resident monks who haven't come.
te dhammasaññino vinayasaññino vaggā samaggasaññino uposatham karonti pātimokkham uddisanti.	"Perceiving it to be Dhamma, perceiving it to be Vinaya—factional, but perceiving it to be united—they perform the Uposatha; they recite the Pāṭimokkha.

tehi uddiṭṭhamatte pātimokkhe avuṭṭhitāya parisāya athaññe āvāsikā bhikkhū āgacchanti samasamā .pe.	"When the Pāṭimokkha has just been recited by them and the assembly hasn't gotten up, an equal number of other resident monks comes
thokatarā.	"smaller.
uddiṭṭhaṁ sūddiṭṭhaṁ tesaṁ santike pārisuddhi ārocetabbā.	"What has been recited is well-recited. The (arriving monks) should declare purity in their presence.
uddesakānam anāpatti.	"There is no offense for those reciting.
(Mv.II.28.6) idha pana bhikkhave aññatarasmim āvāse tadahuposathe sambahulā āvāsikā bhikkhū sannipatanti cattāro vā atirekā vā.	"Monks, there is the case where, in a certain residence, on the day of the Uposatha, several resident monks gather—four or more.
te na jānanti atthaññe āvāsikā bhikkhū anāgatāti.	"They don't know that there are other resident monks who haven't come.
te dhammasaññino vinayasaññino vaggā samaggasaññino uposathaṁ karonti pātimokkhaṁ uddisanti.	"Perceiving it to be Dhamma, perceiving it to be Vinaya—factional, but perceiving it to be united—they perform the Uposatha; they recite the Pāṭimokkha.
tehi uddiṭṭhamatte pātimokkhe ekaccāya vuṭṭhitāya parisāya athaññe	"When the Pāṭimokkha has just been recited by them and some of the assembly has gotten up, a greater

āvāsikā bhikkhū āgacchanti bahutarā.	number of other resident monks comes.
tehi bhikkhave bhikkhūhi puna pātimokkham uddisitabbam.	"The monks should recite the Pāṭimokkha again.
uddesakānam anāpatti.	"There is no offense for those reciting.
idha pana bhikkhave aññatarasmiṁ āvāse tadahuposathe sambahulā āvāsikā bhikkhū sannipatanti cattāro vā atirekā vā.	"Monks, there is the case where, in a certain residence, on the day of the Uposatha, several resident monks gather—four or more.
te na jānanti atthaññe āvāsikā bhikkhū anāgatāti.	"They don't know that there are other resident monks who haven't come.
te dhammasaññino vinayasaññino vaggā samaggasaññino uposatham karonti pātimokkham uddisanti.	"Perceiving it to be Dhamma, perceiving it to be Vinaya—factional, but perceiving it to be united—they perform the Uposatha; they recite the Pāṭimokkha.
tehi uddiţţhamatte pātimokkhe ekaccāya vuţţhitāya parisāya athaññe āvāsikā bhikkhū āgacchanti samasamā .pe.	"When the Pāṭimokkha has just been recited by them and some of the assembly has gotten up, an equal number of other resident monks comes
thokatarā.	"smaller.
uddiṭṭhaṁ sūddiṭṭhaṁ	"What has been recited is well-

tesam santike pārisuddhi ārocetabbā.	recited. The (arriving monks) should declare purity in their presence.
uddesakānam anāpatti.	"There is no offense for those reciting.
(Mv.II.28.7) idha pana bhikkhave aññatarasmim āvāse tadahuposathe sambahulā āvāsikā bhikkhū sannipatanti cattāro vā atirekā vā.	"Monks, there is the case where, in a certain residence, on the day of the Uposatha, several resident monks gather—four or more.
te na jānanti atthaññe āvāsikā bhikkhū anāgatāti.	"They don't know that there are other resident monks who haven't come.
te dhammasaññino vinayasaññino vaggā samaggasaññino uposatham karonti pātimokkham uddisanti.	"Perceiving it to be Dhamma, perceiving it to be Vinaya—factional, but perceiving it to be united—they perform the Uposatha; they recite the Pāṭimokkha.
tehi uddiṭṭhamatte pātimokkhe sabbāya vuṭṭhitāya parisāya athaññe āvāsikā bhikkhū āgacchanti bahutarā.	"When the Pāṭimokkha has just been recited by them and all of the assembly has gotten up, a greater number of other resident monks comes.
tehi bhikkhave bhikkhūhi puna pātimokkham uddisitabbam.	"The monks should recite the Pāṭimokkha again.
uddesakānam anāpatti.	"There is no offense for those reciting.

idha pana bhikkhave aññatarasmim āvāse tadahuposathe sambahulā āvāsikā bhikkhū sannipatanti cattāro vā atirekā vā.	"Monks, there is the case where, in a certain residence, on the day of the Uposatha, several resident monks gather—four or more.
te na jānanti atthaññe āvāsikā bhikkhū anāgatāti.	"They don't know that there are other resident monks who haven't come.
te dhammasaññino vinayasaññino vaggā samaggasaññino uposatham karonti pātimokkham uddisanti.	"Perceiving it to be Dhamma, perceiving it to be Vinaya—factional, but perceiving it to be united—they perform the Uposatha; they recite the Pāṭimokkha.
tehi uddiṭṭhamatte pātimokkhe sabbāya vuṭṭhitāya parisāya athaññe āvāsikā bhikkhū āgacchanti samasamā .pe.	"When the Pāṭimokkha has just been recited by them and all of the assembly has gotten up, an equal number of other resident monks comes
thokatarā.	"smaller.
uddiṭṭhaṁ sūddiṭṭhaṁ tesaṁ santike pārisuddhi ārocetabbā.	"What has been recited is well-recited. The (arriving monks) should declare purity in their presence.
uddesakānam anāpatti.	"There is no offense for those reciting.
anāpattipaņņarasakam niṭṭhitam.	The Set of Fifteen Non-offenses is Finished.

96. VAGGĀVAGGASAÑÑĪPANNARASAKAM (MV.II.29.1)

The Set of Fifteen on Factional (Uposathas) Perceived as Factional1 [BMC, Mv.IV.8.1]

1. Following ME. The Thai title is *Vaggāsamaggasaññipaṇṇarasakaṁ*, but for the reasons given in the note below, the Burmese seems better.

[192] idha pana bhikkhave "Monks, there is the case where, in a aññatarasmim āvāse certain residence, on the day of the tadahuposathe sambahulā Uposatha, several resident monks āvāsikā bhikkhū sannipatanti gather—four or more. cattāro vā atirekā vā. "They know that there are other te jānanti [BJE: te na jānanti] atthaññe āvāsikā resident monks who haven't come. bhikkhū anāgatāti. te jānantīti pabbate vā thale "They know": Standing on a vā thitā sīmam okkante vā mountain or plateau, they see them having entered or entering the okkamante vā passanti. territory. te dhammasaññino "Perceiving it to be Dhamma, vinayasaññino vaggā perceiving it to be Vinaya—factional samaggasaññino [ME, PTS: and perceiving it to be factional1 they perform the Uposatha; they recite vaggā vaggasaññino] uposatham karonti the Patimokkha. pātimokkham uddisanti.

1. There is considerable disagreement among the different editions in this section and in the corresponding section at Mv.IV.8.1. The Burmese edition has vaggā vaggasaññino in all cases except for the case where the number of incoming monks is equal (elided in the Thai), and in all cases in the corresponding section at Mv.IV.8.1. The PTS

edition has *vaggā vaggasaññino* in all cases in both Mv.II and Mv.IV. The one anomaly in the Burmese edition is probably a mistake.

The Sri Lankan BJE edition has *vaggā samaggasaññino*, in line with the Thai, but also sometimes replaces *te jānanti* with *te na jānanti*, so that the passage is identical to that in the non-offense section, above, except that here the offense is a dukkaṭa, which makes no sense. (In Mv IV, the BJE has *te na jānanti* in all cases.) The Thai reading makes sense if one ignores the passage from the Commentary quoted above and interprets the passage to mean that they know the other monks are gone and assume that they are outside of the territory. They intend to perform the Uposatha while they are gone, rather than aiming at schism, which explains why the offense would be a dukkaṭa. The Burmese and PTS editions make sense if one interprets it to mean that the monks are ignorant of the Vinaya, and so they perceive the factional Uposatha to be Dhamma & Vinaya. That also would explain why the offense is a dukkaṭa.

The Commentary has nothing other than the above passage.

tehi uddissamāne pātimokkhe athaññe āvāsikā bhikkhū āgacchanti bahutarā.	"As the Pāṭimokkha is being recited by them, a greater number of other resident monks comes.
tehi bhikkhave bhikkhūhi puna pātimokkham uddisitabbam.	"The monks should recite the Pāṭimokkha again.
uddesakānam āpatti dukkaṭassa .pe.	"There is an offense of wrong doing for those reciting
(Mv.II.29.2) athaññe āvāsikā bhikkhū āgacchanti samasamā .pe.	"an equal number of other resident monks comes
thokatarā.	"smaller.1

	1. Here the Sri Lankan BJE switches to te jānanti: They know. The following section continues with te jānanti and the rest of the vaggāvaggasaññīpannarasakaṁ section is elided.
uddiṭṭhaṁ sūddiṭṭhaṁ avasesaṁ sotabbaṁ.	"What has been recited is well-recited. They should listen to the remainder.
uddesakānam āpatti dukkaṭassa.	"There is an offense of wrong doing for those reciting.
(Mv.II.29.3) idha pana bhikkhave aññatarasmim āvāse tadahuposathe sambahulā āvāsikā bhikkhū sannipatanti cattāro vā atirekā vā.	"Monks, there is the case where, in a certain residence, on the day of the Uposatha, several resident monks gather—four or more.
te jānanti atthaññe āvāsikā bhikkhū anāgatāti.	"They know that there are other resident monks who haven't come.
te dhammasaññino vinayasaññino vaggā samaggasaññino [ME, PTS: vaggā vaggasaññino] uposathaṁ karonti pātimokkhaṁ uddisanti.	"Perceiving it to be Dhamma, perceiving it to be Vinaya—factional and perceiving it to be factional—they perform the Uposatha; they recite the Pāṭimokkha.
tehi uddiṭṭhamatte pātimokkhe athaññe āvāsikā bhikkhū āgacchanti bahutarā.	"When the Pāṭimokkha has just been recited by them, a greater number of other resident monks comes.

tehi bhikkhave bhikkhūhi puna pātimokkham uddisitabbam.	"The monks should recite the Pāṭimokkha again.
uddesakānam āpatti dukkaṭassa .pe.	"There is an offense of wrong doing for those reciting
athaññe āvāsikā bhikkhū āgacchanti samasamā .pe.	"an equal number of other resident monks comes
thokatarā.	"smaller.
uddiṭṭhaṁ sūddiṭṭhaṁ tesaṁ santike pārisuddhi ārocetabbā.	"What has been recited is well-recited. The (arriving monks) should declare purity in their presence.
uddesakānam āpatti dukkaṭassa.	"There is an offense of wrong doing for those reciting.
idha pana bhikkhave aññatarasmim āvāse tadahuposathe sambahulā āvāsikā bhikkhū sannipatanti cattāro vā atirekā vā.	"Monks, there is the case where, in a certain residence, on the day of the Uposatha, several resident monks gather—four or more.
te jānanti atthaññe āvāsikā bhikkhū anāgatāti.	"They know that there are other resident monks who haven't come.
te dhammasaññino vinayasaññino vaggā samaggasaññino [ME, PTS: vaggā vaggasaññino] uposathaṁ karonti pātimokkhaṁ uddisanti.	"Perceiving it to be Dhamma, perceiving it to be Vinaya—factional and perceiving it to be factional—they perform the Uposatha; they recite the Pāṭimokkha.

tehi uddiţţhamatte pātimokkhe avuţţhitāya parisāya .pe.	"When the Pāṭimokkha has just been recited by them and the assembly hasn't gotten up
ekaccāya vuṭṭhitāya parisāya .pe.	"some of the assembly has gotten up
sabbāya vuṭṭhitāya parisāya athaññe āvāsikā bhikkhū āgacchanti bahutarā.	"all of the assembly has gotten up, a greater number of other resident monks comes.
tehi bhikkhave bhikkhūhi puna pātimokkham uddisitabbam.	"The monks should recite the Pāṭimokkha again.
uddesakānam āpatti dukkaṭassa .pe.	"There is an offense of wrong doing for those reciting
athaññe āvāsikā bhikkhū āgacchanti samasamā .pe.	"an equal number of other resident monks comes
thokatarā.	"smaller.
uddiṭṭhaṁ sūddiṭṭhaṁ tesaṁ santike pārisuddhi ārocetabbā.	"What has been recited is well-recited. The (arriving monks) should declare purity in their presence.
uddesakānam āpatti dukkaṭassa.	"There is an offense of wrong doing for those reciting."
vaggāsamaggasaññino paṇṇarasakaṁ niṭṭhitaṁ.	The Set of Fifteen on Factional (Uposathas) Perceived as Factional is finished.

97. vematikapannarasakam (Mv.II.30.1)

The Set of Fifteen in the Case of Doubt [BMC, Mv.IV.9.1]

[193] idha pana bhikkhave aññatarasmim āvāse tadahuposathe sambahulā āvāsikā bhikkhū sannipatanti cattāro vā atirekā vā.	"Monks, there is the case where, in a certain residence, on the day of the Uposatha, several resident monks gather—four or more.
te jānanti atthaññe āvāsikā bhikkhū anāgatāti.	"They know that there are other resident monks who haven't come.
te kappati nu kho amhākam uposatho kātum na nu kho kappatīti vematikā uposatham karonti pātimokkham uddisanti.	"(Thinking,) 'Is it allowable for us to perform the Uposatha, or is it not allowable?' doubtful, they perform the Uposatha; they recite the Pāṭimokkha.
tehi uddissamāne pātimokkhe athaññe āvāsikā bhikkhū āgacchanti bahutarā.	"As the Pāṭimokkha is being recited by them, a greater number of other resident monks comes.
tehi bhikkhave bhikkhūhi puna pātimokkham uddisitabbam.	"The monks should recite the Pāṭimokkha again.
uddesakānam āpatti dukkaṭassa .pe.	"There is an offense of wrong doing for those reciting
(Mv.II.30.2) athaññe āvāsikā bhikkhū āgacchanti samasamā .pe.	"an equal number of other resident monks comes
thokatarā.	"smaller.
uddiṭṭhaṁ sūddiṭṭhaṁ avasesaṁ sotabbaṁ.	"What has been recited is well- recited. They should listen to the

	remainder.
uddesakānam āpatti dukkaṭassa.	"There is an offense of wrong doing for those reciting.
idha pana bhikkhave aññatarasmim āvāse tadahuposathe sambahulā āvāsikā bhikkhū sannipatanti cattāro vā atirekā vā.	"Monks, there is the case where, in a certain residence, on the day of the Uposatha, several resident monks gather—four or more.
te jānanti atthaññe āvāsikā bhikkhū anāgatāti.	"They know that there are other resident monks who haven't come.
te kappati nu kho amhākam uposatho kātum na nu kho kappatīti vematikā uposatham karonti pātimokkham uddisanti.	"(Thinking,) 'Is it allowable for us to perform the Uposatha, or is it not allowable?' doubtful, they perform the Uposatha; they recite the Pāṭimokkha.
tehi uddiṭṭhamatte pātimokkhe .pe.	"When the Pāṭimokkha has just been recited by them
avuṭṭhitāya parisāya .pe.	"the assembly hasn't gotten up
ekaccāya vuṭṭhitāya parisāya .pe.	"some of the assembly has gotten up
sabbāya vuṭṭhitāya parisāya athaññe āvāsikā bhikkhū āgacchanti bahutarā.	"all of the assembly has gotten up, a greater number of other resident monks comes.
tehi bhikkhave bhikkhūhi puna pātimokkham uddisitabbam.	"The monks should recite the Pāṭimokkha again.

uddesakānam āpatti dukkaṭassa .pe.	"There is an offense of wrong doing for those reciting
athaññe āvāsikā bhikkhū āgacchanti samasamā .pe.	"an equal number of other resident monks comes
thokatarā.	"smaller.
uddiṭṭham sūddiṭṭham tesam santike pārisuddhi ārocetabbā.	"What has been recited is well-recited. The (arriving monks) should declare purity in their presence.
uddesakānam āpatti dukkaṭassa.	"There is an offense of wrong doing for those reciting."
vematikapaṇṇarasakaṁ niṭṭhitaṁ.	The Set of Fifteen in the Case of Doubt is finished.

98. kukkuccapakatapannarasakaṃ (Mv.II.31.1)

The Set of Fifteen Done Affected by Anxiety [BMC, Mv.IV.10.1]

[194] idha pana bhikkhave aññatarasmiṁ āvāse tadahuposathe sambahulā āvāsikā bhikkhū sannipatanti cattāro vā atirekā vā.	"Monks, there is the case where, in a certain residence, on the day of the Uposatha, several resident monks gather—four or more.
te jānanti atthaññe āvāsikā bhikkhū anāgatāti.	"They know that there are other resident monks who haven't come.
te kappateva amhākam uposatho kātum na amhākam na kappatīti kukkuccapakatā	"(Thinking,) 'It's certainly allowable for us to perform the Uposatha. It's not unallowable,' but affected by

uposatham karonti pātimokkham uddisanti.	anxiety, they perform the Uposatha; they recite the Pāṭimokkha.
yathā icchāya abhibhūto "icchāpakato"ti vuccati, evam pubbabhāge sanniṭṭhānam katvāpi karaṇakkhaṇe akappiye akappiyasaññitāsaṅkhātena kukkuccena abhibhūtā "kukkuccapakatā"ti veditabbā.	Just as one overcome by desire is called "affected by desire", in the same way, "affected by anxiety" should be understood to mean, "having concluded the preliminary parts, at the moment of performing (the Uposatha), they are overcome by anxiety over not recognizing a perception of what is not allowable with regard to what is not allowable."
tehi uddissamāne pātimokkhe athaññe āvāsikā bhikkhū āgacchanti bahutarā.	"As the Pāṭimokkha is being recited by them, a greater number of other resident monks comes.
tehi bhikkhave bhikkhūhi puna pātimokkham uddisitabbam.	"The monks should recite the Pāṭimokkha again.
uddesakānam āpatti dukkaṭassa .pe.	"There is an offense of wrong doing for those reciting
(Mv.II.31.2) athaññe āvāsikā bhikkhū āgacchanti samasamā .pe.	"an equal number of other resident monks comes
thokatarā.	"smaller.
uddiṭṭhaṁ sūddiṭṭhaṁ avasesaṁ sotabbaṁ.	"What has been recited is well-recited. They should listen to the remainder.

uddesakānam āpatti dukkaṭassa.	"There is an offense of wrong doing for those reciting.
idha pana bhikkhave aññatarasmim āvāse tadahuposathe sambahulā āvāsikā bhikkhū sannipatanti cattāro vā atirekā vā.	"Monks, there is the case where, in a certain residence, on the day of the Uposatha, several resident monks gather—four or more.
te jānanti atthaññe āvāsikā bhikkhū anāgatāti.	"They know that there are other resident monks who haven't come.
te kappateva amhākam uposatho kātum na amhākam na kappatīti kukkuccapakatā uposatham karonti pātimokkham uddisanti.	"(Thinking,) 'It's certainly allowable for us to perform the Uposatha. It's not unallowable,' but affected by anxiety, they perform the Uposatha; they recite the Pāṭimokkha.
tehi uddiṭṭhamatte pātimokkhe .pe.	"When the Pāṭimokkha has just been recited by them
avuṭṭhitāya parisāya .pe.	"the assembly hasn't gotten up
ekaccāya vuṭṭhitāya parisāya .pe.	"some of the assembly has gotten up
sabbāya vuṭṭhitāya parisāya athaññe āvāsikā bhikkhū āgacchanti bahutarā.	"all of the assembly has gotten up, a greater number of other resident monks comes.
tehi bhikkhave bhikkhūhi puna pātimokkham uddisitabbam.	"The monks should recite the Pāṭimokkha again.
uddesakānam āpatti	"There is an offense of wrong doing

dukkaṭassa .pe.	for those reciting
athaññe āvāsikā bhikkhū āgacchanti samasamā .pe.	"an equal number of other resident monks comes
thokatarā.	"smaller.
uddiṭṭhaṁ sūddiṭṭhaṁ tesaṁ santike pārisuddhi ārocetabbā.	"What has been recited is well-recited. The (arriving monks) should declare purity in their presence.
uddesakānam āpatti dukkaṭassa.	"There is an offense of wrong doing for those reciting."
kukkuccapakatapannarasaka m nitthitam.	The Set of Fifteen Done Affected by Anxiety is finished.

99. внеdapurekkhārapannarasakaṃ (Mv.II.32.1)

The Set of Fifteen Done Aiming as Schism [BMC: 1 2 Mv.IV.11.1]

[195] idha pana bhikkhave aññatarasmim āvāse tadahuposathe sambahulā āvāsikā bhikkhū sannipatanti cattāro vā atirekā vā.	"Monks, there is the case where, in a certain residence, on the day of the Uposatha, several resident monks gather—four or more.
te jānanti atthaññe āvāsikā bhikkhū anāgatāti.	"They know that there are other resident monks who haven't come.
te nassantete vinassantete ko tehi atthoti bhedapurekkhārā uposatham karonti pātimokkham uddisanti.	"(Thinking,) 'They are lost. They are destroyed. Who needs them?' aiming at schism, they perform the Uposatha; they recite the Pāṭimokkha.

tehi uddissamāne pātimokkhe athaññe āvāsikā bhikkhū āgacchanti bahutarā.	"As the Pāṭimokkha is being recited by them, a greater number of other resident monks comes.
tehi bhikkhave bhikkhūhi puna pātimokkham uddisitabbam.	"The monks should recite the Pāṭimokkha again.
uddesakānam āpatti thullaccayassa .pe.	"There is a grave offense for those reciting
(Mv.II.32.2) athaññe āvāsikā bhikkhū āgacchanti samasamā .pe.	"an equal number of other resident monks comes
thokatarā.	"smaller.
uddiṭṭhaṁ usuddiṭṭhaṁ avasesaṁ sotabbaṁ.	"What has been recited is well-recited. They should listen to the remainder.
uddesakānam āpatti thullaccayassa.	"There is a grave offense for those reciting.
idha pana bhikkhave aññatarasmim āvāse tadahuposathe sambahulā āvāsikā bhikkhū sannipatanti cattāro vā atirekā vā.	"Monks, there is the case where, in a certain residence, on the day of the Uposatha, several resident monks gather—four or more.
te jānanti atthaññe āvāsikā bhikkhū anāgatāti.	"They know that there are other resident monks who haven't come.
te nassantete vinassantete ko tehi atthoti bhedapurekkhārā	"(Thinking,) 'They are lost. They are destroyed. Who needs them?'

uposatham karonti pātimokkham uddisanti.	aiming at schism, they perform the Uposatha; they recite the Pāṭimokkha.
tehi uddiṭṭhamatte pātimokkhe .pe.	"When the Pāṭimokkha has just been recited by them
avuṭṭhitāya parisāya .pe.	"the assembly hasn't gotten up
ekaccāya vuṭṭhitāya parisāya .pe.	"some of the assembly has gotten up
sabbāya vuṭṭhitāya parisāya athaññe āvāsikā bhikkhū āgacchanti bahutarā.	"all of the assembly has gotten up, a greater number of other resident monks comes.
tehi bhikkhave bhikkhūhi puna pātimokkham uddisitabbam.	"The monks should recite the Pāṭimokkha again.
uddesakānam āpatti thullaccayassa .pe.	"There is a grave offense for those reciting
athaññe āvāsikā bhikkhū āgacchanti samasamā .pe.	"an equal number of other resident monks comes
thokatarā.	"smaller.
uddiṭṭhaṁ sūddiṭṭhaṁ tesaṁ santike pārisuddhi ārocetabbā.	"What has been recited is well-recited. The (arriving monks) should declare purity in their presence.
uddesakānam āpatti thullaccayassa.	"There is a grave offense for those reciting.

bhedapurekkhārapaṇṇarasaka ṁ niṭṭhitaṁ.	The Set of Fifteen Done Aiming as Schism is finished.
pañcavīsatitikam niṭṭhitam. [ME: pañcavīsatikā]	The Twenty-five Triplets are finished.

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100. sīmokkantikapeyyālam (Mv.II.33.1)

The Formula for Deriving Triplets on Entering the Territory [<u>BMC</u>, <u>Mv.IV.12.1</u>]

	
[196] idha pana bhikkhave aññatarasmim āvāse tadahuposathe sambahulā āvāsikā bhikkhū sannipatanti cattāro vā atirekā vā.	"Monks, there is the case where, in a certain residence, on the day of the Uposatha several resident monks gather—four or more.
te na jānanti aññe āvāsikā bhikkhū antosīmam okkamantīti .pe.	"They don't1 know that other resident monks are entering the territory 1. The PTS edition gives the case where they do know, see, or hear as the example, but in Horner's translation there is a note that it means to include the case of not knowing, etc., as well.
te na jānanti aññe āvāsikā bhikkhū antosīmam okkantāti .pe.	"They don't know that other resident monks have entered the territory
te na passanti aññe āvāsike bhikkhū antosīmam okkamante .pe.	"They don't see other resident monks entering the territory

te na passanti aññe āvāsike bhikkhū antosīmaṁ okkante .pe.	"They don't see other resident monks who have entered the territory
te na suṇanti aññe āvāsikā bhikkhū antosīmaṁ okkamantīti .pe.	"They don't hear that, 'Other resident monks are entering the territory.'
te na suņanti aññe āvāsikā bhikkhū antosīmam okkantāti .pe.	"They don't hear that, 'Other resident monks have entered the territory.'"
āvāsikena āvāsikā ekasatapañcasattatitikanayat o [ME: ekasatapañcasattati tikanayato] āvāsikena āgantukā āgantukena āvāsikā āgantukena āgantukāti peyyālamukhena satta tikasatāni honti.	Resident monks with resident monks: There are 1751 from this method of deriving triplets. Using this formula (with) 'Incoming monks with resident monks, resident monks with incoming monks, and incoming monks with incoming monks,' there are 700 triplets.

1. "Triplet" refers to the three possibilities of larger, equal, or smaller groups. Then there are 5 (corresponding to the five different times that the monks enter the territory) triplets for not knowing/seeing/hearing (corresponding to the non-offense section) + 20 (5 X 4) for knowing/seeing/hearing (corresponding to the other four sections) = 25.

Each of these is combined with seven cases: 1) not knowing/knowing they have not come 2) not knowing/knowing they are entering 3) not knowing/knowing they have entered 4) not seeing/seeing them entering 5) not seeing/seeing that they have entered 6) not hearing/hearing them entering 7) not hearing/hearing that they have entered: 7 X 25 = 175.

(Mv.II.34.1) [197] idha pana

"Monks, there is the case where for

bhikkhāve āvāsikānam bhikkhūnam cātuddaso hoti āgantukānam paņņaraso.	the resident monks it is the fourteenth; for the incoming monks it is the fifteenth1. 1. In other words, they have calculated the date of the Uposatha differently. [Mv.IV.13.1]
sace āvāsikā bahutarā honti āgantukehi āvāsikānam anuvattitabbam.	"If the resident monks are more numerous, then the incoming monks should go along with the resident monks.
sace samasamā honti āgantukehi āvāsikānam anuvattitabbam.	"If they are equal in number, then the incoming monks should go along with the resident monks.
sace āgantukā bahutarā honti āvāsikehi āgantukānam anuvattitabbam.	"If the incoming monks are more numerous, then the resident monks should go along with the incoming monks.
(Mv.II.34.2) idha pana bhikkhave āvāsikānam bhikkhūnam paṇṇaraso hoti āgantukānam cātuddaso.	"Monks, there is the case where for the resident monks it is the fifteenth; for the incoming monks it is the fourteenth.
sace āvāsikā bahutarā honti āgantukehi āvāsikānam anuvattitabbam.	"If the resident monks are more numerous, then the incoming monks should go along with the resident monks.
sace samasamā honti āgantukehi āvāsikānam anuvattitabbam.	"If they are equal in number, then the incoming monks should go along with the resident monks.

sace āgantukā bahutarā honti āvāsikehi āgantukānam anuvattitabbam.	"If the incoming monks are more numerous, then the resident monks should go along with the incoming monks.
(Mv.II.34.3) idha pana bhikkhave āvāsikānam bhikkhūnam pāṭipado hoti āgantukānam paṇṇaraso.	"Monks, there is the case where for the resident monks it is the first day of the (following) fortnight; for the incoming monks it is the fifteenth.
sace āvāsikā bahutarā honti āvāsikehi āgantukānam nākāmā dātabbā sāmaggī āgantukehi nissīmam gantvā uposatho kātabbo.	"If the resident monks are more numerous, then the resident monks— if they are not unwilling—should give their unity1 to the incoming monks. Then the incoming monks, having gone outside the territory, should perform the Uposatha. 1. This phrase, dātabbā sāmaggī, is not explained anywhere in the Canon or Commentaries. Perhaps it is a remnant of a procedure that was later abandoned.
sace samasamā honti āvāsikehi āgantukānam nākāmā dātabbā sāmaggī āgantukehi nissīmam gantvā uposatho kātabbo.	"If they are equal in number, then the resident monks—if they are not unwilling—should give their unity to the incoming monks. Then the incoming monks, having gone outside the territory, should perform the Uposatha.
sace āgantukā bahutarā honti āvāsikehi āgantukānam sāmaggī vā	"If the incoming monks are more numerous, then the resident monks should either give their unity to the

dātabbā nissīmam vā gantabbam.	incoming monks or go outside of the territory.
(Mv.II.34.4) idha pana bhikkhave āvāsikānam bhikkhūnam paṇṇaraso hoti āgantukānam pāṭipado.	"Monks, there is the case where for the resident monks it is the fifteenth; for the incoming monks it is the first day of the (following) fortnight.
sace āvāsikā bahutarā honti āgantukehi āvāsikānam sāmaggī vā dātabbā nissīmam vā gantabbam.	"If the resident monks are more numerous, then the incoming monks should either give their unity to the resident monks or go outside of the territory.
sace samasamā honti āgantukehi āvāsikānam sāmaggī vā dātabbā nissīmam vā gantabbam.	"If they are equal in number, then the incoming monks should either give their unity to the resident monks or go outside of the territory.
sace āgantukā bahutarā honti āgantukehi āvāsikānam nākāmā dātabbā sāmaggī āvāsikehi nissīmam gantvā uposatho kātabbo.	"If the incoming monks are more numerous, then the incoming monks—if they are not unwilling—should give their unity to the resident monks. Then the resident monks, having gone outside the territory, should perform the Uposatha.

101. liṅgādidassanaṃ (Mv.II.34.5)

Seeing Traces, etc. [BMC, Mv.IV.13.1]

[198] idha pana bhikkhave āgantukā bhikkhū passanti āvāsikānam bhikkhūnam āvāsikākāram āvāsikalingam "There is the case where incoming monks see evidence of resident monks, traces and signs of resident monks, indications that there are

āvāsikanimittam āvāsikuddesam supaññattam mañcapīṭham bhisibimbohanam pānīyam paribhojanīyam supaṭṭhitam pariveṇam susammaṭṭham	resident monks—a bed & bench or mattress & pillow well laid out, drinking water and washing water set out, the surrounding area [courtyard] well swept.
passitvā vematikā honti atthi nu kho āvāsikā bhikkhū natthi nu khoti.	"On seeing this, they become doubtful: 'Are there resident monks or not?'
(Mv.II.34.6) te vematikā na vicinanti avicinitvā uposatham karonti āpatti dukkaṭassa.	"Being doubtful, they don't search for them. Not searching, they perform the Uposatha: an offense of wrong doing.
te vematikā vicinanti vicinitvā na passanti apassitvā uposatham karonti anāpatti.	"Being doubtful, they search for them. Searching for them, they don't see them. Not seeing them, they perform the Uposatha: no offense.
te vematikā vicinanti vicinitvā passanti passitvā ekato uposatham karonti anāpatti.	"Being doubtful, they search for them. Searching for them, they see them. Seeing them, they perform the Uposatha together with them: no offense1. 1. Apparently they assume that they are of the same affiliation. If they had assumed that they were of a different affiliation, they would have incurred dukkaṭas.
te vematikā vicinanti vicinitvā passanti passitvā pāṭekkam	"Being doubtful, they search for them. Searching for them, they see

uposatham karonti āpatti dukkaṭassa.	them. Seeing them, they perform the Uposatha separately: an offense of wrong doing1. 1. This case corresponds to sections 96, 97, and 98, above, where the monks are acting out of ignorance of the Vinaya, laziness, or some motivation other than aiming at schism.
te vematikā vicinanti vicinitvā passanti passitvā nassantete vinassantete ko tehi atthoti bhedapurekkhārā uposatham karonti āpatti thullaccayassa.	"Being doubtful, they search for them. Searching for them, they see them. Seeing them, (thinking,) 'They are lost. They are destroyed. Who needs them?' they perform the Uposatha separately, aiming at schism: a grave offense.
(Mv.II.34.7) idha pana bhikkhave āgantukā bhikkhū suṇanti āvāsikānaṁ bhikkhūnaṁ āvāsikākāraṁ āvāsikaliṅgaṁ āvāsikanimittaṁ āvāsikuddesaṁ caṅkamantānaṁ padasaddaṁ sajjhāyasaddaṁ ukkāsitasaddaṁ khipitasaddaṁ	"There is the case where incoming monks hear evidence of resident monks, traces and signs of resident monks, indications that there are resident monks—the sound of their feet as they are walking back and forth, the sound of chanting, throat-clearing, or sneezing.
sutvā vematikā honti atthi nu kho āvāsikā bhikkhū natthi nu khoti.	"On hearing this, they become doubtful: 'Are there resident monks or not?'
te vematikā na vicinanti avicinitvā uposatham karonti āpatti dukkaṭassa.	"Being doubtful, they don't search for them. Not searching, they

	perform the Uposatha: an offense of wrong doing.
te vematikā vicinanti vicinitvā na passanti apassitvā uposatham karonti anāpatti.	"Being doubtful, they search for them. Searching for them, they don't see them. Not seeing them, they perform the Uposatha: no offense.
te vematikā vicinanti vicinitvā passanti passitvā ekato uposatham karonti anāpatti.	"Being doubtful, they search for them. Searching for them, they see them. Seeing them, they perform the Uposatha together with them: no offense.
te vematikā vicinanti vicinitvā passanti passitvā pāţekkam uposatham karonti āpatti dukkaṭassa.	"Being doubtful, they search for them. Searching for them, they see them. Seeing them, they perform the Uposatha separately: an offense of wrong doing.
te vematikā vicinanti vicinitvā passanti passitvā nassantete vinassantete ko tehi atthoti bhedapurekkhārā uposatham karonti āpatti thullaccayassa.	"Being doubtful, they search for them. Searching for them, they see them. Seeing them, (thinking,) 'They are lost. They are destroyed. Who needs them?' they perform the Uposatha separately, aiming at schism: a grave offense.
(Mv.II.34.8) idha pana bhikkhave āvāsikā bhikkhū passanti āgantukānam bhikkhūnam āgantukākāram āgantukalingam āgantukanimittam	"There is the case where resident monks see evidence of incoming monks, traces and signs of incoming monks, indications that there are incoming monks—an unknown bowl, an unknown robe, an

āgantukuddesam aññātakam pattam aññātakam cīvaram aññātakam nisīdanam pādānam dhotam udakanissekam	unknown sitting cloth, a splashing of foot-washing water.
passitvā vematikā honti atthi nu kho āgantukā bhikkhū natthi nu khoti.	On seeing this, they become doubtful: 'Are there incoming monks or not?'
te vematikā na vicinanti avicinitvā uposatham karonti āpatti dukkaṭassa.	"Being doubtful, they don't search for them. Not searching, they perform the Uposatha: an offense of wrong doing.
te vematikā vicinanti vicinitvā na passanti apassitvā uposatham karonti anāpatti.	"Being doubtful, they search for them. Searching for them, they don't see them. Not seeing them, they perform the Uposatha: no offense.
te vematikā vicinanti vicinitvā passanti passitvā ekato uposatham karonti anāpatti.	"Being doubtful, they search for them. Searching for them, they see them. Seeing them, they perform the Uposatha together with them: no offense.
te vematikā vicinanti vicinitvā passanti passitvā pāṭekkaṁ uposathaṁ karonti āpatti dukkaṭassa.	"Being doubtful, they search for them. Searching for them, they see them. Seeing them, they perform the Uposatha separately: an offense of wrong doing.
te vematikā vicinanti vicinitvā passanti passitvā nassantete	"Being doubtful, they search for them. Searching for them, they see

vinassantete ko tehi atthoti bhedapurekkhārā uposatham karonti āpatti thullaccayassa.	them. Seeing them, (thinking,) 'They are lost. They are destroyed. Who needs them?' they perform the Uposatha separately, aiming at schism: a grave offense.
(Mv.II.34.9) idha pana bhikkhave āvāsikā bhikkhū suṇanti āgantukānaṁ bhikkhūnaṁ āgantukākāraṁ āgantukaliṅgaṁ āgantukanimittaṁ āgantukuddesaṁ āgacchantānaṁ padasaddaṁ upāhanāpappoṭhanasaddaṁ ukkāsitasaddaṁ khipitasaddaṁ	"There is the case where resident monks hear evidence of incoming monks, traces and signs of incoming monks, indications that there are incoming monks—the sound of approaching footsteps, the sound of leather footwear slapping (the ground), the sound of throat- clearing or sneezing.
sutvā vematikā honti atthi nu kho āgantukā bhikkhū natthi nu khoti.	"On hearing this, they become doubtful: 'Are there incoming monks or not?'
te vematikā na vicinanti avicinitvā uposatham karonti āpatti dukkaṭassa.	"Being doubtful, they don't search for them. Not searching, they perform the Uposatha: an offense of wrong doing.
te vematikā vicinanti vicinitvā na passanti apassitvā uposatham karonti anāpatti.	"Being doubtful, they search for them. Searching for them, they don't see them. Not seeing them, they perform the Uposatha: no offense.
te vematikā vicinanti vicinitvā passanti passitvā ekato uposatham karonti anāpatti.	"Being doubtful, they search for them. Searching for them, they see them. Seeing them, they perform

	the Uposatha together with them: no offense.
te vematikā vicinanti vicinitvā passanti passitvā pāṭekkaṁ uposathaṁ karonti āpatti dukkaṭassa.	"Being doubtful, they search for them. Searching for them, they see them. Seeing them, they perform the Uposatha separately: an offense of wrong doing.
te vematikā vicinanti vicinitvā passanti passitvā nassantete vinassantete ko tehi atthoti bhedapurekkhārā uposatham karonti āpatti thullaccayassa.	"Being doubtful, they search for them. Searching for them, they see them. Seeing them, (thinking,) 'They are lost. They are destroyed. Who needs them?' they perform the Uposatha separately, aiming at schism: a grave offense.

102. nānāsamvāsakādīhi uposathakaraņam (Mv.II.34.10)

Performing the Uposatha with (Monks) of a Separate Affiliation, etc. [BMC: $\underline{1}$, $\underline{2}$, $\underline{3}$, $\underline{4}$, $\underline{Mv.IV.13.1}$]

[199] idha pana bhikkhave āgantukā bhikkhū passanti āvāsike bhikkhū nānāsaṁvāsake	"There is the case where incoming monks see resident monks of a separate affiliation.
te samānasamvāsakadiṭṭhim paṭilabhanti samānasamvāsakadiṭṭhim paṭilabhitvā na pucchanti apucchitvā ekato uposatham karonti anāpatti.	"They get the idea that they are of the same affiliation. Having gotten the idea that they are of the same affiliation, they don't ask. Not having asked, they perform the Uposatha together: no offense.
te pucchanti pucchitvā	"They ask. Having asked, they don't

nābhivitaranti anabhivitaritvā ekato uposatham karonti āpatti dukkaṭassa.

resolve their differences. Not having resolved their differences, they perform the Uposatha together: an offense of wrong doing.

nābhivitarantīti

nānāsaṃvāsakabhāvaṃ maddituṃ abhibhavituṃ na sakkonti; taṃ diṭṭhiṃ na nissajjāpentīti attho. "They don't resolve their differences": They are unable to crush or overcome [or: conquer, vanquish] the state of being of a separate affiliation. The meaning is that they can't get them to relinquish that view.

Nānāsamvāsakabhāvanti laddhinānāsamvāsakabhāvam.

Tassa abhibhavo nāma tesam laddhivissajjāpananti āha "tam diṭṭhim na nissajjāpentīti attho" 'ti.

"The state of being of a separate affiliation": a 1 state of being of a separate affiliation based on theory [or: belief, doctrine, view]. It is said of the overcoming of their state of being of a separate affiliation based on theory, "They can't get them to relinquish that view."

1. This is the kind of separate affitiation that can be overcome by discussion. [BMC]

te pucchanti pucchitvā nābhivitaranti anabhivitaritvā pāṭekkaṁ uposathaṁ karonti anāpatti. "They ask. Having asked, they don't resolve their differences. Not having resolved their differences, they perform the Uposatha separately: no offense1.

1. The case where they *do* resolve their differences is not presented, perhaps because it is clear that once they were all of the same affiliation, there would be no offense for performing the Uposatha together. There are other cases missing that one might expect. For example, in the first instance, the monks are of a separate affiliation,

but the incoming monks assume that they are of the same affiliation and perform the Uposatha together, with no offense, presumably showing that because they acted properly, but based on a mistaken assumption, they incur no offense. But if they had assumed the same and then performed the Uposatha separately, acting improperly based on their assumption, would it have been a dukkaṭa? Below, the opposite case occurs: the monks are of the same affiliation but they assume that they are of a different affiliation. Here, the case where they don't ask and then perform the Uposatha together—i.e., acting improperly based on a mistaken assumption—is presented, and they incur a dukkaṭa. If they had performed it separately, would it be no offense, as they would have been acting properly, but based on a mistaken assumption, as in the first case? If that is so, then that means one doesn't have to ask about affiliation: As long as one acts properly, according to one's assumption, there is no offense.

Also, neither the case where the monks are of the same affiliation and assume correctly that they are of the same affiliation and perform the Uposatha together, nor the case where they are of different affiliation, assume that correctly, and perform the Uposatha separately, are mentioned. The reason in these cases seems to be that it's clear enough there would be no offense.

(Mv.II.34.11) idha pana bhikkhave āgantukā bhikkhū passanti āvāsike bhikkhū samānasamvāsake	"There is the case where incoming monks see resident monks of the same affiliation.
te nānāsamvāsakadiṭṭhim paṭilabhanti nānāsamvāsakadiṭṭhim paṭilabhitvā na pucchanti apucchitvā ekato uposatham karonti āpatti dukkaṭassa.	"They get the idea that they are of a separate affiliation. Having gotten the idea that they are of a separate affiliation, they don't ask. Not having asked, they perform the Uposatha together: an offense of wrong doing.
te pucchanti pucchitvā	"They ask. Having asked, they

abhivitaranti abhivitaritvā pāṭekkam uposatham karonti āpatti dukkaṭassa.	resolve the misunderstanding1. Having resolved the misunderstanding, they perform the Uposatha separately: an offense of wrong doing. 1. Here, the monks are already of the same affiliation, so <i>abhivitarati</i> has a slightly different meaning: that they clear up the misunderstanding.
te pucchanti pucchitvā abhivitaranti abhivitaritvā ekato uposatham karonti anāpatti.	"They ask. Having asked, they resolve the misunderstanding. Having resolved the misunderstanding, they perform the Uposatha together: no offense.
(Mv.II.34.12) idha pana bhikkhave āvāsikā bhikkhū passanti āgantuke bhikkhū nānāsaṁvāsake	"There is the case where resident monks see incoming monks of a separate affiliation.
te samānasamvāsakadiṭṭhim paṭilabhanti samānasamvāsakadiṭṭhim paṭilabhitvā na pucchanti apucchitvā ekato uposatham karonti anāpatti.	"They get the idea that they are of the same affiliation. Having gotten the idea that they are of the same affiliation, they don't ask. Not having asked, they perform the Uposatha together: no offense.
te pucchanti pucchitvā nābhivitaranti anabhivitaritvā ekato uposatham karonti āpatti dukkaṭassa.	"They ask. Having asked, they don't resolve their differences. Not having resolved their differences, they perform the Uposatha together: an offense of wrong doing.
te pucchanti pucchitvā	"They ask. Having asked, they don't

nābhivitaranti anabhivitaritvā pāṭekkaṁ uposathaṁ karonti anāpatti.	resolve their differences. Not having resolved their differences, they perform the Uposatha separately: no offense.
(Mv.II.34.13) idha pana bhikkhave āvāsikā bhikkhū passanti āgantuke bhikkhū samānasamvāsake	"There is the case where resident monks see incoming monks of the same affiliation.
te nānāsamvāsakadiṭṭhim paṭilabhanti nānāsamvāsakadiṭṭhim paṭilabhitvā na pucchanti apucchitvā ekato uposatham karonti āpatti dukkaṭassa.	"They get the idea that they are of a separate affiliation. Having gotten the idea that they are of a separate affiliation, they don't ask. Not having asked, they perform the Uposatha together: an offense of wrong doing.
te pucchanti pucchitvā abhivitaranti abhivitaritvā pāṭekkaṁ uposathaṁ karonti āpatti dukkaṭassa.	"They ask. Having asked, they resolve the misunderstanding. Having resolved the misunderstanding, they perform the Uposatha separately: an offense of wrong doing.
te pucchanti pucchitvā abhivitaranti abhivitaritvā ekato uposatham karonti anāpatti.	"They ask. Having asked, they resolve the misunderstanding. Having resolved the misunderstanding, they perform the Uposatha together: no offense.

103. nagantabbavāro (Mv.II.35.1)

The List of (Cases in which One) Should not Go [BMC, Mv.IV.13.1]

[200] na bhikkhave tadahuposathe	"Monks, on the day of the Uposatha, one should not go from a residence with

sabhikkhukā āvāsā abhikkhuko āvāso gantabbo aññatra saṅghena aññatra antarāyā.	monks to a residence without monks unless going with a Sangha, unless there are obstructions 1.
sabhikkhukā āvāsāti yasmim āvāse uposathakārakā bhikkhū atthi, tamhā āvāsā yam na sakkoti tadaheva āgantum, so āvāso uposatham akatvā na gantabbo.	"A residence with monks": In whatever residence there are monks able to perform the Uposatha, one should not go, without having performed the Uposatha, from that residence to where one can't return within the day.
na bhikkhave tadahuposathe sabhikkhukā āvāsā abhikkhuko anāvāso gantabbo aññatra saṅghena aññatra antarāyā.	"Monks, on the day of the Uposatha, one should not go from a residence with monks to a non-residence without monks unless going with a Sangha, unless there are obstructions.
na bhikkhave tadahuposathe sabhikkhukā āvāsā abhikkhuko āvāso vā anāvāso vā gantabbo aññatra saṅghena aññatra antarāyā.	"Monks, on the day of the Uposatha, one should not go from a residence with monks to a residence or non-residence without monks unless going with a Sangha, unless there are obstructions.
(Mv.II.35.2) na bhikkhave tadahuposathe sabhikkhukā anāvāsā abhikkhuko āvāso	"Monks, on the day of the Uposatha, (one should not go) from a non-residence with monks to residence without monks
abhikkhuko anāvāso	"to a non-residence without monks

abhikkhuko āvāso vā anāvāso vā gantabbo aññatra saṅghena aññatra antarāyā.	"to a residence or non-residence without monks unless going with a Sangha, unless there are obstructions.
(Mv.II.35.3) na bhikkhave tadahuposathe sabhikkhukā āvāsā vā anāvāsā vā abhikkhuko āvāso	"Monks, on the day of the Uposatha, (one should not go) from a residence or non-residence with monks to a residence without monks
abhikkhuko anāvāso	"to a non-residence without monks
abhikkhuko āvāso vā anāvāso vā gantabbo aññatra saṅghena aññatra antarāyā.	"to a residence or non-residence without monks unless going with a Sangha, unless there are obstructions.
(Mv.II.35.4) na bhikkhave tadahuposathe sabhikkhukā āvāsā sabhikkhuko āvāso gantabbo yatthassu bhikkhū nānāsamvāsakā aññatra saṅghena aññatra antarāyā.	"Monks, on the day of the Uposatha, one should not go from a residence with monks to a residence with monks, where the monks are of a separate affiliation, unless going with a Sangha, unless there are obstructions.
na bhikkhave tadahuposathe sabhikkhukā āvāsā sabhikkhuko anāvāso gantabbo yatthassu bhikkhū nānāsamvāsakā aññatra sanghena aññatra antarāyā.	"Monks, on the day of the Uposatha, one should not go from a residence with monks to a non-residence with monks, where the monks are of a separate affiliation, unless going with a Sangha, unless there are obstructions.

na bhikkhave tadahuposathe sabhikkhukā āvāsā sabhikkhuko āvāso vā anāvāso vā gantabbo yatthassu bhikkhū nānāsamvāsakā aññatra saṅghena aññatra antarāyā.	"Monks, on the day of the Uposatha, one should not go from a residence with monks to a residence or non-residence with monks, where the monks are of a separate affiliation, unless going with a Saṅgha, unless there are obstructions.
na bhikkhave tadahuposathe sabhikkhukā anāvāsā sabhikkhuko āvāso	"Monks, on the day of the Uposatha, (one should not go) from a non-residence with monks to residence with monks
sabhikkhuko anāvāso	"to a non-residence with monks
sabhikkhuko āvāso vā anāvāso vā gantabbo yatthassu bhikkhū nānāsamvāsakā aññatra sanghena aññatra antarāyā.	"to a residence or non-residence with monks, where the monks are of a separate affiliation, unless going with a Sangha, unless there are obstructions.
na bhikkhave tadahuposathe sabhikkhukā āvāsā vā anāvāsā vā sabhikkhuko āvāso	"Monks, on the day of the Uposatha, (one should not go) from a residence or non-residence with monks to residence with monks
sabhikkhuko anāvāso	"to a non-residence with monks
sabhikkhuko āvāso vā anāvāso vā gantabbo yatthassu bhikkhū nānāsamvāsakā aññatra sanghena aññatra antarāyā.	"to a residence or non-residence with monks, where the monks are of a separate affiliation, unless going with a Sangha, unless there are obstructions.

104. gantabbavāro (Mv.II.35.5)

The List of (Cases in which One) May Go [BMC, Mv.IV.13.1]

<i>J</i>	
gantabbo bhikkhave tadahuposathe sabhikkhukā āvāsā sabhikkhuko āvāso yatthassu bhikkhū samānasamvāsakā yam jaññā sakkomi ajjeva gantunti.	"Monks, on the day of the Uposatha, one may go from a residence with monks to a residence with monks, where the monks are of the same affiliation, and one knows, 'I can arrive within the day.'
gantabbo bhikkhave tadahuposathe sabhikkhukā āvāsā sabhikkhuko anāvāso 	"Monks, on the day of the Uposatha, one may go from a residence with monks to a non-residence with monks
sabhikkhuko āvāso vā anāvāso vā yatthassu bhikkhū samānasamvāsakā yam jaññā sakkomi ajjeva gantunti.	"to a residence or non-residence with monks, where the monks are of the same affiliation, and one knows, 'I can arrive within the day.'
gantabbo bhikkhave tadahuposathe sabhikkhukā anāvāsā sabhikkhuko āvāso 	"Monks, on the day of the Uposatha, one may go from a non-residence with monks to a residence with monks
sabhikkhuko anāvāso	"to a non-residence with monks
sabhikkhuko āvāso vā anāvāso vā yatthassu bhikkhū samānasamvāsakā yam jaññā sakkomi ajjeva gantunti.	"to a residence or non-residence with monks, where the monks are of the same affiliation, and one knows, 'I can arrive within the day.'

gantabbo bhikkhave tadahuposathe sabhikkhukā āvāsā vā anāvāsā vā sabhikkhuko āvāso	"Monks, on the day of the Uposatha, one may go from a residence or non-residence with monks to a residence with monks
sabhikkhuko anāvāso	"to a non-residence with monks
sabhikkhuko āvāso vā anāvāso vā yatthassu bhikkhū samānasamvāsakā yam jaññā sakkomi ajjeva gantunti.	"to a residence or non-residence with monks, where the monks are of the same affiliation, and one knows, 'I can arrive within the day.'

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105. vajjanīyapuggalasandassanā (Mv.II.36.1)

Enumeration of Excluded Individuals [BMC, Mv.IV.14.1]

[201] na bhikkhave bhikkhuniyā nisinnaparisāya pātimokkham uddisitabbam yo uddiseyya āpatti dukkaṭassa.	"Monks, the Pāṭimokkha should not be recited with a bhikkhunī seated in the assembly. Whoever should recite it: an offense of wrong doing.
na bhikkhave sikkhamānāya	"Monks, not a female probationer
na sāmaņerassa	"not a novice
na sāmaņeriyā	"not a female novice
na sikkham paccakkhātakassa	"not one who has renounced the training

na antimavatthum ajjhāpannakassa nisinnaparisāya pātimokkham uddisitabbam yo uddiseyya āpatti dukkaṭassa.	"The Pāṭimokkha should not be recited with a one who has committed an extreme (pārājika) offense seated in the assembly. Whoever should recite it: an offense of wrong doing.
(Mv.II.36.2) na āpattiyā adassane ukkhittakassa nisinnaparisāya pātimokkham uddisitabbam yo uddiseyya yathādhammo kāretabbo.	"The Pāṭimokkha should not be recited with one who has been suspended for not seeing an offense seated in the assembly. Whoever should recite it is to be dealt with in accordance with the rule (Pc 69).
na āpattiyā appaṭikkamme ukkhittakassa nisinnaparisāya	"not one who has been suspended for not making amends for an offense seated in the assembly
na pāpikāya diṭṭhiyā appaṭinissagge ukkhittakassa nisinnaparisāya pātimokkham uddisitabbam yo uddiseyya yathādhammo kāretabbo.	"The Pāṭimokkha should not be recited with one who has been suspended for not relinquishing an evil view seated in the assembly. Whoever should recite it is to be dealt with in accordance with the rule (Pc 69).
(Mv.II.36.3) na paṇḍakassa nisinnaparisāya pātimokkham uddisitabbam yo uddiseyya āpatti dukkaṭassa.	"The Pāṭimokkha should not be recited with a paṇḍaka seated in the assembly. Whoever should recite it: an offense of wrong doing.
na theyyasamvāsakassa	"not a person in affiliation through theft

na titthiyapakkantakassa	"not a monk who has gone over to another religion
na tiracchānagatassa	"not an animal
na mātughātakassa	"not a matricide
na pitughātakassa	"not a patricide
na arahantaghātakassa	"not a murderer of an arahant
na bhikkhunīdūsakassa	"not a molester of a bhikkhunī
na saṅghabhedakassa	"not a schismatic
na lohituppādakassa	"not one who has shed (a Tathāgata's) blood
na ubhatobyañjanakassa nisinnaparisāya pātimokkham uddisitabbam yo uddiseyya āpatti dukkaṭassa.	"The Pāṭimokkha should not be recited with a hermaphrodite seated in the assembly. Whoever should recite it: an offense of wrong doing.
(Mv.II.36.4) [202] na bhikkhave pārivāsikapārisuddhidānena uposatho kātabbo aññatra avuṭṭhitāya parisāya.	"The Uposatha should not be performed with a stale giving of purity unless the assembly has not gotten up from its seats. [BMC]
[203] na ca bhikkhave anuposathe uposatho kātabbo aññatra saṅghasāmaggiyāti.	"And, monks, the Uposatha should not be performed on a non-Uposatha day unless for Sangha-unification." [BMC]

uposathakkhandhakam niṭṭhitam.	The Uposatha Khandhaka is finished.
tatiyam bhāṇavāram.	The third recitation section (is finished).
imamhi khandhake vatthu chāsīti.	In this khandhaka there are eighty-six cases.

TASSUDDĀNAM

Mnemonic Verses

[204] titthiyā bimbisāro ca sannipatitu tuņhikā dhammam raho pātimokkham devasikam tadā sakim	Sectarians and Bimbisāra, may they gather, quietly, Dhamma, secluded, the Pāṭimokkha daily at that time, only once.
yathā parisāya samaggam sāmaggī maddakucchi ca sīmā mahatī nadiyā anu dve khuddakāni ca	By grouping, united, unity and Maddakucchi, a territory, large, with a river, on (the premises), two, and small.
navā rājagahe ceva sīmā avippavāsanā sammanne paṭhamaṁ sīmaṁ pacchā sīmaṁ samūhane	New monks, and in Rājagaha, an area where one is not apart (from one's robes); in authorizing, the territory first; in revoking, the territory after.
asammatā gāmasīmā nadiyā samudde sare udakukkhepo bhindanti	(When) not authorized, the village territory, in a river, an ocean, a lake,

tathevajjhottharanti ca	a water-splashing; they overlapped, and even subsumed them.
kati kammāni uddeso sañcarā [ME: savarā] asatīpi ca dhammam vinayam tajjenti puna vinayatajjanā	How many? transactions? the recitation, Savaras, and without (reason), Dhamma, Vinaya; they threatened them, again, Vinaya and threats.
codanā kate okāse adhammapaṭikkosanā catupañcaparāāvi [ME: catupañcaparā āvi] sañciccāpica vāyame	Charging when one has been given leave, protesting a non-Dhamma (transaction), four or five, others can voice (an opinion), intentionally, or in making an effort.
sagahaṭṭhā anajjhiṭṭhā codanamhi na jānati sambahulā na jānanti sajjukam na ca gacchare	With lay people, unrequested, at Codanāvatthu they didn't know; several of them didn't know; immediately, they didn't go.
katimī kīvatikā dūre ārocetuñca nassari uklāpam āsanam dīpo disā añño bahussuto	Which day? How many? distant, to announce it; he didn't remember to; dirty, a seat, a lamp, distant places, another who was learned.

sajjukam vassuposatho suddhikammañca ñātakā gaggo catutayo dveko āpatti sabhāgā sari	Immediately, the Uposatha during the Rains, purity, a transaction, relatives, Gagga, four, three, two, one, an offense, in common, he remembered it.
sabbo saṅgho vematiko na jānanti bahussuto bahū samasamā thokā parisāvuṭṭhitāya ca	The entire Sangha, in doubt, they didn't know, one who is learned, more, equal, fewer, and when the assembly has not gotten up.
ekaccā vuṭṭhitā sabbā jānanti ca vimatikā kappate vāti kukkuccā jānaṁ passaṁ suṇanti ca	Some had gotten up; all had, they knew; they were in doubt, "It's allowable or" they were anxious, knowing, seeing, and they heard.
āvāsikena āgantukā cātupaṇṇaraso puna pāṭipado paṇṇaraso liṅgasaṁvāsakā ubho	Incomers with residents, fourth- or fifteenth, and again, the first day, the fifteenth, traces, affiliations, both.
pārivāsānuposatho aññatra saṅghasamaggiyā ete vibhattā uddānā vatthuvibhūtakāraṇāti.	A 'stale' (giving of purity), a non-Uposatha day unless for Saṅgha-unification. These summaries are analyzed for clarifying the cases.

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III vassūpanāyikakkhandhako

THE ENTERING-FOR-THE-RAINS KHANDHAKA

107. VASSŪPANĀYIKĀNUJĀNANĀ (MV.III.1.1)

The Allowance for Entering for the Rains [BMC]

[205] tena samayena buddho bhagavā rājagahe viharati veļuvane kalandakanivāpe.	Now at that time the Buddha, the Blessed One, was staying near Rājagaha, in the Bamboo Grove, the Squirrels' Feeding Ground.
tena kho pana samayena	And at that time, the Rains-

bhagavatā bhikkhūnam vassāvāso appaññatto hoti.	residence had not been laid down by the Blessed One for the monks.
tedha bhikkhū hemantampi gimhampi vassampi cārikam caranti.	So at that time, the monks would go on walking tours in the hot season, the cold season, and the rainy season.
(Mv.III.1.2) manussā ujjhāyanti khīyanti vipācenti katham hi nāma samaņā sakyaputtiyā hemantampi gimhampi vassampi cārikam carissanti haritāni tiņāni sammaddantā ekindriyam jīvam viheṭhentā bahū khuddake pāņe saṅghātam āpādentā	People criticized and complained and spread it about, "How can the Sakyan-son contemplatives go on walking tours in the hot season, the cold season, and the rainy season—crushing crops and grasses, harming one-facultied life, and bringing many small creatures to destruction?
ime hi nāma aññatitthiyā paribbājakā durakkhātadhammā vassāvāsam alliyissanti saṅkāsayissanti ime hi nāma sakuntakā rukkhaggesu kulāvakāni karitvā vassāvāsam alliyissanti saṅkāsayissanti	"Even these wanderers of other sects with poorly-expounded Dhammas settle down and stay put for the Rains-residence. Even the little birds, having made nests in the tops of trees, settle down and stay put for the Rains-residence.
ime pana samaṇā sakyaputtiyā hemantampi gimhampi vassampi cārikam caranti haritāni tiṇāni sammaddantā ekindriyam jīvam viheṭhentā bahū khuddake pāṇe saṅghātam āpādentāti.	"But these Sakyan-son contemplatives go on walking tours in the hot season, the cold season, and the rainy season—crushing crops and grasses, harming one-facultied life, and bringing many small creatures to destruction."

(Mv.III.1.3) assosum kho bhikkhū tesam manussānam ujjhāyantānam khīyantānam vipācentānam.	The monks heard the people criticizing and complaining and spreading it about.
athakho te bhikkhū bhagavato etamattham ārocesum.	Then the monks reported the matter to the Blessed One.
athakho bhagavā etasmim nidāne etasmim pakaraņe dhammim katham katvā bhikkhū āmantesi	Then the Blessed One, having given a Dhamma talk with regard to this cause, to this incident, addressed the monks:
anujānāmi bhikkhave vassam upagantunti.	"Monks, I allow that you enter for the Rains."
(Mv.III.2.1) [206] athakho bhikkhūnam etadahosi kadā nu kho vassam upagantabbanti.	Then the thought occurred to the monks, "When should the Rains be entered?"
bhagavato etamattham ārocesum.	They reported the matter to the Blessed One.
anujānāmi bhikkhave vassāne vassam upagantunti.	"Monks, I allow that you enter for the Rains during the rainy season."
(Mv.III.2.2) athakho bhikkhūnam etadahosi kati nu kho vassūpanāyikāti.	Then the thought occurred to the monks, "How many beginnings for the Rains are there?"
bhagavato etamattham ārocesum.	They reported the matter to the Blessed One.
dvemā bhikkhave	"Monks, there are these two

vassūpanāyikā purimikā pacchimikā aparajjugatāya āsāļhiyā purimikā upagantabbā māsagatāya āsāļhiyā pacchimikā upagantabbā imā kho bhikkhave dve vassūpanāyikāti.

beginnings for the Rains: the earlier and the later. The earlier should be entered the day after (the full moon of) Asāļhī, the later should be entered a month after (the full moon of) Asāļhī. These are the two beginnings for the Rains." [BMC: 12]

108. VASSĀNE CĀRIKĀPAŢIKKHEPĀDI (MV.III.3.1)

The Prohibition Against Going on Tour During the Rains, etc. [BMC]

[207] tena kho pana samayena chabbaggiyā bhikkhū vassam upagantvā antarāvassam cārikam caranti.

Now at that time the Group-of-six monks, having entered for the Rains, went on a walking tour during the Rains.

manussā tatheva
ujjhāyanti khīyanti
vipācenti katham hi
nāma samaņā
sakyaputtiyā hemantampi
gimhampi vassampi
cārikam carissanti
haritāni tiņāni
sammaddantā
ekindriyam jīvam

Because of that, people criticized and complained and spread it about, "How can the Sakyan-son contemplatives go on walking tours in the hot season, the cold season, and the rainy season—crushing crops and grasses, harming one-facultied life, bringing many small creatures to destruction?

vihețhentă bahū khuddake pāņe saṅghātaṁ āpādentā	
ime hi nāma aññatitthiyā durakkhātadhammā vassāvāsam alliyissanti saṅkāsayissanti ime hi nāma sakuntakā rukkhaggesu kulāvakāni karitvā vassāvāsam alliyissanti saṅkāsayissanti	"Even these wanderers of other religions with poorly-expounded Dhammas stick to one place and stay put for the Rainsresidence. Even the little birds, having made nests in the tops of trees stick to one place and stay put for the Rains-residence.
ime pana samaṇā sakyaputtiyā hemantampi gimhampi vassampi cārikam caranti haritāni tiṇāni sammaddantā ekindriyam jīvam viheṭhentā bahū khuddake pāṇe saṅghātam āpādentāti.	"But these Sakyan-son contemplatives go on walking tours in the hot season, the cold season, and the rainy season—crushing crops and grasses, harming one-facultied life, bringing many small creatures to destruction."
(Mv.III.3.2) assosum kho bhikkhū tesam manussānam ujjhāyantānam khīyantānam vipācentānam.	The monks heard the people criticizing and complaining and spreading it about.
ye te bhikkhū appicchā te ujjhāyanti khīyanti vipācenti katham hi	Those monks who were modest criticized and complained and spread it about: "How can the Group-of-six monks,

nāma chabbaggiyā bhikkhū vassam upagantvā antarāvassam cārikam carissantīti.	having entered for the Rains, go on a walking tour during the Rains?"
athakho te bhikkhū bhagavato etamattham ārocesum.	Then the monks reported the matter to the Blessed One.
athakho bhagavā etasmim nidāne etasmim pakaraņe dhammim katham katvā bhikkhū āmantesi	Then the Blessed One, having given a Dhamma talk with regard to this cause, to this incident, addressed the monks:
na bhikkhave vassam upagantvā purimam vā temāsam pacchimam vā temāsam avasitvā cārikā pakkamitabbā yo pakkameyya āpatti dukkaṭassāti.	"Monks, having entered for the Rains, one should not set out on a walking tour without having stayed either the first three months or the last three months. Whoever should set out: an offense of wrong doing."
(Mv.III.4.1) [208] tena kho pana samayena chabbaggiyā bhikkhū na icchanti vassam upagantum.	Now at that time the Group-of-six monks didn't want to enter for the Rains.
bhagavato etamattham ārocesum.	They reported the matter to the Blessed One.
na bhikkhave vassam na upagantabbam yo na	"Monks, one should not not enter for the Rains. Whoever does not enter: an offense of wrong doing."

upagaccheyya āpatti dukkaṭassāti.	
(Mv.III.4.2) tena kho pana samayena chabbaggiyā bhikkhū tadahuvassūpanāyikāya vassaṁ anupagantukāmā sañcicca āvāsaṁ atikkamanti.	Now at that time the Group-of-six monks, on a day for beginning the Rains, intentionally passed by a residence not desiring to enter for the Rains.
bhagavato etamattham ārocesum.	They reported the matter to the Blessed One.
na bhikkhave tadahuvassūpanāyikāya vassam anupagantukāmena sañcicca āvāso atikkamitabbo yo atikkameyya āpatti dukkaṭassāti.	"Monks, on a day for beginning the Rains, one should not intentionally pass by a residence not desiring to enter for the Rains. Whoever should pass by: an offense of wrong doing." [BMC]
(Mv.III.4.3) [209] tena kho pana samayena rājā māgadho seniyo bimbisāro vassam ukkaḍḍhitukāmo bhikkhūnam santike dūtam pāhesi yadi panayyā āgame juṇhe vassam upagaccheyyunti.	Now at that time King Seniya Bimbisāra of Magadha, wanting to delay the Rains1, sent a messenger to the presence of the monks, (saying,) "When the next bright fortnight comes, may the masters enter for the Rains." 1. In the Buddha's time, kings would determine the lunar calendar, making it easier to coordinate agricultural work or to keep the calendar in line with the actual seasons and avoid disagreements that would arise over this matter.

vassanāmakam paṭhamamāsam ukkaḍḍhitukāmo, sāvaṇamāsam akatvā puna āsāļhīmāsameva kattukāmoti attho. āgame juṇheti āgame māseti attho.	Wanting to delay the first month of the Rains; desiring not to make (the next month) the month of Sāvaṇā, but to make it that very month of Āsāļha again. "The next bright fortnight": That means the next month.
bhagavato etamattham ārocesum.	They reported the matter to the Blessed One.
anujānāmi bhikkhave rājūnam anuvattitunti.	"Monks, I allow that kings be complied with." [BMC]
anujānāmi bhikkhave rājūnam anuvattitunti ettha vassukkaḍḍhane bhikkhūnam kāci parihāni nāma natthīti anuvattitum anuññātam, tasmā aññasmimpi dhammike kamme anuvattitabbam. adhammike pana na kassaci anuvattitabbam.	"Monks, I allow that kings be complied with": (The Buddha) allowed (the king) to be complied with, (thinking,) "In this case —delaying the Rains—there is no harm for the monks." Thus in the case of another action [or: transaction] in line with the Dhamma, (a king) should also be complied with. But in the case it is not in line with the Dhamma, no one should be complied with.

109. SATTĀHAKARAŅĪYĀNUJĀNA NĀ (MV.III.5.1)

The Allowance for Seven-say Business [BMC]

[210] athakho bhagavā rājagahe yathābhirantam viharitvā yena sāvatthī tena cārikam pakkāmi anupubbena cārikam caramāno yena sāvatthī tadavasari.	Then the Blessed One, having stayed at Rājagaha as long as he liked, set out on a wandering tour toward Sāvatthī, and traveling by stages, arrived at Sāvatthī.
tatra sudam bhagavā sāvatthiyam viharati jetavane anāthapiņḍikassa ārāme.	There in Sāvatthī he stayed at Jeta's Grove, Anāthapiṇḍika's Monastery.
tena kho pana samayena kosalesu janapadesu udenena upāsakena saṅghaṁ uddissa vihāro kārāpito hoti.	Now at that time a dwelling dedicated to the Sangha had been built by Udena the lay-follower in the Kosalan countryside.
so bhikkhūnam santike dūtam pāheti āgacchantu bhadantā icchāmi dānañca dātum dhammañca sotum bhikkhū ca passitunti.	He sent a messenger to the presence of the monks, (saying,) "May the reverend ones come; I want to give a gift, to hear the Dhamma, to see the monks."
(Mv.III.5.2) bhikkhū evamāhamsu bhagavatā āvuso paññattam na vassam upagantvā purimam vā temāsam pacchimam vā temāsam avasitvā cārikā pakkamitabbāti	The monks said, "Friend, it has been laid down by the Blessed One that, having entered for the Rains, one should not set out on a walking tour without having stayed either the first three months or the last three months.

āgametu udeno upāsako yāva bhikkhū vassam vasanti vassam vutthā gamissanti sace panassa accāyikam karaṇīyam tattheva āvāsikānam bhikkhūnam santike vihāram patiṭṭhāpetūti.	"May Udena the lay-follower wait. When the monks, who are staying for the Rains, have finished staying for the Rains, they will go. But if it's an urgent matter, he may he build the residence in the presence of the resident monks there."
(Mv.III.5.3) udeno upāsako ujjhāyati khīyati vipāceti katham hi nāma bhadantā mayā pahite na āgacchissanti aham hi dāyako kārako saṅghupaṭṭhākoti.	Udena the lay-follower criticized and complained and spread it about, "How can the reverend ones not come when I have sent for them? I'm a donor, a builder, and a supporter of the Saṅgha!"
assosum kho bhikkhū udenassa upāsakassa ujjhāyantassa khīyantassa vipācentassa.	The monks heard Udena the lay- follower criticizing and complaining and spreading it about.
athakho te bhikkhū bhagavato etamattham ārocesum.	Then the monks reported the matter to the Blessed One.
(Mv.III.5.4) athakho bhagavā etasmim nidāne dhammim katham katvā bhikkhū āmantesi	Then the Blessed One, having given a Dhamma talk with regard to this cause, to this incident, addressed the monks:
anujānāmi bhikkhave sattannam sattāhakaraņīyena pahite	"Monks, I allow you to go for seven- day business when sent for by seven (classes of people) but not if not sent

gantum na tveva appahite bhikkhussa bhikkhuniyā sikkhamānāya sāmaņerassa sāmaņeriyā upāsakassa upāsikāya	for: a monk, a bhikkhunī, a female trainee, a novice, a female novice, a male lay follower, a female lay follower.
anujānāmi bhikkhave imesam sattannam sattāhakaraṇīyena pahite gantum na tveva appahite	"I allow you to go for seven-day business when sent for by these seven (classes of people), but not if not sent for.
sattāham sannivaṭṭo kātabbo.	"The return should be made in seven days."
(Mv.III.5.5) idha pana bhikkhave upāsakena saṅghaṁ uddissa vihāro kārāpito hoti.	"Monks, there is the case where a dwelling dedicated to the Sangha has been built by a male lay follower.
so ce bhikkhūnam santike dūtam pahiņeyya āgacchantu bhadantā icchāmi dānañca dātum dhammañca sotum bhikkhū ca passitunti.	"If he should send a messenger to the presence of the monks, (saying,) 'May the reverend ones please come; I want to give a gift, to hear the Dhamma, to see the monks,'
gantabbam bhikkhave sattāhakaraṇīyena pahite na tveva appahite sattāham sannivaṭṭo kātabbo.	"one may go on seven-day business if sent for, but not if not sent for. The return should be made in seven days.
(Mv.III.5.6) idha pana bhikkhave upāsakena saṅghaṁ uddissa	"Monks, there is the case where a barrel-vaulted building dedicated to the Sangha has been built by a male lay follower [BMC]

aḍḍhayogo kārāpito hoti .pe.	
pāsādo kārāpito hoti.	"a multi-storied building has been built
hammiyam kārāpitam hoti.	"a gabled building has been built
guhā kārāpitā hoti.	"a cell has been built
pariveņam kārāpitam hoti.	"a courtyard has been built
koṭṭhako kārāpito hoti.	"a gatehouse has been built
upaṭṭhānasālā kārāpitā hoti.	"a meeting hall has been built
aggisālā kārāpitā hoti.	"a fire-hall has been built
kappiyakuţī kārāpitā hoti.	"a food-storage hut has been built .
vaccakuțī kārāpitā hoti.	"a restroom has been built
cankamo kārāpito hoti.	"a walking path has been built
caṅkamanasālā kārāpitā hoti.	"a walking hall has been built
udapāno kārāpito hoti.	"a well has been built
udapānasālā kārāpitā hoti.	"a well-hall has been built
jantāgharam kārāpitam hoti.	"a sauna has been built

jantāgharasālā kārāpitā hoti.	"a sauna-hall has been built
pokkharaņī kārāpitā hoti.	"a lotus pond has been built
maṇḍapo kārāpito hoti.	"a pavilion has been built
ārāmo kārāpito hoti.	"a monastery has been built
ārāmavatthum kārāpitam hoti.	"a monastery site has been built
so ce bhikkhūnam santike dūtam pahiņeyya āgacchantu bhadantā icchāmi dānañca dātum dhammañca sotum bhikkhū ca passitunti.	"If he should send a messenger to the presence of the monks, (saying,) 'May the reverend ones please come; I want to give a gift, to hear the Dhamma, to see the monks,'
gantabbam bhikkhave sattāhakaraṇīyena pahite na tveva appahite sattāham sannivaṭṭo kātabbo.	"one may go on seven-day business if sent for, but not if not sent for. The return should be made in seven days.
(Mv.III.5.7) idha pana bhikkhave upāsakena sambahule bhikkhū uddissa .pe.	"Monks, there is the case where dedicated to several monks (has been built) by a male lay follower
ekam bhikkhum uddissa vihāro kārāpito hoti.	" a dwelling dedicated to one monk has been built (by a male lay follower)
aḍḍhayogo kārāpito hoti.	"a barrel-vaulted building has been built

pāsādo kārāpito hoti.	"a multi-storied building has been built
hammiyam kārāpitam hoti.	"a gabled building has been built
guhā kārāpitā hoti.	"a cell has been built
pariveņam kārāpitam hoti.	"a courtyard has been built
koṭṭhako kārāpito hoti.	"a gatehouse has been built
upaṭṭhānasālā kārāpitā hoti.	"a meeting hall has been built
aggisālā kārāpitā hoti.	"a fire-hall has been built
kappiyakuţī kārāpitā hoti.	"a food-storage hut has been built
vaccakuțī kārāpitā hoti.	"a restroom has been built
cankamo kārāpito hoti.	"a walking path has been built
cankamanasālā kārāpitā hoti.	"a walking hall has been built
udapāno kārāpito hoti.	"a well has been built
udapānasālā kārāpitā hoti.	"a well-hall has been built
jantāgharam kārāpitam hoti.	"a sauna has been built
jantāgharasālā kārāpitā	"a sauna-hall has been built

hoti.	
pokkharaņī kārāpitā hoti.	"a lotus pond has been built
maṇḍapo kārāpito hoti.	"a pavilion has been built
ārāmo kārāpito hoti.	"a monastery has been built
ārāmavatthum kārāpitam hoti.	"a monastery site has been built
so ce bhikkhūnam santike dūtam pahiņeyya āgacchantu bhadantā icchāmi dānañca dātum dhammañca sotum bhikkhū ca passitunti.	"If he should send a messenger to the presence of the monks, (saying,) 'May the reverend ones please come; I want to give a gift, to hear the Dhamma, to see the monks,'
gantabbam bhikkhave sattāhakaraṇīyena pahite na tveva appahite sattāham sannivaṭṭo kātabbo.	"one may go on seven-day business if sent for, but not if not sent for. The return should be made in seven days.
(Mv.III.5.8) idha pana bhikkhave upāsakena bhikkhunīsangham uddissa sambahulā bhikkhuniyo uddissa ekam bhikkhunim uddissa sambahulā sikkhamānāyo uddissa ekam sikkhamānam uddissa sambahule sāmaņere uddissa ekam sāmaņeram uddissa sambahulā sāmaņeriyo	"Monks, there is the case where a dwelling dedicated to the bhikkhunī Saṅgha dedicated to several bhikkhunīs dedicated to one bhikkhunī dedicated to several female trainees dedicated to one female trainee dedicated to several male novices dedicated to one male novice dedicated to several female novices dedicated to one female novice has been built by a male lay follower.

uddissa ekam sāmaņerim uddissa vihāro kārāpito hoti.	
aḍḍhayogo kārāpito hoti.	"a barrel-vaulted building has been built
pāsādo kārāpito hoti.	"a multi-storied building has been built
hammiyam kārāpitam hoti.	"a gabled building has been built
guhā kārāpitā hoti.	"a cell has been built
pariveņam kārāpitam hoti.	"a courtyard has been built
koṭṭhako kārāpito hoti.	"a gatehouse has been built
upaṭṭhānasālā kārāpitā hoti.	"a meeting hall has been built
aggisālā kārāpitā hoti.	"a fire-hall has been built
kappiyakuţī kārāpitā hoti.	"a food-storage hut has been built
vaccakuțī kārāpitā hoti.	"a restroom1 has been built 1. The restroom is missing in The Burmese and PTS editions, and according to the Commentary, shouldn't be here.
bhikkhunisangham uddissāti ito paṭṭhāya vaccakuṭi jantāgharam	"Dedicated to the Bhikkhunī Saṅgha": Starting from here, these three—the

jantāgharasālāti imāni tīņi parihīnāni.	restroom, the sauna, and the sauna-hall—are missing.
Tīṇi parihīnānīti bhikkhunīnaṃ vaccakuṭiādīnaṃ paṭikkhittattā pahīnāni.	"Three are missing": They are missing because the restroom, etc., are prohibited for the bhikkhunīs.
cankamo kārāpito hoti.	"a walking path has been built
cankamanasālā kārāpitā hoti.	"a walking hall has been built
udapāno kārāpito hoti.	"a well has been built
udapānasālā kārāpitā hoti.	"a well-hall has been built
pokkharaņī kārāpitā hoti.	"a lotus pond has been built
maṇḍapo kārāpito hoti.	"a pavilion has been built
ārāmo kārāpito hoti.	"a monastery has been built
ārāmavatthum kārāpitam hoti.	"a monastery site has been built
so ce bhikkhūnam santike dūtam pahiņeyya āgacchantu bhadantā icchāmi dānañca dātum dhammañca sotum bhikkhū ca passitunti.	"If he should send a messenger to the presence of the monks, (saying,) 'May the reverend ones please come; I want to give a gift, to hear the Dhamma, to see the monks,'
gantabbam bhikkhave sattāhakaraṇīyena pahite na	"one may go on seven-day business if sent for, but not if not sent for. The

tveva appahite sattāham sannivaṭṭo kātabbo.	return should be made in seven days.
(Mv.III.5.9) idha pana bhikkhave upāsakena attano atthāya nivesanam kārāpitam hoti.	"Monks, there is the case where a dwelling has been built by a male lay follower for himself.
sayanigharam kārāpitam hoti.	"a sleeping-room has been built
uddosito kārāpito hoti.	"a stable has been built
aṭṭo kārāpito hoti.	"a watch-tower has been built
māļo kārāpito hoti.	"a four-sided peak-roofed building has been built
āpaņo kārāpito hoti.	"a shop has been built
āpaņasālā kārāpitā hoti.	"a shop-hall has been built
pāsādo kārāpito hoti.	"a multi-storied building has been built
hammiyam kārāpitam hoti.	"a gabled building has been built
guhā kārāpitā hoti.	"a cell has been built
pariveņam kārāpitam hoti.	"a courtyard has been built
koṭṭhako kārāpito hoti.	"a gatehouse has been built
upaṭṭhānasālā kārāpitā	"a meeting hall has been built

hoti.	
aggisālā kārāpitā hoti.	"a fire-hall has been built
rasavatī kārāpitā hoti.	"a kitchen has been built
vaccakuțī kārāpitā hoti.	"a restroom has been built
cankamo kārāpito hoti.	"a walking path has been built
cankamanasālā kārāpitā hoti.	"a walking hall has been built
udapāno kārāpito hoti.	"a well has been built
udapānasālā kārāpitā hoti.	"a well-hall has been built
jantāgharam kārāpitam hoti.	"a sauna has been built
jantāgharasālā kārāpitā hoti.	"a sauna-hall has been built
pokkharaņī kārāpitā hoti.	"a lotus pond has been built
maṇḍapo kārāpito hoti.	"a pavilion has been built
ārāmo kārāpito hoti.	"a monastery has been built
ārāmavatthum kārāpitam hoti.	"a monastery site has been built
puttassa vā vāreyyam hoti dhītuyā vā vāreyyam hoti	"his son's marriage takes place or his daughter's marriage takes place or he

gilāno vā hoti abhiññātam vā suttantam bhaṇati.	falls sick or he recites a well-known discourse,
so ce bhikkhūnam santike dūtam pahiņeyya āgacchantu bhadantā imam suttantam pariyāpuņissanti purāyam suttanto na palujjatīti.	"If he should send a messenger to the presence of the monks, (saying,) 'May the venerable ones please come. They will master this discourse before it disappears,' [BMC]
aññataram vā panassa kiccam hoti karanīyam vā. so ce bhikkhūnam santike dūtam pahineyya āgacchantu bhadantā icchāmi dānañca dātum dhammañca sotum bhikkhū ca passitunti.	"or if he has some business, or something to be done, and he should send a messenger to the presence of the monks, (saying,) 'May the reverend ones please come; I want to give a gift, to hear the Dhamma, to see the monks',
gantabbam bhikkhave sattāhakaraṇīyena pahite na tveva appahite sattāham sannivaṭṭo kātabbo.	"one may go on seven-day business if sent for, but not if not sent for. The return should be made in seven days.
(Mv.III.5.10) idha pana bhikkhave upāsikāya saṅghaṁ uddissa vihāro kārāpito hoti.	"Monks, there is the case where a dwelling dedicated to the Sangha has been built by a female lay follower.
sā ce bhikkhūnam santike dūtam pahiņeyya āgacchantu ayyā icchāmi dānañca dātum dhammañca sotum bhikkhū ca passitunti.	"If she should send a messenger to the presence of the monks, (saying,) 'May the reverend ones please come; I want to give a gift, to hear the Dhamma, to see the monks,'

gantabbam bhikkhave sattāhakaraṇīyena pahite na tveva appahite sattāham sannivaṭṭo kātabbo.	"one may go on seven-day business if sent for, but not if not sent for. The return should be made in seven days.
(Mv.III.5.11) idha pana bhikkhave upāsikāya saṅghaṁ uddissa aḍḍhayogo kārāpito hoti.	"Monks, there is the case where a barrel-vaulted building dedicated to the Sangha has been built by a female lay follower
pāsādo kārāpito hoti.	"a multi-storied building has been built
hammiyam kārāpitam hoti.	"a gabled building has been built
guhā kārāpitā hoti.	"a cell has been built
pariveņam kārāpitam hoti.	"a courtyard has been built
koṭṭhako kārāpito hoti.	"a gatehouse has been built
upaṭṭhānasālā kārāpitā hoti.	"a meeting hall has been built
aggisālā kārāpitā hoti.	"a fire-hall has been built
kappiyakuţī kārāpitā hoti.	"a food-storage hut has been built
vaccakuțī kārāpitā hoti.	"a restroom has been built
cankamo kārāpito hoti.	"a walking path has been built
cankamanasālā kārāpitā hoti.	"a walking hall has been built

udapāno kārāpito hoti.	"a well has been built
udapānasālā kārāpitā hoti.	"a well-hall has been built
jantāgharam kārāpitam hoti.	"a sauna has been built
jantāgharasālā kārāpitā hoti.	"a sauna-hall has been built
pokkharaņī kārāpitā hoti.	"a lotus pond has been built
maṇḍapo kārāpito hoti.	"a pavilion has been built
ārāmo kārāpito hoti.	"a monastery has been built
ārāmavatthum kārāpitam hoti.	"a monastery site has been built
sā ce bhikkhūnam santike dūtam pahiņeyya āgacchantu ayyā icchāmi dānañca dātum dhammañca sotum bhikkhū ca passitunti.	"If she should send a messenger to the presence of the monks, (saying,) 'May the reverend ones please come; I want to give a gift, to hear the Dhamma, to see the monks',
gantabbam bhikkhave sattāhakaraṇīyena pahite na tveva appahite sattāham sannivaṭṭo kātabbo.	"one may go on seven-day business if sent for, but not if not sent for. The return should be made in seven days.
(Mv.III.5.12) idha pana bhikkhave upāsikāya	"Monks, there is the case where dedicated to several monks (has been built) by a female lay follower

sambahule bhikkhū uddissa .pe.	
ekam bhikkhum uddissa bhikkhunīsangham uddissa sambahulā bhikkhuniyo uddissa ekam bhikkhunim uddissa sambahulā sikkhamānāyo uddissa ekam sikkhamānam uddissa sambahule sāmaņere uddissa ekam sāmaņeram uddissa sambahulā sāmaņeriyo uddissa ekam sāmaņerim uddissa .pe.	" dedicated to one monk dedicated to the bhikkhunī Saṅgha dedicated to several bhikkhunī dedicated to one bhikkhunī dedicated to several female trainees dedicated to one female trainee dedicated to several male novices dedicated to one male novice dedicated to several female novices dedicated to one female novices
attano atthāya nivesanam kārāpitam hoti.	"a residence has been built (by a female lay follower) for herself.
sayanigharam kārāpitam hoti.	"a sleeping-room has been built
uddosito kārāpito hoti.	"a stable has been built
aṭṭo kārāpito hoti.	"a watch-tower has been built
māļo kārāpito hoti.	"a four-sided peak-roofed building has been built
āpaņo kārāpito hoti.	"a shop has been built
āpaņasālā kārāpitā hoti.	"a shop-hall [bazaar?] has been built
pāsādo kārāpito hoti.	"a multi-storied building has been

	built
hammiyam kārāpitam hoti.	"a gabled building has been built
guhā kārāpitā hoti.	"a cell has been built
pariveṇam kārāpitam hoti.	"a courtyard has been built
koṭṭhako kārāpito hoti.	"a gatehouse has been built
upaṭṭhānasālā kārāpitā hoti.	"a meeting hall has been built
aggisālā kārāpitā hoti.	"a fire-hall has been built
rasavatī kārāpitā hoti.	"a kitchen has been built
vaccakuțī kārāpitā hoti.	"a restroom has been built
cankamo kārāpito hoti.	"a walking path has been built
cankamanasālā kārāpitā hoti.	"a walking hall has been built
udapāno kārāpito hoti.	"a well has been built
udapānasālā kārāpitā hoti.	"a well-hall has been built
pokkharaņī kārāpitā hoti.	"a lotus pond has been built
maṇḍapo kārāpito hoti.	"a pavilion has been built
ārāmo kārāpito hoti.	"a monastery has been built

ārāmavatthum kārāpitam hoti.	"a monastery site has been built
puttassa vā vāreyyam hoti dhītuyā vā vāreyyam hoti gilānā vā hoti abhiññātam vā suttantam bhaņati.	"her son's marriage takes place or her daughter's marriage takes place or she falls sick or she recites a well-known discourse.
sā ce bhikkhūnam santike dūtam pahiņeyya āgacchantu ayyā imam suttantam pariyāpuņissanti purāyam suttanto na palujjatīti.	"If she should send a messenger to the presence of the monks, (saying,) 'May the venerable ones please come. They will master this discourse before it disappears,'
aññataram vā panassā kiccam hoti karanīyam vā. sā ce bhikkhūnam santike dūtam pahiņeyya āgacchantu ayyā icchāmi dānañca dātum dhammañca sotum bhikkhū ca passitunti.	"or if she has some business, or something to be done, and she should send a messenger to the presence of the monks, (saying,) 'May the reverend ones please come; I want to give a gift, to hear the Dhamma, to see the monks,'
gantabbam bhikkhave sattāhakaraṇīyena pahite na tveva appahite sattāham sannivaṭṭo kātabbo.	"one may go on seven-day business if sent for, but not if not sent for. The return should be made in seven days.
(Mv.III.5.13) idha pana bhikkhave bhikkhunā saṅghaṁ uddissa bhikkhuniyā saṅghaṁ uddissa sikkhamānāya saṅghaṁ uddissa	"Monks, there is the case where (a dwelling) dedicated to the Sangha (has been built) by a monk dedicated to the Sangha (has been built) by a bhikkhunī dedicated to the Sangha (has been built) by a female trainee

sāmaņerena sangham uddissa sāmaņeriyā sangham uddissa sambahule bhikkhū uddissa ekam bhikkhum uddissa bhikkhunīsangham uddissa sambahulā bhikkhuniyo uddissa ekam bhikkhunim uddissa sambahulā sikkhamānāyo uddissa ekam sikkhamānam uddissa sambahule sāmaņere uddissa ekam sāmaneram uddissa sambahulā sāmaņeriyo uddissa ekam sāmaņerim uddissa .pe.

dedicated to the Sangha (has been built) by a male novice ... dedicated to the Sangha (has been built) by a female novice ... dedicated to several monks ... dedicated to one monk ... dedicated to the bhikkhunī Sangha ... dedicated to several bhikkhunīs ... dedicated to one bhikkhunī ... dedicated to several female trainees ... dedicated to one female trainee ... dedicated to several male novices ... dedicated to one male novice ... dedicated to several female novices ... dedicated to one female novices ... dedicated to one female novices ... dedicated to one female novice ...

attano atthāya vihāro kārāpito hoti.	"a dwelling has been built (by a female novice) for herself.
aḍḍhayogo kārāpito hoti.	"a barrel-vaulted building has been built
pāsādo kārāpito hoti.	"a multi-storied building has been built
hammiyam kārāpitam hoti.	"a gabled building has been built
guhā kārāpitā hoti.	"a cell has been built
pariveņam kārāpitam hoti.	"a courtyard has been built
koṭṭhako kārāpito hoti.	"a gatehouse has been built

upaṭṭhānasālā kārāpitā hoti.	"a meeting hall has been built
aggisālā kārāpitā hoti.	"a fire-hall has been built
kappiyakuţī kārāpitā hoti.	"a food-storage hut has been built
vaccakuțī kārāpitā hoti.	"a restroom1 has been built 1. Again, the restroom is missing in the Burmese edition. The PTS elides the passage.
caṅkamo kārāpito hoti.	"a walking path has been built
cankamanasālā kārāpitā hoti.	"a walking hall has been built
udapāno kārāpito hoti.	"a well has been built
udapānasālā kārāpitā hoti.	"a well-hall has been built
pokkharaņī kārāpitā hoti.	"a lotus pond has been built
maṇḍapo kārāpito hoti.	"a pavilion has been built
ārāmo kārāpito hoti.	"a monastery has been built
ārāmavatthum kārāpitam hoti.	"a monastery site has been built
sā ce bhikkhūnam santike dūtam pahiņeyya āgacchantu ayyā icchāmi dānañca dātum	"If she should send a messenger to the presence of the monks, (saying,) 'May the reverend ones please come; I want to give a gift, to hear the Dhamma, to see the monks,'

dhammañca sotum bhikkhū ca passitunti.	
gantabbam bhikkhave sattāhakaraṇīyena pahite na tveva appahite sattāham sannivaṭṭo kātabboti.	"one may go on seven-day business if sent for, but not if not sent for. The return should be made in seven days."

110. PAÑCANNAM APPAHITEPI ANUJĀNANĀ (MV.III.6.1)

Allowance (To Go) for Five (Classes of People) Even When Not Sent For [BMC]

[211] tena kho pana samayena aññataro bhikkhu gilāno hoti.	Now on that occasion a certain monk fell sick.
so bhikkhūnam santike dūtam pāhesi aham hi gilāno āgacchantu bhikkhū icchāmi bhikkhūnam āgatanti.	He sent a messenger to the presence of the monks, (saying,) "BecauseI am sick, may the monks come. I want monks to come."
bhagavato etamattham ārocesum.	They reported the matter to the Blessed One.
anujānāmi bhikkhave pañcannam sattāhakaraṇīyena	"Monks, I allow you to go for seven- day business for five (classes of people) even when not sent for, all the more if

appahitepi gantum pageva pahite bhikkhussa bhikkhuniyā sikkhamānāya sāmaņerassa sāmaņeriyā anujānāmi bhikkhave imesam pañcannam sattāhakaraṇīyena appahitepi gantum pageva pahite sattāham sannivaṭṭo kātabbo.	sent for: a monk, a bhikkhunī, a female trainee, a novice, a female novice. I allow you to go for seven-day business for these five (classes of people) even when not sent for, all the more if sent for. The return should be made in seven days.
(Mv.III.6.2) idha pana bhikkhave bhikkhu gilāno hoti.	"There is a case where a monk falls sick.
so ce bhikkhūnam santike dūtam pahiņeyya aham hi gilāno āgacchantu bhikkhū icchāmi bhikkhūnam āgatanti.	"If he should send a messenger to the presence of the monks, (saying,) 'Because I am sick, may the monks come. I want monks to come,'
gantabbam bhikkhave sattāhakaraṇīyena appahitepi pageva pahite gilānabhattam vā pariyesissāmi gilānupaṭṭhākabhattam vā pariyesissāmi gilānabhesajjam vā pariyesissāmi pucchissāmi vā upaṭṭhahissāmi vāti sattāham sannivaṭṭo kātabbo.	"one may go on seven-day business even if not sent for, all the more if sent for, thinking, 'I will look for a meal for the sick one or a meal for the one attending the sick or medicine for the sick; I will ask (after his health) or will tend to him.' The return should be made in seven days.
(Mv.III.6.3) idha pana	"Monks, there is the case where

bhikkhave bhikkhussa anabhirati uppannā hoti.	dissatisfaction (with the holy life) has arisen in a monk.
so ce bhikkhūnam santike dūtam pahiņeyya anabhirati me uppannā āgacchantu bhikkhū icchāmi bhikkhūnam āgatanti.	"If he should send a messenger to the presence of the monks, (saying,) 'Because dissatisfaction has arisen in me, may the monks come. I want monks to come,'
gantabbam bhikkhave sattāhakaraṇīyena appahitepi pageva pahite anabhiratim vūpakāsessāmi vā vūpakāsāpessāmi vā dhammakatham vāssa karissāmīti sattāham sannivaṭṭo kātabbo.	"one may go on seven-day business even if not sent for, all the more if sent for, thinking, 'I will allay his dissatisfaction, or get someone to allay it, or I will give a Dhamma talk to him.' The return should be made in seven days.
(Mv.III.6.4) idha pana bhikkhave bhikkhussa kukkuccam uppannam hoti.	"Monks, there is the case where anxiety (over the rules) has arisen in a monk.
so ce bhikkhūnam santike dūtam pahiņeyya kukkuccam me uppannam āgacchantu bhikkhū icchāmi bhikkhūnam āgatanti.	"If he should send a messenger to the presence of the monks, (saying,) 'Because anxiety has arisen in me, may the monks come. I want monks to come,'
gantabbam bhikkhave sattāhakaraṇīyena appahitepi pageva pahite kukkuccam vinodessāmi vā vinodāpessāmi vā dhammakatham vāssa	"one may go on seven-day business even if not sent for, all the more if sent for, thinking, 'I will dispel his anxiety, or get someone to dispel it, or I will give a Dhamma talk to him.' The return should be made in seven days.

karissāmīti sattāham sannivaṭṭo kātabbo.	
(Mv.III.6.5) idha pana bhikkhave bhikkhussa diṭṭhigataṁ uppannaṁ hoti.	"Monks, there is the case where an (extreme) viewpoint1 has arisen in a monk. 1. Usually a fixed opinion with regard to a question not worth asking—see (MN 72).
so ce bhikkhūnam santike dūtam pahiņeyya diṭṭhigatam me uppannam āgacchantu bhikkhū icchāmi bhikkhūnam āgatanti.	"If he should send a messenger to the presence of the monks, (saying,) 'Because an (extreme) viewpoint has arisen in me, may the monks come. I want monks to come;
gantabbam bhikkhave sattāhakaraṇīyena appahitepi pageva pahite diṭṭhigatam vivecessāmi vā vivecāpessāmi vā dhammakatham vāssa karissāmīti sattāham sannivaṭṭo kātabbo.	"one may go on seven-day business even if not sent for, all the more if sent for, thinking, 'I will pry him away from his viewpoint, or get someone to pry him away from it, or I will give a Dhamma talk to him.' The return should be made in seven days.
idha pana bhikkhave bhikkhu garudhammam ajjhāpanno hoti parivāsāraho.	"Monks, there is the case where a monk has committed a heavy offense (a saṅghādisesa) and deserves probation.
(Mv.III.6.6) so ce bhikkhūnam santike dūtam pahiņeyya aham hi garudhammam ajjhāpanno	"If he should send a messenger to the presence of the monks, (saying,) 'Because I have committed a heavy

parivāsāraho āgacchantu bhikkhū icchāmi bhikkhūnam āgatanti.	offense and deserve probation, may the monks come. I want monks to come;
gantabbam bhikkhave sattāhakaraņīyena appahitepi pageva pahite parivāsadānam ussukkam karissāmi vā anussāvessāmi vā gaṇapūrako vā bhavissāmīti sattāham sannivaṭṭo kātabbo.	"one may go on seven-day business even if not sent for, all the more if sent for, thinking, 'I will make an effort to grant him probation or will make the proclamation or will be one who completes the group (needed to grant him probation).' The return should be made in seven days.
(Mv.III.6.7) idha pana bhikkhave bhikkhu mūlāya paṭikassanāraho hoti.	"Monks, there is the case where a monk deserves to be sent back to the beginning.
so ce bhikkhūnam santike dūtam pahiņeyya aham hi mūlāya paṭikassanāraho āgacchantu bhikkhū icchāmi bhikkhūnam āgatanti.	"If he should send a messenger to the presence of the monks, (saying,) 'Because I deserve to be sent back to the beginning, may the monks come. I want monks to come;
gantabbam bhikkhave sattāhakaraņīyena appahitepi pageva pahite mūlāya paṭikassanam ussukkam karissāmi vā anussāvessāmi vā gaṇapūrako vā bhavissāmīti sattāham sannivaṭṭo kātabbo.	"one may go on seven-day business even if not sent for, all the more if sent for, thinking, 'I will make an effort to send him back to the beginning or will make the proclamation or will be one who completes the group (needed to send him back to the beginning)? The return should be made in seven days.
(Mv.III.6.8) idha pana	"Monks, there is the case where a

bhikkhave bhikkhu mānattāraho hoti.	monk deserves penance.
so ce bhikkhūnam santike dūtam pahiņeyya aham hi mānattāraho āgacchantu bhikkhū icchāmi bhikkhūnam āgatanti.	"If he should send a messenger to the presence of the monks, (saying,) 'Because I deserve penance, may the monks come. I want monks to come,'
gantabbam bhikkhave sattāhakaraņīyena appahitepi pageva pahite mānattadānam ussukkam karissāmi vā anussāvessāmi vā gaņapūrako vā bhavissāmīti sattāham sannivaṭṭo kātabbo.	"one may go on seven-day business even if not sent for, all the more if sent for, thinking, 'I will make an effort to grant him penance or will make the proclamation or will be one who completes the group (needed to grant him probation)? The return should be made in seven days.
(Mv.III.6.9) idha pana bhikkhave bhikkhu abbhānāraho hoti.	"Monks, there is the case where a monk deserves rehabilitation.
so ce bhikkhūnam santike dūtam pahiņeyya aham hi abbhānāraho āgacchantu bhikkhū icchāmi bhikkhūnam āgatanti.	"If he should send a messenger to the presence of the monks, (saying,) 'Because I deserve rehabilitation, may the monks come. I want monks to come,'
gantabbam bhikkhave sattāhakaraṇīyena appahitepi pageva pahite abbhānam ussukkam karissāmi vā anussāvessāmi vā gaṇapūrako vā	"one may go on seven-day business even if not sent for, all the more if sent for, thinking, 'I will make an effort for his rehabilitation or will make the proclamation or will be one who completes the group (needed to grant

bhavissāmīti sattāham sannivaṭṭo kātabbo.	him rehabilitation)? The return should be made in seven days.
(Mv.III.6.10) idha pana bhikkhave bhikkhussa saṅgho kammaṁ kattukāmo hoti tajjanīyaṁ vā niyassaṁ vā pabbājanīyaṁ vā paṭisāraṇīyaṁ vā ukkhepanīyaṁ vā.	"Monks, there is the case where the Sangha desires to carry out a transaction against a monk: one of censure or demotion or banishment or reconciliation or suspension.
so ce bhikkhūnam santike dūtam pahiņeyya sangho me kammam kattukāmo āgacchantu bhikkhū icchāmi bhikkhūnam āgatanti.	"If he should send a messenger to the presence of the monks, (saying,) '(Because) the Sangha desires to carry out a transaction against me, may the monks come. I want monks to come,'
gantabbam bhikkhave sattāhakaraṇīyena appahitepi pageva pahite kinti nu kho saṅgho kammam na kareyya lahukāya vā pariṇāmeyyāti sattāham sannivaṭṭo kātabbo.	"one may go on seven-day business even if not sent for, all the more if sent for, thinking, 'How then may the Sangha not carry out the transaction or change it to something lighter?' The return should be made in seven days.
(Mv.III.6.11) katam vā panassa hoti sanghena kammam tajjanīyam vā niyassam vā pabbājanīyam vā paṭisāraṇīyam vā ukkhepanīyam vā.	"Or a Sangha has carried out a transaction against him—censure or demotion or banishment or reconciliation or suspension.
so ce bhikkhūnam santike	"If he should send a messenger to the

dūtam pahiņeyya sangho me kammam akāsi āgacchantu bhikkhū icchāmi bhikkhūnam āgatanti. presence of the monks, (saying,) '(Because) the Sangha has carried out a transaction against me, may the monks come. I want monks to come,'

gantabbam bhikkhave sattāhakaraṇīyena appahitepi pageva pahite kinti nu kho sammāvatteyya lomam pāteyya netthāram vatteyya saṅgho tam kammam paṭippassambheyyāti sattāham sannivaṭṭo kātabbo.

"one may go on seven-day business even if not sent for, all the more if sent for, thinking, 'How then may he conduct himself properly, lower his hackles, and mend his ways so that the Saṅgha can rescind the transaction?' The return should be made in seven days."

(Mv.III.6.12) idha pana bhikkhave bhikkhunī gilānā hoti. "There is a case where a bhikkhunī falls sick.

sā ce bhikkhūnam santike dūtam pahiņeyya aham hi gilānā āgacchantu ayyā icchāmi ayyānam āgatanti. "If she should send a messenger to the presence of the monks, (saying,) 'Because I am sick, may the masters come. I want the masters to come,'

gantabbam bhikkhave sattāhakaraṇīyena appahitepi pageva pahite gilānabhattam vā pariyesissāmi gilānupaṭṭhākabhattam vā pariyesissāmi gilānabhesajjam vā pariyesissāmi pucchissāmi "one may go on seven-day business even if not sent for, all the more if sent for, thinking, 'I will look for a meal for the sick one or a meal for the one attending the sick or medicine for the sick; I will ask (after her health) or will tend to her.' The return should be made in seven days.

vā upaṭṭhahissāmi vāti sattāhaṁ sannivaṭṭo kātabbo.	
(Mv.III.6.13) idha pana bhikkhave bhikkhuniyā anabhirati uppannā hoti.	"Monks, there is the case where dissatisfaction (with the holy life) has arisen in a bhikkhunī.
sā ce bhikkhūnam santike dūtam pahiņeyya anabhirati me uppannā āgacchantu ayyā icchāmi ayyānam āgatanti.	"If she should send a messenger to the presence of the monks, (saying,) '(Because) dissatisfaction has arisen in me, may the masters come. I want the masters to come;
gantabbam bhikkhave sattāhakaraņīyena appahitepi pageva pahite anabhiratim vūpakāsessāmi vā vūpakāsāpessāmi vā dhammakatham vāssā karissāmīti sattāham sannivaṭṭo kātabbo.	"one may go on seven-day business even if not sent for, all the more if sent for, thinking, 'I will allay her dissatisfaction, or get someone to allay it, or I will give a Dhamma talk to her.' The return should be made in seven days.
(Mv.III.6.14) idha pana bhikkhave bhikkhuniyā kukkuccam uppannam hoti.	"Monks, there is the case where anxiety (over the rules) has arisen in a bhikkhunī.
sā ce bhikkhūnam santike dūtam pahiņeyya kukkuccam me uppannam āgacchantu ayyā icchāmi ayyānam āgatanti.	"If she should send a messenger to the presence of the monks, (saying,) '(Because) anxiety has arisen in me, may the masters come. I want the masters to come;
gantabbam bhikkhave sattāhakaraṇīyena	"one may go on seven-day business even if not sent for, all the more if sent

appahitepi pageva pahite kukkuccam vinodessāmi vā vinodāpessāmi vā dhammakatham vāssā karissāmīti sattāham sannivaṭṭo kātabbo.	for, thinking, 'I will dispel her anxiety, or get someone to dispel it, or I will give a Dhamma talk to her.' The return should be made in seven days.
(Mv.III.6.15) idha pana bhikkhave bhikkhuniyā diṭṭhigataṁ uppannaṁ hoti.	"Monks, there is the case where an (extereme) viewpoint has arisen in a bhikkhunī.
sā ce bhikkhūnam santike dūtam pahiņeyya diṭṭhigatam me uppannam āgacchantu ayyā icchāmi ayyānam āgatanti.	"If she should send a messenger to the presence of the monks, (saying,) '(Because) an (extereme) viewpoint has arisen in me, may the masters come. I want the masters to come,'
gantabbam bhikkhave sattāhakaraṇīyena appahitepi pageva pahite diṭṭhigatam vivecessāmi vā vivecāpessāmi vā dhammakatham vāssā karissāmīti sattāham sannivaṭṭo kātabbo.	"one may go on seven-day business even if not sent for, all the more if sent for, thinking, 'I will pry her away from her viewpoint, or get someone to pry her away from it, or I will give a Dhamma talk to her.' The return should be made in seven days.
(Mv.III.6.16) idha pana bhikkhave bhikkhunī garudhammam ajjhāpannā hoti mānattārahā.	"Monks, there is the case where a bhikkhunī has committed a heavy offense1 and deserves penance. 1. The term <i>garudhamma</i> is used to refer to saṅghādisesa offenses for the monks, but is also the name for the eight rules of respect for bhikkhunīs. [BMC] This passage could mean either. For the bhikkhunīs, both saṅghādisesa

	and garu-dhamma offenses have a penance of two weeks, but do not have the period of probation that the monks do in the case of concealing the offense.
sā ce bhikkhūnam santike dūtam pahiņeyya aham hi garudhammam ajjhāpannā mānattārahā āgacchantu ayyā icchāmi ayyānam āgatanti.	"If she should send a messenger to the presence of the monks, (saying,) 'Because I have committed a heavy offense and deserve penance, may the masters come. I want the masters to come,'
gantabbam bhikkhave sattāhakaraṇīyena appahitepi pageva pahite mānattadānam ussukkam karissāmīti sattāham sannivaṭṭo kātabbo.	"one may go on seven-day business even if not sent for, all the more if sent for, thinking, 'I will make an effort for her being granted penance1.' The return should be made in seven days. 1. The monks themselves don't do transactions on the bhikkunīs. They teach the bhikkhunīs how to do them. [BMC]
(Mv.III.6.17) idha pana bhikkhave bhikkhunī mūlāya paṭikassanārahā hoti.	"Monks, there is the case where a bhikkhunī deserves to be sent back to the beginning.
sā ce bhikkhūnam santike dūtam pahiņeyya aham hi mūlāya paṭikassanārahā āgacchantu ayyā icchāmi ayyānam āgatanti.	"If she should send a messenger to the presence of the monks, (saying,) 'Because I deserve to be sent back to the beginning, may the masters come. I want the masters to come,'
gantabbam bhikkhave sattāhakaraṇīyena	"one may go on seven-day business even if not sent for, all the more if sent

appahitepi pageva pahite mūlāya paṭikassanaṁ ussukkaṁ karissāmīti sattāhaṁ sannivaṭṭo kātabbo.	for, thinking, 'I will make an effort for her being sent back to the beginning.' The return should be made in seven days.
(Mv.III.6.18) idha pana bhikkhave bhikkhunī abbhānārahā hoti.	"Monks, there is the case where a bhikkhunī deserves rehabilitation.
sā ce bhikkhūnam santike dūtam pahiņeyya aham hi abbhānārahā āgacchantu ayyā icchāmi ayyānam āgatanti.	"If she should send a messenger to the presence of the monks, (saying,) 'Because I deserve rehabilitation, may the masters come. I want the masters to come,'
gantabbam bhikkhave sattāhakaraņīyena appahitepi pageva pahite abbhānam ussukkam karissāmīti sattāham sannivaṭṭo kātabbo.	"one may go on seven-day business even if not sent for, all the more if sent for, thinking, 'I will make an effort for her rehabilitation.' The return should be made in seven days.
(Mv.III.6.19) idha pana bhikkhave bhikkhuniyā saṅgho kammaṁ kattukāmo hoti tajjanīyaṁ vā niyassaṁ vā pabbājanīyaṁ vā paṭisāraṇīyaṁ vā ukkhepanīyaṁ vā.	"Monks, there is the case where the Sangha desires to carry out a transaction against a bhikkhunī—censure or demotion or banishment or reconciliation or suspension.
sā ce bhikkhūnam santike dūtam pahiņeyya sangho me kammam kattukāmo	"If she should send a messenger to the presence of the monks, (saying,) 'Because the Sangha desires to carry out a transaction against me, may the

āgacchantu ayyā icchāmi ayyānam āgatanti.	masters come. I want the masters to come;
gantabbam bhikkhave sattāhakaraṇīyena appahitepi pageva pahite kinti nu kho saṅgho kammam na kareyya lahukāya vā pariṇāmeyyāti sattāham sannivaṭṭo kātabbo.	"one may go on seven-day business even if not sent for, all the more if sent for, thinking, 'How then may the Sangha not carry out the transaction or change it to something lighter?' The return should be made in seven days.
(Mv.III.6.20) katam vā panassā hoti sanghena kammam tajjanīyam vā niyassam vā pabbājanīyam vā paṭisāraṇīyam vā ukkhepanīyam vā.	"Or a Sangha has carried out a transaction against her—censure or demotion or banishment or reconciliation or suspension.
sā ce bhikkhūnam santike dūtam pahiņeyya sangho me kammam akāsi āgacchantu ayyā icchāmi ayyānam āgatanti.	"If she should send a messenger to the presence of the monks, (saying,) 'Because the Sangha has carried out a transaction against me, may the masters come. I want the masters to come,'
gantabbam bhikkhave sattāhakaraṇīyena appahitepi pageva pahite kinti nu kho sammāvatteyya lomam pāteyya netthāram vatteyya saṅgho tam kammam paṭippassambheyyāti sattāham sannivaṭṭo kātabbo.	"one may go on seven-day business even if not sent for, all the more if sent for, thinking, 'How then may she conduct herself properly, lower her hackles, and mend her ways so that the Sangha can rescind the transaction?' The return should be made in seven days."

(Mv.III.6.21) idha pana bhikkhave sikkhamānā gilānā hoti.	"There is a case where a female trainee falls sick.
sā ce bhikkhūnam santike dūtam pahiņeyya aham hi gilānā āgacchantu ayyā icchāmi ayyānam āgatanti.	"If she should send a messenger to the presence of the monks, (saying,) 'Because I am sick, may the masters come. I want the masters to come,'
gantabbam bhikkhave sattāhakaraṇīyena appahitepi pageva pahite gilānabhattam vā pariyesissāmi gilānupaṭṭhākabhattam vā pariyesissāmi gilānabhesajjam vā pariyesissāmi pucchissāmi vā upaṭṭhahissāmi vāti sattāham sannivaṭṭo kātabbo.	"one may go on seven-day business even if not sent for, all the more if sent for, thinking, 'I will look for a meal for the sick one or a meal for the one attending the sick or medicine for the sick; I will ask (after her health) or will tend to her.' The return should be made in seven days.
(Mv.III.6.22) idha pana bhikkhave sikkhamānāya anabhirati uppannā hoti .pe.	"Monks, there is the case where dissatisfaction (with the holy life) has arisen in a female trainee.
kukkuccam uppannam hoti.	"anxiety has arisen.
diṭṭhigataṁ uppannaṁ hoti.	"an (extreme) viewpoint has arisen.
sikkhā kupitā hoti.	"her training has been interrupted.
sā ce bhikkhūnam santike	"If she should send a messenger to the

dūtam pahiņeyya sikkhā me kupitā āgacchantu ayyā icchāmi ayyānam āgatanti.	presence of the monks, (saying,) 'Because my training has been interrupted, may the masters come. I want the masters to come,'
gantabbam bhikkhave sattāhakaraṇīyena appahitepi pageva pahite sikkhāsamādānam ussukkam karissāmīti sattāham sannivaṭṭo kātabbo.	"one may go on seven-day business even if not sent for, all the more if sent for, thinking, 'I will make an effort for her to undertake the training (again).' The return should be made in seven days.
(Mv.III.6.23) idha pana bhikkhave sikkhamānā upasampajjitukāmā hoti.	"Monks, there is the case where a female trainee desires Acceptance.
sā ce bhikkhūnam santike dūtam pahiņeyya aham hi upasampajjitukāmā āgacchantu ayyā icchāmi ayyānam āgatanti.	"If she should send a messenger to the presence of the monks, (saying,) 'Because I desire Acceptance, may the masters come. I want the masters to come,'
gantabbam bhikkhave sattāhakaraņīyena appahitepi pageva pahite upasampadam ussukkam karissāmi vā anussāvessāmi vā gaņapūrako vā bhavissāmīti sattāham sannivaṭṭo kātabbo.	"one may go on seven-day business even if not sent for, all the more if sent for, thinking, 'I will make an effort for her Acceptance or will make the proclamation or will be one who completes the group (needed for her Acceptance)' The return should be made in seven days.
(Mv.III.6.24) idha pana bhikkhave sāmaņero gilāno hoti.	"There is a case where a male novice falls sick.

so ce bhikkhūnam santike dūtam pahiņeyya aham hi gilāno āgacchantu bhikkhū icchāmi bhikkhūnam āgatanti.	"If he should send a messenger to the presence of the monks, (saying,) 'Because I am sick, may the monks come. I want monks to come,'
gantabbam bhikkhave sattāhakaraṇīyena appahitepi pageva pahite gilānabhattam vā pariyesissāmi gilānupaṭṭhākabhattam vā pariyesissāmi gilānabhesajjam vā pariyesissāmi pucchissāmi vā upaṭṭhahissāmi vāti sattāham sannivaṭṭo kātabbo.	"one may go on seven-day business even if not sent for, all the more if sent for, thinking, 'I will look for a meal for the sick one or a meal for the one attending the sick or medicine for the sick; I will ask (after his health) or will tend to him.' The return should be made in seven days.
(Mv.III.6.25) idha pana bhikkhave sāmaņerassa anabhirati uppannā hoti .pe.	"Monks, there is the case where dissatisfaction (with the holy life) has arisen in a male novice
kukkuccam uppannam hoti.	"anxiety has arisen.
diṭṭhigataṁ uppannaṁ hoti.	"an (extereme) viewpoint has arisen.
sāmaņero vassam pucchitukāmo hoti.	" wants to ask about his age1. 1. Apparently this means to have someone calculate whether he is old enough to be granted Acceptance. That could involve tracking down his parents or others who know his history,

	especially if he is an orphan. Perhaps this is evidence that some people in the Buddha's time didn't keep track of their age. [Mv.I.75.1]
so ce bhikkhūnam santike dūtam pahiņeyya aham hi vassam pucchitukāmo āgacchantu bhikkhū icchāmi bhikkhūnam āgatanti.	"If he should send a messenger to the presence of the monks, (saying,) 'Because I want to be asked about my age, may the monks come. I want monks to come,'
gantabbam bhikkhave sattāhakaraņīyena appahitepi pageva pahite pucchissāmi vā ācikkhissāmi vāti sattāham sannivaṭṭo kātabbo.	"one may go on seven-day business even if not sent for, all the more if sent for, thinking, 'I will ask or I will explain,' The return should be made in seven days.
(Mv.III.6.26) idha pana bhikkhave sāmaņero upasampajjitukāmo hoti.	"Monks, there is the case where a male novice desires Acceptance.
so ce bhikkhūnam santike dūtam pahiņeyya aham hi upasampajjitukāmo āgacchantu bhikkhū icchāmi bhikkhūnam āgatanti.	"If he should send a messenger to the presence of the monks, (saying,) 'Because I desire Acceptance, may the monks come. I want monks to come,'
gantabbam bhikkhave sattāhakaraṇīyena appahitepi pageva pahite upasampadam ussukkam karissāmi vā anussāvessāmi	"one may go on seven-day business even if not sent for, all the more if sent for, thinking, 'I will make an effort for his Acceptance or will make the proclamation or will be one who

vā gaṇapūrako vā bhavissāmīti sattāhaṁ sannivaṭṭo kātabbo.	completes the group (needed for his Acceptance); The return should be made in seven days.
(Mv.III.6.27) idha pana bhikkhave sāmaņerī gilānā hoti.	"There is a case where a female novice falls sick.
sā ce bhikkhūnam santike dūtam pahiņeyya aham hi gilānā āgacchantu ayyā icchāmi ayyānam āgatanti.	"If she should send a messenger to the presence of the monks, (saying,) 'Because I am sick, may the masters come. I want the masters to come,'
gantabbam bhikkhave sattāhakaraņīyena appahitepi pageva pahite gilānabhattam vā pariyesissāmi gilānupaṭṭhākabhattam vā pariyesissāmi gilānabhesajjam vā pariyesissāmi pucchissāmi vā upaṭṭhahissāmi vāti sattāham sannivaṭṭo kātabbo.	"one may go on seven-day business even if not sent for, all the more if sent for, thinking, 'I will look for a meal for the sick one or a meal for the one attending the sick or medicine for the sick; I will ask (after her health) or will tend to her.' The return should be made in seven days.
(Mv.III.6.28) idha pana bhikkhave sāmaņeriyā anabhirati uppannā hoti.	"Monks, there is the case where dissatisfaction (with the holy life) has arisen in a female novice.
kukkuccam uppannam hoti.	"anxiety has arisen.
diṭṭhigataṁ uppannaṁ hoti.	"an (extereme) viewpoint has arisen.

sāmaņerī vassam pucchitukāmā hoti.	"wants to ask about her age (in preparation for ordination)
(Mv.III.6.29) sikkham samādayitukāmā hoti.	"desires to undertake the (female trainee's) training.
sā ce bhikkhūnam santike dūtam pahiņeyya aham hi sikkham samādayitukāmā āgacchantu ayyā icchāmi ayyānam āgatanti.	"If she should send a messenger to the presence of the monks, (saying,) 'Because I desire to undertake the training, may the masters come. I want the masters to come,'
gantabbam bhikkhave sattāhakaraṇīyena appahitepi pageva pahite. sikkhāsamādānam ussukkam karissāmīti sattāham sannivaṭṭo kātabboti.	"one may go on seven-day business even if not sent for, all the more if sent for, thinking, 'I will make an effort for her to undertake the training,' The return should be made in seven days."

111. SATTANNAM APPAHITEPI ANUJĀNANĀ (MV.III.7.1)

Allowance (To Go) for Seven (Classes of People) Even When Not Sent For [BMC]

[212] tena kho pana samayena aññatarassa bhikkhuno mātā gilānā hoti.	Now on that occasion a certain monk's mother fell sick.

sā puttassa santike dūtam pāhesi aham hi gilānā icchāmi puttassa āgatanti.	She sent a messenger to her son, (saying,) "Because I am sick, may my son come. I want my son to come."
athakho tassa bhikkhuno etadahosi bhagavatā paññattam sattannam sattāhakaraṇīyena pahite gantum na tveva appahite pañcannam sattāhakaraṇīyena appahitepi gantum pageva pahite	Then the thought occurred to the monk, "It has been laid down by the Blessed One concerning going on seven-day business for seven (classes of people) when sent for, but not when not sent for, and going on seven-day business for five (classes of people) even if not sent for, all the more if sent for.
ayañca me mātā gilānā sā ca anupāsikā katham nu kho mayā paṭipajjitabbanti.	"But my mother is sick and she is not a lay follower. What should I do?"
bhagavato etamattham ārocesum.	They reported the matter to the Blessed One.
(Mv.III.7.2) anujānāmi bhikkhave sattannam sattāhakaraņīyena appahitepi gantum pageva pahite bhikkhussa bhikkhuniyā sikkhamānāya sāmaņerassa sāmaņeriyā mātuyā ca pitussa ca anujānāmi bhikkhave	"Monks, I allow you to go for sevenday business for seven (classes of people), even when not sent for, all the more if sent for: a monk, a bhikkhunī, a female trainee, a novice, a female novice, mother, father. I allow you to go for seven-day business, even when not sent for, for
imesam sattannam sattāhakaraņīyena appahitepi gantum pageva pahite sattāham sannivaṭṭo kātabbo.	these seven (classes of people), all the more if sent for. The return should be made in seven days.

bhikkhave bhikkhussa mātā gilānā hoti.	monk's mother falls sick.
sā ce puttassa santike dūtam pahiņeyya aham hi gilānā āgacchatu me putto icchāmi puttassa āgatanti.	"If she should send a messenger to her son, (saying,) 'Because I am sick, may my son come. I want my son to come,'
gantabbam bhikkhave sattāhakaraņīyena appahitepi pageva pahite gilānabhattam vā pariyesissāmi gilānupaṭṭhākabhattam vā pariyesissāmi gilānabhesajjam vā pariyesissāmi pucchissāmi vā upaṭṭhahissāmi vāti sattāham sannivaṭṭo kātabbo.	"one may go for seven-day business even if not sent for, all the more if sent for, thinking, 'I will look for a meal for the sick one or a meal for the one attending the sick or medicine for the sick; I will ask (after her health) or will tend to her.' The return should be made in seven days.
(Mv.III.7.4) idha pana bhikkhave bhikkhussa pitā gilāno hoti.	"Monks, there is the case where a monk's father falls sick.
so ce puttassa santike dūtam pahiņeyya aham hi gilāno āgacchatu me putto icchāmi puttassa āgatanti.	"If he should send a messenger to his son, (saying,) 'Because I am sick, may my son come. I want my son to come,'
gantabbam bhikkhave sattāhakaraņīyena appahitepi pageva pahite gilānabhattam vā pariyesissāmi gilānupaṭṭhākabhattam vā pariyesissāmi gilānabhesajjam vā pariyesissāmi pucchissāmi	"one may go for seven-day business even if not sent for, all the more if sent for, thinking, 'I will look for a meal for the sick one or a meal for the one attending the sick or medicine for the sick; I will ask (after his health) or will tend to him.' The return should be made in seven days.

vā upaṭṭhahissāmi vāti sattāhaṁ sannivaṭṭo kātabbo.

112. PAHITEYEVA ANUJĀNANĀ

Allowance (To Go) Only When Sent For [BMC]

(Mv.III.7.5) idha pana bhikkhave bhikkhussa bhātā gilāno hoti.	"Monks, there is the case where a monk's brother falls sick.
so ce bhātuno santike dūtam pahiņeyya aham hi gilāno āgacchatu me bhātā icchāmi bhātuno āgatanti.	"If he should send a messenger to the presence of his brother, (saying,) 'Because I am sick, may my brother come. I want my brother to come,'
gantabbam bhikkhave sattāhakaraṇīyena pahite na tveva appahite sattāham sannivaṭṭo kātabbo.	"one may go for seven-day business if sent for, but not if not sent for. [BMC has but nothing there] The return should be made in seven days."
(Mv.III.7.6) idha pana bhikkhave bhikkhussa bhaginī gilānā hoti.	"Monks, there is the case where a monk's sister falls sick.
sā ce bhikkhussa santike dūtam pahiņeyya aham hi gilānā āgacchatu me bhātā icchāmi bhātuno āgatanti.	"If she should send a messenger to the presence of the monk, (saying,) 'Because I am sick, may my brother come. I want my brother to come,'
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gantabbam bhikkhave sattāhakaraṇīyena pahite na tveva appahite sattāham sannivaṭṭo kātabbo.	"one may go for seven-day business if sent for, but not if not sent for. The return should be made in seven days.
(Mv.III.7.7) idha pana bhikkhave bhikkhussa ñātako gilāno hoti.	"Monks, there is the case where a monk's relative falls sick.
so ce bhikkhussa santike dūtam pahiņeyya aham hi gilāno āgacchatu bhadanto icchāmi bhadantassa āgatanti.	"If he should send a messenger to the presence of the monk, saying, 'Because I am sick, may the venerable one come. I want the venerable one to come,'
gantabbam bhikkhave sattāhakaraṇīyena pahite na tveva appahite sattāham sannivaṭṭo kātabbo.	"one may go for seven-day business if sent for, but not if not sent for. The return should be made in seven days.
(Mv.III.7.8) idha pana bhikkhave bhikkhussa bhatiko [ME: bhikkhugatiko] gilāno hoti.	"Monks, there is the case where a person living with the monks falls sick.
so ce bhikkhūnam santike dūtam pahiņeyya aham hi gilāno āgacchantu bhikkhū icchāmi bhikkhūnam āgatanti.	"If he should send a messenger to the presence of the monks, (saying,) 'Because I am sick, may the monks come. I want the monks to come,'
gantabbam bhikkhave sattāhakaraṇīyena pahite na tveva appahite sattāham sannivaṭṭo kātabboti.	"one may go for seven-day business if sent for, but not if not sent for. The return should be made in seven days."

(Mv.III.8.1) [213] tena kho pana samayena saṅghassa mahāvihāro udriyati aññatarena upāsakena araññe bhaṇḍaṁ chedāpitaṁ hoti.	Now on that occasion a large dwelling belonging to the Sangha was falling down. A certain lay male follower had had some lumber cut in the wilderness. [BMC]
so bhikkhūnam santike dūtam pāhesi sace bhadantā tam bhaṇḍam avahāpeyyum dajjāham tam bhaṇḍanti.	He sent a messenger to the presence of the monks, (saying,) "If the venerable ones would have the lumber hauled out, I would give it to them."
bhagavato etamattham ārocesum.	They reported the matter to the Blessed One.
anujānāmi bhikkhave saṅghakaraṇīyena gantuṁ sattāhaṁ sannivaṭṭo kātabboti.	"Monks, I allow that you go on Sangha business. The return should be made in seven days."
vassāvāsabhāṇavāram niṭṭhitam paṭhamam	The first recitation section, on entering for the Rains, is finished.

113. ANTARĀYE ANĀPATTIVASSACCHEDAVĀR O (MV.III.9.1)

The List of Non-offenses for Breaking the Rains in Case of Obstacles [BMC]

[214] tena kho pana	Now on that occasion monks who had

samayena kosalesu janapadesu aññatarasmim āvāse vassūpagatā bhikkhū vāļehi ubbāļhā honti.	entered for the Rains at a certain residence in the Kosalan countryside were harassed by beasts.
gaņhimsupi paripātimsupi.	They seized and attacked them.
bhagavato etamattham ārocesum.	They reported the matter to the Blessed One.
idha pana bhikkhave vassūpagatā bhikkhū vāļehi ubbāļhā honti gaņhantipi paripātentipi.	"Monks, there is the case where monks who have entered for the Rains are harassed by beasts who seize and attack them.
eseva antarāyoti pakkamitabbam.	"(Thinking,) 'This is indeed an obstacle,' one may leave.
anāpatti vassacchedassa.	"There is no offense for breaking the Rains.
idha pana bhikkhave vassūpagatā bhikkhū sirimsapehi ubbāļhā honti. ḍamsantipi paripātentipi.	"Monks, there is the case where monks who have entered for the Rains are harassed by creeping things who bite and attack them.
eseva antarāyoti pakkamitabbam.	"(Thinking,) 'This is indeed an obstacle,' one may leave.
anāpatti vassacchedassa.	"There is no offense for breaking the Rains."
(Mv.III.9.2) idha pana bhikkhave vassūpagatā	"Monks, there is the case where monks who have entered for the Rains are

bhikkhū corehi ubbāļhā honti.	harassed by criminals.
vilumpantipi ākoṭentipi.	"They rob and beat them.
eseva antarāyoti pakkamitabbam.	"(Thinking,) 'This is indeed an obstacle,' one may leave.
anāpatti vassacchedassa.	"There is no offense for breaking the Rains.
idha pana bhikkhave vassūpagatā bhikkhū pisācehi ubbāļhā honti.	"Monks, there is the case where monks who have entered for the Rains are harassed by demons.
āvisantipi harantipi.	"They possess them and sap their vitality.
eseva antarāyoti pakkamitabbam.	"(Thinking,) 'This is indeed an obstacle,' one may leave.
anāpatti vassacchedassa.	"There is no offense for breaking the Rains.
(Mv.III.9.3) idha pana bhikkhave vassūpagatānam bhikkhūnam gāmo agginā daḍḍho hoti.	"Monks, there is the case where the (alms-going) village of monks who have entered for the Rains is burned by fire.
bhikkhū piṇḍakena kilamanti.	"The monks have difficulty in going for alms.
eseva antarāyoti	"(Thinking,) 'This is indeed an

pakkamitabbam.	obstacle; one may leave.
anāpatti vassacchedassa.	"There is no offense for breaking the Rains.
idha pana bhikkhave vassūpagatānam bhikkhūnam senāsanam agginā daḍḍham hoti.	"Monks, there is the case where the lodgings where monks have entered for the Rains are burned by fire.
bhikkhū senāsanena kilamanti.	"The monks have difficulty in terms of lodging.
eseva antarāyoti pakkamitabbam.	"(Thinking,) 'This is indeed an obstacle,' one may leave.
anāpatti vassacchedassa.	"There is no offense for breaking the Rains.
(Mv.III.9.4) idha pana bhikkhave vassūpagatānam bhikkhūnam gāmo udakena vuļho hoti.	"Monks, there is the case where the (alms-going) village of monks who have entered for the Rains is carried away by water.
bhikkhū piṇḍakena kilamanti.	"The monks have difficulty in going for alms.
eseva antarāyoti pakkamitabbam.	"(Thinking,) 'This is indeed an obstacle,' one may leave.
anāpatti vassacchedassa.	"There is no offense for breaking the Rains.
idha pana bhikkhave vassūpagatānam	"Monks, there is the case where the lodgings where monks have entered for

bhikkhūnam senāsanam udakena vuļham hoti.	the Rains are carried away by water.
bhikkhū senāsanena kilamanti.	"The monks have difficulty in terms of lodging.
eseva antarāyoti pakkamitabbam.	"(Thinking,) 'This is indeed an obstacle,' one may leave.
anāpatti vassacchedassāti.	"There is no offense for breaking the Rains."
(Mv.III.10.1) [215] tena kho pana samayena aññatarasmiṁ āvāse vassūpagatānaṁ bhikkhūnaṁ gāmo corehi vuṭṭhāsi.	Now on that occasion the (alms-going) village of the monks who had entered for the Rains in a certain residence moved because of criminals.
bhagavato etamattham ārocesum.	They reported the matter to the Blessed One.
anujānāmi bhikkhave yena gāmo tena gantunti.	"Monks, I allow you to go where the village moves."
gāmo dvedhā bhijjittha.	The village split in two.
bhagavato etamattham ārocesum.	They reported the matter to the Blessed One.
anujānāmi bhikkhave yena gāmā bahutarā tena gantunti.	I allow you to go where there is more of the village."
bahutarā assaddhā honti	Where more (of the village) went, they

appasannā.	were unfaithful and unconfident.
bhagavato etamattham ārocesum.	They reported the matter to the Blessed One.
anujānāmi bhikkhave yena saddhā pasannā tena gantunti.	"Monks, I allow you to go where the people are faithful and confident."
(Mv.III.11.1) [216] tena kho pana samayena kosalesu janapadesu aññatarasmiṁ āvāse vassūpagatā bhikkhū na labhiṁsu lūkhassa vā paṇītassa vā bhojanassa yāvadatthaṁ pāripūriṁ.	Now at that time monks who had entered for the Rains in a certain residence in the Kosalan countryside did not get enough coarse or refined foods for their needs.
bhagavato etamattham ārocesum.	They reported the matter to the Blessed One.
idha pana bhikkhave vassūpagatā bhikkhū na labhanti lūkhassa vā paṇītassa vā bhojanassa yāvadatthaṁ pāripūriṁ.	"Monks, there is the case where monks who have entered for the Rains do not get enough coarse or refined foods for their needs.
eseva antarāyoti pakkamitabbam.	"(Thinking,) 'This is indeed an obstacle,' one may leave.
anāpatti vassacchedassa.	"There is no offense for breaking the Rains.
idha pana bhikkhave vassūpagatā bhikkhū	"Monks, there is the case where monks who have entered for the Rains get

labhanti lūkhassa vā paṇītassa vā bhojanassa yāvadattham pāripūrim na labhanti sappāyāni bhojanāni.	enough coarse or refined foods for their needs, but no congenial food.
eseva antarāyoti pakkamitabbam.	"(Thinking,) 'This is indeed an obstacle,' one may leave.
anāpatti vassacchedassa.	"There is no offense for breaking the Rains.
(Mv.III.11.2) idha pana bhikkhave vassūpagatā bhikkhū labhanti lūkhassa vā paṇītassa vā bhojanassa yāvadattham pāripūrim labhanti sappāyāni bhojanāni na labhanti sappāyāni.	"Monks, there is the case where monks who have entered for the Rains get enough coarse or refined foods for their needs, get congenial food, but no congenial medicine.
eseva antarāyoti pakkamitabbam.	"(Thinking,) 'This is indeed an obstacle,' one may leave.
anāpatti vassacchedassa.	"There is no offense for breaking the Rains.
idha pana bhikkhave vassūpagatā bhikkhū labhanti lūkhassa vā paṇītassa vā bhojanassa yāvadattham pāripūrim labhanti sappāyāni bhojanāni labhanti sappāyāni na	"Monks, there is the case where monks who have entered for the Rains get enough coarse or refined foods for their needs, get congenial food, get congenial medicines, but not a suitable attendant.

labhanti paṭirūpaṁ upaṭṭhākaṁ.	
eseva antarāyoti pakkamitabbam.	"(Thinking,) 'This is indeed an obstacle,' one may leave.
anāpatti vassacchedassa.	"There is no offense for breaking the Rains.
(Mv.III.11.3) idha pana bhikkhave vassūpagatam bhikkhum itthī nimanteti ehi bhante hiraññam vā te demi suvaṇṇam vā te demi khettam vā te demi gāvum vā te demi gāvim vā te demi gāvim vā te demi dāsam vā te demi dāsim vā te demi dhītaram vā te demi bhariyatthāya aham vā te bhariyā homi aññam vā te bhariyā mānemīti.	"Monks, there is the case where a woman invites a monk who has entered for the Rains, saying, 'Come, venerable sir, I will give you silver, I will give you gold, I will give you a field, I will give you a building site, I will give you a bull, I will give you a cow, I will give you a male slave, I will give you a female slave, I will give you I will give a daughter to be your wife, I will be your wife, or I will bring you someone else to be your wife.
tatra ce bhikkhuno evam hoti lahuparivattam kho cittam vuttam bhagavatā siyāpi me brahmacariyassa antarāyoti pakkamitabbam.	"If the thought occurs to the monk, 'The Blessed One says that the mind is quick to reverse itself (AN 1.49); this could be an obstacle to my holy life,' he may leave.
anāpatti vassacchedassa.	"There is no offense for breaking the Rains.
(Mv.III.11.4) idha pana bhikkhave vassūpagatam	"Monks, there is the case where a prostitute invites a monk who has entered for the Rains

bhikkhum vesī nimanteti .pe.	
thullakumārī nimanteti paṇḍako nimanteti ñātakā nimantenti rājāno nimantenti corā nimantenti dhuttā nimantenti ehi bhante hiraññam vā te dema suvaṇṇam vā te dema khettam vā te dema vatthum vā te dema gāvum vā te dema gāvim vā te dema dāsam vā te dema dāsim vā te dema dhītaram vā te dema bhariyatthāya aññam vā te bhariyam ānemāti.	"Monks, there is the case where a "fat princess" [male transvestite?] invites a monk; a paṇḍaka invites a monk; where relatives invite a monk; kings; criminals/robbers; mischief-makers invite a monk, saying, 'Come, venerable sir, I will give you silver, I will give you gold, I will give you a field, I will give you a build give you a building site, I will give you a bul I will give you a cow, I will give you a male slave, I will give you a female slave I will give you I will give a daughter to be your wife, or I will get another wife for you.
tatra ce bhikkhuno evam hoti lahuparivattam kho cittam vuttam bhagavatā siyāpi me brahmacariyassa antarāyoti pakkamitabbam.	"If the thought occurs to the monk, 'The Blessed One says that the mind is quick to reverse itself; this could be an obstacle to my holy life,' he may leave.
anāpatti vassacchedassa.	"There is no offense for breaking the Rains.
idha pana bhikkhave vassūpagato bhikkhu assāmikam nidhim passati.	"Monks, there is the case where a monk who has entered for the Rains see hidden treasure without an owner.
tatra ce bhikkhuno evam hoti lahuparivattam kho	"If the thought occurs to the monk, 'The Blessed One says that the mind is

cittam vuttam bhagavatā siyāpi me brahmacariyassa antarāyoti pakkamitabbam.	quick to reverse itself; this could be an obstacle to my holy life; he may leave.
anāpatti vassacchedassa.	"There is no offense for breaking the Rains. [BMC]

114. SANGHABHEDE ANĀPATTIVASSACCHEDAVĀR O (MV.III.11.5)

List of Non-offenses for Breaking the Rains in the Event of Schism [BMC: 1 2]

idha pana bhikkhave vassūpagato bhikkhu passati sambahule bhikkhū saṅghabhedāya parakkamante.	"Monks, there is the case where a monk who has entered for the Rains sees several monks striving for a schism in the Sangha.
tatra ce bhikkhuno evam hoti garuko kho sanghabhedo vutto bhagavatā mā mayi sammukhībhūte sangho bhijjīti pakkamitabbam.	"If the thought occurs to him, 'The Blessed One says that schism is a serious thing. Don't let the Sangha be split in my presence,' he may leave.
anāpatti vassacchedassa.	"There is no offense for breaking the Rains. [BMC]
idha pana bhikkhave	"Monks, there is the case where a

vassūpagato bhikkhu suņāti sambahulā kira bhikkhū saṅghabhedāya parakkamantīti.	monk who has entered for the Rains hears several monks striving for a schism in the Sangha.
tatra ce bhikkhuno evam hoti garuko kho sanghabhedo vutto bhagavatā mā mayi sammukhībhūte sangho bhijjīti pakkamitabbam.	"If the thought occurs to him, 'The Blessed One says that schism is a serious thing. Don't let the Sangha be split in my presence,' he may leave.
anāpatti vassacchedassa.	"There is no offense for breaking the Rains.
(Mv.III.11.6) idha pana bhikkhave vassūpagato bhikkhu suṇāti amukasmim kira āvāse sambahulā bhikkhū saṅghabhedāya parakkamantīti.	"Monks, there is the case where a monk who has entered for the Rains hears, 'They say that several monks in that residence over there are striving for a schism in the Sangha.
tatra ce bhikkhuno evam hoti te kho me bhikkhū mittā tyāham vakkhāmi	"If the thought occurs to the monk, 'Now, these monks are my friends. I will speak to them, (saying,)
garuko kho āvuso saṅghabhedo vutto bhagavatā mā āyasmantānaṁ saṅghabhedo rucitthāti	""Friends, the Blessed One says that schism is a serious thing. Don't approve of a schism in the Sangha."
karissanti me vacanam sussūsissanti sotam	"They will follow my words, they will listen well, they will lend ear,' he may leave.

odahissantīti pakkamitabbam.	
anāpatti vassacchedassa.	"There is no offense for breaking the Rains.
(Mv.III.11.7) idha pana bhikkhave vassūpagato bhikkhu suṇāti amukasmim kira āvāse sambahulā bhikkhū saṅghabhedāya parakkamantīti.	"Monks, there is the case where a monk who has entered for the Rains hears, 'They say that several monks in that residence over there are striving for a schism in the Sangha.'
tatra ce bhikkhuno evam hoti te kho me bhikkhū na mittā apica ye tesam mittā te me mittā tyāham vakkhāmi te vuttā te vakkhanti garuko kho āvuso sanghabhedo vutto bhagavatā mā āyasmantānam sanghabhedo rucitthāti karissanti me vacanam sussūsissanti sotam odahissantīti pakkamitabbam.	"If the thought occurs to the monk, 'Now these monks are not my friends, but friends of theirs are friends of mine. I will speak to them (my friends), and they, being spoken to, will speak to them (their friends), (saying,) "Friends, the Blessed One says that schism is a serious thing. Don't approve of a schism in the Sangha." They will follow my words, they will listen well, they will lend ear,' he may leave.
anāpatti vassacchedassa.	"There is no offense for breaking the Rains.
(Mv.III.11.8) idha pana bhikkhave vassūpagato bhikkhu suṇāti amukasmiṁ kira āvāse sambahulehi bhikkhūhi saṅgho bhinnoti.	"Monks, there is the case where a monk who has entered for the Rains hears, 'They say that several monks in that residence over there have split the Sangha.

tatra ce bhikkhuno evam hoti te kho me bhikkhū mittā tyāham vakkhāmi garuko kho āvuso saṅghabhedo vutto bhagavatā mā āyasmantānam saṅghabhedo rucitthāti karissanti me vacanam sussūsissanti sotam odahissantīti pakkamitabbam.	"If the thought occurs to the monk, 'Now, these monks are my friends. I will speak to them, (saying,) "Friends, the Blessed One says that schism is a serious thing. Don't approve of the schism in the Sangha." They will follow my words, they will listen well, they will lend ear,' he may leave.
anāpatti vassacchedassa.	"There is no offense for breaking the Rains.
(Mv.III.11.9) idha pana bhikkhave vassūpagato bhikkhu suṇāti amukasmim kira āvāse sambahulehi bhikkhūhi saṅgho bhinnoti.	"Monks, there is the case where a monk who has entered for the Rains hears, 'They say that several monks in that residence over there have split the Sangha.'
tatra ce bhikkhuno evam hoti te kho me bhikkhū na mittā apica ye tesam mittā te me mittā tyāham vakkhāmi te vuttā te vakkhanti garuko kho āvuso sanghabhedo vutto bhagavatā mā āyasmantānam sanghabhedo rucitthāti karissanti me vacanam sussūsissanti sotam odahissantīti pakkamitabbam.	"If the thought occurs to the monk, 'Now these monks are not my friends, but friends of theirs are friends of mine. I will speak to them (my friends), and they, being spoken to, will speak to them (their friends), (saying,) "Friends, the Blessed One says that schism is a serious thing. Don't approve of the schism in the Sangha." They will follow my words, they will listen well, they will lend ear,' he may leave.
anāpatti vassacchedassa.	"There is no offense for breaking the

	Rains.
(Mv.III.11.10) idha pana bhikkhave vassūpagato bhikkhu suņāti amukasmim kira āvāse sambahulā bhikkhuniyo saṅghabhedāya parakkamantīti.	"Monks, there is the case where a monk who has entered for the Rains hears, 'They say that several bhikkhunīs in that residence over there are striving for a schism in the Sangha.'
tatra ce bhikkhuno evam hoti tā kho me bhikkhuniyo mittā tāham vakkhāmi garuko kho bhaginiyo sanghabhedo vutto bhagavatā mā bhaginīnam sanghabhedo rucitthāti karissanti me vacanam sussūsissanti sotam odahissantīti pakkamitabbam.	"If the thought occurs to the monk, 'Now, these bhikkhunīs are my friends. I will speak to them, (saying,) "Sisters, the Blessed One says that schism is a serious thing. Don't approve of a schism in the Saṅgha." They will follow my words, they will listen well, they will lend ear,' he may leave.
anāpatti vassacchedassa.	"There is no offense for breaking the Rains.
(Mv.III.11.11) idha pana bhikkhave vassūpagato bhikkhu suņāti amukasmim kira āvāse sambahulā bhikkhuniyo saṅghabhedāya parakkamantīti.	"Monks, there is the case where a monk who has entered for the Rains hears, 'They say that several bhikkhunīs in that residence over there are striving for a schism in the Saṅgha.'
tatra ce bhikkhuno evam hoti tā kho me bhikkhuniyo na mittā apica yā tāsam mittā tā me mittā tāham	"If the thought occurs to the monk, 'Now these bhikkhunīs are not my friends, but friends of theirs are friends of mine. I will speak to them (my

vakkhāmi tā vuttā tā vakkhanti garuko kho bhaginiyo saṅghabhedo vutto bhagavatā mā bhaginīnaṁ saṅghabhedo rucitthāti karissanti me vacanaṁ sussūsissanti sotaṁ odahissantīti pakkamitabbaṁ.	friends), and they, being spoken to, will speak to them (their friends), (saying,) "Sisters, the Blessed One says that schism is a serious thing. Don't approve of a schism in the Sangha." They will follow my words, they will listen well, they will lend ear,' he may leave.
anāpatti vassacchedassa.	"There is no offense for breaking the Rains.
(Mv.III.11.12) idha pana bhikkhave vassūpagato bhikkhu suņāti amukasmim kira āvāse sambahulāhi bhikkhunīhi saṅgho bhinnoti.	"Monks, there is the case where a monk who has entered for the Rains hears, 'They say that several bhikkhunīs in that residence over there have split the Saṅgha.'
tatra ce bhikkhuno evam hoti tā kho me bhikkhuniyo mittā tāham vakkhāmi garuko kho bhaginiyo sanghabhedo vutto bhagavatā mā bhaginīnam sanghabhedo rucitthāti karissanti me vacanam sussūsissanti sotam odahissantīti pakkamitabbam.	"If the thought occurs to the monk, 'Now, these bhikkhunīs are my friends. I will speak to them, (saying,) "Sisters, the Blessed One says that schism is a serious thing. Don't approve of the schism in the Saṅgha." They will follow my words, they will listen well, they will lend ear,' he may leave.
anāpatti vassacchedassa.	"There is no offense for breaking the Rains.

(Mv.III.11.13) idha pana bhikkhave vassūpagato bhikkhu suṇāti amukasmim kira āvāse sambahulāhi bhikkhunīhi saṅgho bhinnoti. "Monks, there is the case where a monk who has entered for the Rains hears, 'They say that several bhikkhunīs in that residence over there have split the Saṅgha.'

tatra ce bhikkhuno evam hoti tā kho me bhikkhuniyo na mittā apica yā tāsam mittā tā me mittā tāham vakkhāmi tā vuttā tā vakkhanti garuko kho bhaginiyo sanghabhedo vutto bhagavatā mā bhaginīnam sanghabhedo rucitthāti karissanti me vacanam sussūsissanti sotam odahissantīti pakkamitabbam.

"If the thought occurs to the monk, 'Now these bhikkhunīs are not my friends, but friends of theirs are friends of mine. I will speak to them (my friends), and, being spoken to, they will speak to them (their friends), (saying,) "Sisters, the Blessed One says that schism is a serious thing. Don't approve of the schism in the Sangha." They will follow my words, they will listen well, they will lend ear,' he may leave.

anāpatti vassacchedassa.

"There is no offense for breaking the Rains."

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115. VAJĀDĪSU VASSŪPAGAMANAM (MV.III.12.1)

Entering the Rains in a Cowherd Camp, etc. [BMC]

[217] tena kho pana samayena aññataro bhikkhu vaje vassaṁ upagantukāmo hoti.	Now at that time a certain monk wanted to enter for the Rains in dependence on a cowherd camp.
vajoti gopālakānam nivāsaṭṭhānam.	The place cowherds are staying.
bhagavato etamattham ārocesum.	They reported the matter to the Blessed One.
anujānāmi bhikkhave vaje vassam upagantunti.	"Monks, I allow that you enter for the Rains in a cowherd camp."
vajo vuṭṭhāsi.	The cowherd camp moved.
bhagavato etamattham ārocesum.	They reported the matter to the Blessed One.
anujānāmi bhikkhave yena vajo tena gantunti.	"Monks, I allow that you go wherever the cowherd camp is moved."
(Mv.III.12.2) tena kho pana samayena aññataro bhikkhu upakaṭṭhāya vassūpanāyikāya satthena gantukāmo hoti.	Now on that occasion, as the time to enter for the Rains was drawing near, a certain monk wanted to go with a caravan.
bhagavato etamattham ārocesum.	They reported the matter to the Blessed One.
anujānāmi bhikkhave satthe vassam upagantunti.	"Monks, I allow that you enter for the Rains in a caravan."
tena kho pana samayena aññataro bhikkhu upakaṭṭhāya	Now on that occasion, as the time to enter for the Rains was drawing

vassūpanāyikāya nāvāya gantukāmo hoti.	near, a certain monk wanted to go on a boat.
bhagavato etamattham ārocesum.	They reported the matter to the Blessed One.
anujānāmi bhikkhave nāvāya vassam upagantunti.	"Monks, I allow that you enter for the Rains in a boat."

116. VASSAM ANUPAGANTABBAŢŢHĀNĀNI (MV.III.12.3)

Places One Shouldn't Enter for the Rains [BMC]

[218] tena kho pana samayena aññataro bhikkhu rukkhasusire vassaṁ upagacchati.	Now on that occasion a certain monk entered for the Rains in the hollow of a tree.
manussā ujjhāyanti khīyanti vipācenti seyyathāpi pisācillikāti.	People criticized and complained and spread it about, "Just like a tree-goblin."
bhagavato etamattham ārocesum.	They reported the matter to the Blessed One.
na bhikkhave rukkhasusire vassam upagantabbam yo	"One should not enter for the Rains in the hollow of a tree. Whoever should

upagaccheyya āpatti dukkaṭassāti.	enter (for the Rains there): an offense of wrong-doing."
(Mv.III.12.4) tena kho pana samayena bhikkhū rukkhaviṭabhiyā vassam upagacchanti.	Now on that occasion monks entered for the Rains in the forks of trees.
manussā ujjhāyanti khīyanti vipācenti seyyathāpi migaluddakāti.	People criticized and complained and spread it about, "Just like deer hunters."
bhagavato etamattham ārocesum.	They reported the matter to the Blessed One.
na bhikkhave rukkhaviṭabhiyā vassam upagantabbam yo upagaccheyya āpatti dukkaṭassāti.	"One should not enter for the Rains in the fork of a tree. Whoever should enter (for the Rains there): an offense of wrong-doing."
(Mv.III.12.5) [219] tena kho pana samayena bhikkhū ajjhokāse vassam upagacchanti.	Now on that occasion monks entered for the Rains in the open air.
deve vassante rukkhamūlampi nimbakosampi [ME: nibbakosampi] upadhāvanti.	When it rained, they ran to the roots of trees or to the eaves of buildings.
bhagavato etamattham ārocesum.	They reported the matter to the Blessed One.

na bhikkhave ajjhokāse vassam upagantabbam yo upagaccheyya āpatti dukkaṭassāti.	"One should not enter for the Rains in the open air. Whoever should enter (for the Rains there): an offense of wrong- doing."
(Mv.III.12.6) tena kho pana samayena bhikkhū asenāsanikā vassam upagacchanti	Now on that occasion monks entered the Rains without lodgings.
sītenapi uņhenapi kilamanti.	They had difficulties from cold and heat.
bhagavato etamattham ārocesum.	They reported the matter to the Blessed One.
na bhikkhave asenāsanikena vassam upagantabbam yo upagaccheyya āpatti dukkaṭassāti.	"One should not enter for the Rains without a lodging. Whoever should enter (for the Rains without one): an offense of wrong-doing."
(Mv.III.12.7) tena kho pana samayena bhikkhū chavakuṭikāya vassaṁ upagacchanti.	Now on that occasion monks entered for the Rains in charnel houses.
manussā ujjhāyanti khīyanti vipācenti seyyathāpi chavadāhakāti [ME: chavaḍāhakāti].	People criticized and complained and spread it about, "Just like those who cremate corpses."
bhagavato etamattham ārocesum.	They reported the matter to the Blessed One.

na bhikkhave chavakuṭikāya vassam upagantabbam yo upagaccheyya āpatti dukkaṭassāti.	"One should not enter for the Rains in a charnel house. Whoever should enter (for the Rains there): an offense of wrong-doing."
(Mv.III.12.8) tena kho pana samayena bhikkhū chatte vassaṁ upagacchanti.	Now on that occasion monks entered for the Rains under canopies.
manussā ujjhāyanti khīyanti vipācenti seyyathāpi gopālakāti.	People criticized and complained and spread it about, "Just like cowherds."
bhagavato etamattham ārocesum.	They reported the matter to the Blessed One.
na bhikkhave chatte vassam upagantabbam yo upagaccheyya āpatti dukkaṭassāti.	"One should not enter for the Rains under a canopy. Whoever should enter (for the Rains there): an offense of wrong-doing."
(Mv.III.12.9) tena kho pana samayena bhikkhū cāṭiyā vassaṁ upagacchanti.	Now on that occasion a certain monk entered for the Rains in a large storage vessel.
manussā ujjhāyanti khīyanti vipācenti seyyathāpi titthiyāti.	People criticized and complained and spread it about, "Just like a sectarians."
bhagavato etamattham ārocesum.	They reported the matter to the Blessed One.

na bhikkhave cāṭiyā vassaṁ upagantabbaṁ yo upagaccheyya āpatti dukkaṭassāti. "One should not enter for the Rains in a large storage vessel. Whoever should enter (for the Rains there): an offense of wrong-doing."

117. ADHAMMIKAKATIKĀ (MV.III.13.1)

Non-dhamma Agreements [BMC]

[220] tena kho pana samayena sāvatthiyā saṅghena katikā katā hoti antarāvassaṁ na pabbājetabbanti.	Now at that time in Sāvatthī, an agreement had been made by the Saṅgha that, "During the Rains, the Going-forth is not to be given."
visākhāya migāramātuyā nattā bhikkhū upasankamitvā pabbajjam yāci.	The grandson of Visākhā, Migāra's Mother, having gone to the monks, requested the Going-forth.
bhikkhū evamāhamsu sanghena kho āvuso katikā katā antarāvassam na pabbājetabbanti	The monks said, "Friend, an agreement has been made by the Sangha that, 'During the Rains, the Going-forth is not to be given.'
āgamehi āvuso yāva bhikkhū vassam vasanti vassam vutthā pabbājessantīti.	"Wait, friend, until the monks who are staying for the Rains have completed the Rains—(then) they will give (you) the Going-forth."
athakho te bhikkhū vassam vutthā visākhāya	Then the monks, having completed the Rains, said to the grandson of

migāramātuyā nattāram etadavocum ehīdāni āvuso pabbajāhīti.	Visākhā, Migāra's Mother, "Come, friend, and go forth now."
so evamāha sacāham bhante pabbajito assam abhirameyyāmaham nadānāham bhante pabbajissāmīti.	He said, "Venerable sirs, if I had [H: could have] gone forth (before), I would have delighted (in it), but now, venerable sirs, I won't go forth."
(Mv.III.13.2) visākhā migāramātā ujjhāyati khīyati vipāceti katham hi nāma ayyā evarūpam katikam karissanti antarāvassam na pabbājetabbanti kam kālam dhammo na caritabboti.	Visākhā, Migāra's Mother, criticized and complained and spread it about, "How can the masters make this sort of agreement: 'During the Rains, the Going-forth is not to be given? At what time should the Dhamma not be followed?'
assosum kho bhikkhū visākhāya migāramātuyā ujjhāyantiyā khīyantiyā vipācentiyā.	The monks heard Visākhā, Migāra's Mother, criticizing and complaining and spreading it about.
athakho te bhikkhū bhagavato etamattham ārocesum.	Then the monks reported the matter to the Blessed One.
na bhikkhave evarūpā katikā kātabbā antarāvassam na pabbājetabbanti yo kareyya āpatti dukkaṭassāti.	"Monks, this sort of agreement should not be made: 'During the Rains, the Going-forth is not to be given.' Whoever should make (this agreement): an offense of wrong doing."

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118. PAŢISSAVADUKKAŢĀPATTI (MV.III.14.1)

An Offense of Wrong-doing in Regard to Assent [BMC: 1 2 3 Mv.VIII.25.4]

[221] tena kho pana samayena āyasmatā upanandena sakyaputtena rañño pasenadissa kosalassa vassāvāso paṭissuto hoti purimikāya.	Now on that occasion Ven. Upananda the Sakyan-son had assented to King Pasenadi Kosala's (invitation for) the Rains-residence for the earlier period.
so tam āvāsam gacchanto addasa antarāmagge dve āvāse bahucīvarake.	As he was going on the road to the residence, he saw two residences with much robe-cloth.
tassa etadahosi yannūnāham imesu dvīsu āvāsesu vassam vaseyyam evam me bahum cīvaram uppajjissatīti.	The thought occurred to him, "What if I were to stay for the Rains in these two residences? That way a lot of robecloth would accrue to me."
so tesu dvīsu āvāsesu vassam vasi.	So he spent the Rains in those two residences.
rājā pasenadi kosalo ujjhāyati khīyati vipāceti katham hi nāma ayyo upanando sakyaputto	King Pasenadi Kosala criticized and complained and spread it about, "How can Master Upananda the Sakyan-son, having assented to my (invitation for)

amhākam vassāvāsam paṭissuṇitvā visamvādessati	the Rains-residence, go back on his word?
nanu bhagavatā anekapariyāyena musāvādo garahito musāvādā veramaņī pasatthāti.	"Hasn't telling lies, through many lines of reasoning, been criticized by the Blessed One, while refraining from telling lies has been praised?"
(Mv.III.14.2) assosum kho bhikkhū rañño pasenadissa kosalassa ujjhāyantassa khīyantassa vipācentassa.	The monks heard King Pasenadi Kosala criticizing and complaining and spreading it about.
ye te bhikkhū appicchā te ujjhāyanti khīyanti vipācenti katham hi nāma āyasmā upanando sakyaputto rañño pasenadissa kolasassa vassāvāsam paṭissuṇitvā visamvādessati	Those monks who were modest criticized and complained and spread it about: "How can Master Upananda the Sakyan-son, having assented to King Pasenadi Kosala's (invitation for) the Rains-residence, go back on his word?
nanu bhagavatā anekapariyāyena musāvādo garahito musāvādā veramaņī pasatthāti.	"Hasn't telling lies, through many lines of reasoning, been criticized by the Blessed One, while refraining from telling lies has been praised?"
(Mv.III.14.3) athakho te bhikkhū bhagavato etamattham ārocesum.	Then the monks reported the matter to the Blessed One.
athakho bhagavā etasmim nidāne bhikkhusangham sannipātāpetvā āyasmanatam upanandam sakyaputtam paṭipucchi	Then the Blessed One, with regard to this cause, to this incident, had the monks assembled and asked Ven. Upananda the Sakyan-son:

saccam kira tvam upananda rañño pasenadissa kosalassa vassāvāsam paṭissuṇitvā visamvādesīti.	"Is it true, as they say, Upananda, that you, having assented to King Pasenadi Kosala's (invitation for) the Rainsresidence, went back on your word?"
saccam bhagavāti.	"It's true, O Blessed One."
vigarahi buddho bhagavā katham hi nāma tvam moghapurisa rañño pasenadissa kosalassa vassāvāsam paṭissuṇitvā visamvādessasi	The Buddha, the Blessed One, rebuked him, (saying,) "Worthless man, how can you, having assented to King Pasenadi Kosala's (invitation for) the Rains-residence, go back on your word?"
nanu mayā moghapurisa anekapariyāyena musāvādo garahito musāvādā veramaņī pasatthā	"Worthless man, hasn't telling lies, through many lines of reasoning, been criticized by me, while refraining from telling lies has been praised?
netam moghapurisa appasannānam vā pasādāya .pe.	"Worthless man, this neither inspires faith in the faithless"
vigarahitvā dhammim katham katvā bhikkhū āmantesi	Having rebuked him and given a Dhamma talk, he addressed the monks:
(Mv.III.14.4) idha pana bhikkhave bhikkhunā vassāvāso paṭissuto hoti purimikāya.	"Monks, there is the case where a monk has assented to the Rains- residence for the earlier period.
so tam āvāsam gacchanto passati antarāmagge dve āvāse bahucīvarake.	"While going to that residence he sees two residences along the way with much robe-cloth.

tassa evam hoti yannūnāham imesu dvīsu āvāsesu vassam vaseyyam evam me bahum cīvaram uppajjissatīti.	"The thought occurs to him, 'What if I were to stay for the Rains in these two residences? That way a lot of robe-cloth would accrue to me.'
so tesu dvīsu āvāsesu vassam vasati.	"He spends the Rains in those two residences.
tassa bhikkhave bhikkhuno purimikā ca na paññāyati paṭissave ca āpatti dukkaṭassa.	"That monk's earlier period is not discerned [i.e., doesn't count], and there is an offense of wrong doing in the assent.
(Mv.III.14.5) idha pana bhikkhave bhikkhunā vassāvāso paṭissuto hoti purimikāya.	"Monks, there is the case where a monk has assented to the Rains- residence for the earlier period.
so tam āvāsam gacchanto bahiddhā uposatham karoti pāṭipade vihāram upeti senāsanam paññāpeti pānīyam paribhojanīyam upaṭṭhāpeti pariveṇam sammajjati.	"While going to that residence he performs the Uposatha outside it. On the day after the Uposatha day, he moves into his dwelling, prepares his lodging, sets out drinking water and washing water, and sweeps the surrounding area.
so tadaheva akaraṇīyo pakkamati.	"Having no business, he leaves that very day.
tassa bhikkhave bhikkhuno purimikā ca na paññāyati paṭissave ca āpatti dukkaṭassa.	"That monk's earlier period is not discerned, and there is an offense of wrong doing in the assent.

idha pana bhikkhave bhikkhunā vassāvāso paṭissuto hoti purimikāya.	"Monks, there is the case where a monk has assented to the Rains- residence for the earlier period.
so tam āvāsam gacchanto bahiddhā uposatham karoti pāṭipade vihāram upeti	"While going to that residence he performs the Uposatha outside it, moves into his dwelling on the day after the Uposatha day.
senāsanam paññāpeti pānīyam paribhojanīyam upaṭṭhāpeti pariveṇam sammajjati.	"He prepares his lodging, sets out drinking water and washing water, and sweeps the surrounding area.
so tadaheva sakaraṇīyo pakkamati.	"Having some business, he leaves that very day.
tassa bhikkhave bhikkhuno purimikā ca na paññāyati paṭissave ca āpatti dukkaṭassa.	"That monk's earlier period is not discerned, and there is an offense of wrong doing in the assent.
(Mv.III.14.6) idha pana bhikkhave bhikkhunā vassāvāso paṭissuto hoti purimikāya.	"Monks, there is the case where a monk has assented to the Rains- residence for the earlier period.
so tam āvāsam gacchanto bahiddhā uposatham karoti pāṭipade vihāram upeti senāsanam paññāpeti pānīyam paribhojanīyam upaṭṭhāpeti pariveṇam sammajjati.	"While going to that residence he performs the Uposatha outside it. On the day after the Uposatha day, he moves into his dwelling, prepares his lodging, sets out drinking water and washing water, and sweeps the surrounding area.

so dvīhatīham vasitvā akaraņīyo pakkamati.	"Having stayed for two or three days and having no business, he leaves.
tassa bhikkhave bhikkhuno purimikā ca na paññāyati paṭissave ca āpatti dukkaṭassa.	"That monk's earlier period is not discerned, and there is an offense of wrong doing in the assent.
idha pana bhikkhave bhikkhunā vassāvāso paṭissuto hoti purimikāya.	"Monks, there is the case where a monk has assented to the Rains- residence for the earlier period.
so tam āvāsam gacchanto bahiddhā uposatham karoti pāṭipade vihāram upeti senāsanam paññāpeti pānīyam paribhojanīyam upaṭṭhāpeti pariveṇam sammajjati.	"While going to that residence he performs the Uposatha outside it. On the day after the Uposatha day, he moves into his dwelling, prepares his lodging, sets out drinking water and washing water, and sweeps the surrounding area.
so dvīhatīham vasitvā sakaraṇīyo pakkamati.	"Having stayed for two or three days and, having some business, he leaves.
tassa bhikkhave bhikkhuno purimikā ca na paññāyati paṭissave ca āpatti dukkaṭassa.	"That monk's earlier period is not discerned, and there is an offense of wrong doing in the assent.
idha pana bhikkhave bhikkhunā vassāvāso paṭissuto hoti purimikāya.	"Monks, there is the case where a monk has assented to the Rains- residence for the earlier period.
so tam āvāsam gacchanto bahiddhā uposatham karoti pāṭipade vihāram upeti	"While going to that residence he performs the Uposatha outside it. On the day after the Uposatha day, he

senāsanam paññāpeti pānīyam paribhojanīyam upaṭṭhāpeti pariveṇam sammajjati.	moves into his dwelling, prepares his lodging, sets out drinking water and washing water, and sweeps the surrounding area.
so davīhatīham vasitvā sattāhakaraņīyena pakkamati.	"Having stayed for two or three days, having some seven-day business, he leaves.
so tam sattāham bahiddhā vītināmeti.	"But he overstays seven days outside.
tassa bhikkhave bhikkhuno purimikā ca na paññāyati paṭissave ca āpatti dukkaṭassa.	"That monk's earlier period is not discerned, and there is an offense of wrong doing in the assent.
idha pana bhikkhave bhikkhunā vassāvāso paṭissuto hoti purimikāya .pe.	"Monks, there is the case where a monk has assented to the Rains- residence for the earlier period
so dvīhatīham vasitvā sattāhakaraņīyena pakkamati.	"Having stayed for two or three days, having some seven-day business, he leaves.
so tam sattāham anto sannivaṭṭam karoti.	"He makes his return within seven days.
tassa bhikkhave bhikkhuno purimikā ca paññāyati paṭissave ca anāpatti.	"That monk's earlier period is discerned, and there is no offense in the assent. [BMC]
(Mv.III.14.7) idha pana bhikkhave bhikkhunā	"Monks, there is the case where a monk has assented to the Rains-

vassāvāso paṭissuto hoti purimikāya.	residence for the earlier period.
so tam āvāsam gacchanto bahiddhā uposatham karoti pāṭipade vihāram upeti senāsanam paññāpeti pānīyam paribhojanīyam upaṭṭhāpeti pariveṇam sammajjati.	"While going to that residence he performs the Uposatha outside it. On the day after the Uposatha day, he moves into his dwelling, prepares his lodging, sets out drinking water and washing water, and sweeps the surrounding area.
so sattāham anāgatāya pavāraņāya sakaraņīyo pakkamati.	"Seven days before the Invitation he leaves on some business.
āgaccheyya vā so bhikkhave bhikkhu tam āvāsam na vā āgaccheyya. tassa bhikkhave bhikkhuno purimikā ca paññāyati paṭissave ca anāpatti.	"Whether or not he returns to that residence, that monk's earlier period is discerned, and there is no offense in the assent. [BMC]
(Mv.III.14.8) idha pana bhikkhave bhikkhunā vassāvāso paṭissuto [ME: hoti] purimikāya.	"Monks, there is the case where a monk has assented to the Rains- residence for the earlier period.
so tam āvāsam gantvā uposatham karoti pāṭipade vihāram upeti senāsanam paññāpeti pānīyam paribhojanīyam upaṭṭhāpeti pariveṇam sammajjati.	"Having come to that residence he performs the Uposatha. On the day after the Uposatha day, he moves into his dwelling, prepares his lodging, sets out drinking water and washing water, and sweeps the surrounding area.
so tadaheva akaraṇīyo	"Having no business, he leaves that

pakkamati.	very day.
tassa bhikkhave bhikkhuno purimikā ca na paññāyati paṭissave ca āpatti dukkaṭassa.	"That monk's earlier period is not discerned, and there is an offense of wrong doing in the assent.
idha pana bhikkhave bhikkhunā vassāvāso paṭissuto hoti purimikāya.	"Monks, there is the case where a monk has assented to the Rains- residence for the earlier period.
so tam āvāsam gantvā uposatham karoti pāṭipade vihāram upeti senāsanam paññāpeti pānīyam paribhojanīyam upaṭṭhāpeti pariveṇam sammajjati.	"Having come to that residence he performs the Uposatha. On the day after the Uposatha day, he moves into his dwelling, prepares his lodging, sets out drinking water and washing water, and sweeps the surrounding area.
so tadaheva sakaraṇīyo pakkamati .pe.	"Having some business, he leaves that very day
(Mv.III.14.9) so dvīhatīham vasitvā akaraņīyo pakkamati .pe.	"Having stayed two or three days, having no business, he leaves
so dvīhatīham vasitvā sakaraņīyo pakkamati .pe.	"Having stayed two or three days, having some business, he leaves
so dvīhatīham vasitvā sattāhakaraņīyena pakkamati.	"Having stayed two or three days, he leaves on seven-day business.
so tam sattāham bahiddhā vītināmeti.	"But he overstays seven days outside.

tassa bhikkhave bhikkhuno purimikā ca na paññāyati paṭissave ca āpatti dukkaṭassape.	"That monk's earlier period is not discerned, and there is an offense of wrong doing in the assent
so dvīhatīham vasitvā sattāhakaraņīyena pakkamati.	"Having stayed two or three days, he leaves on seven-day business.
so tam sattāham anto sannivaṭṭam karoti.	"He makes his return within seven days.
tassa bhikkhave bhikkhuno purimikā ca paññāyati paṭissave ca anāpatti.	"That monk's earlier period is discerned, and there is no offense in the assent.
(Mv.III.14.10) idha pana bhikkhave bhikkhunā vassāvāso paṭissuto hoti purimikāya.	"Monks, there is the case where a monk has assented to the Rains- residence for the earlier period.
so tam āvāsam gantvā uposatham karoti pāṭipade vihāram upeti senāsanam paññāpeti pānīyam paribhojanīyam upaṭṭhāpeti pariveṇam sammajjati.	"Having come to that residence he performs the Uposatha. On the day after the Uposatha day, he moves into his dwelling, prepares his lodging, sets out drinking water and washing water, and sweeps the surrounding area.
so sattāham anāgatāya pavāraņāya sakaraņīyo pakkamati.	"Seven days before the Invitation he leaves on some business.
āgaccheyya vā so bhikkhave bhikkhu tam āvāsam na vā āgaccheyya. tassa bhikkhave	Whether or not he returns to that residence, his earlier period is

bhikkhuno purimikā ca paññāyati paṭissave ca anāpatti.	discerned, and there is no offense in the assent.
(Mv.III.14.11) [222] idha pana bhikkhave bhikkhunā vassāvāso paṭissuto hoti pacchimikāya.	"Monks, there is the case where a monk has assented to the Rains- residence for the later period.
so tam āvāsam gacchanto bahiddhā uposatham karoti pāṭipade vihāram upeti senāsanam paññāpeti pānīyam paribhojanīyam gupaṭṭhāpeti pariveṇam sammajjati.	"While going to that residence he performs the Uposatha outside it. On the day after the Uposatha day, he moves into his dwelling, prepares his lodging, sets out drinking water and washing water, and sweeps the surrounding area.
so tadaheva akaraṇīyo pakkamati.	"Having no business, he leaves that very day.
tassa bhikkhave bhikkhuno pacchimikā ca na paññāyati paṭissave ca āpatti dukkaṭassa.	"That monk's later period is not discerned, and there is an offense of wrong doing in the assent.
idha pana bhikkhave bhikkhunā vassāvāso paṭissuto hoti pacchimikāya.	"Monks, there is the case where a monk has assented to the Rains- residence for the later period.
so tam āvāsam gacchanto bahiddhā uposatham karoti pāṭipade vihāram upeti senāsanam paññāpeti pānīyam paribhojanīyam	"While going to that residence he performs the Uposatha outside it. On the day after the Uposatha day, he moves into his dwelling, prepares his lodging, sets out drinking water and

upaṭṭhāpeti pariveṇam sammajjati.	washing water, and sweeps the surrounding area.
so tadaheva sakaraṇīyo pakkamati .pe.	"Having some business, he leaves that very day
so dvīhatīham vasitvā akaraņīyo pakkamati .pe.	"Having stayed for two or three days and having no business, he leaves
so dvīhatīham vasitvā sakaraņīyo pakkamati .pe.	"Having stayed for two or three days and having some business, he leaves
so dvīhatīham vasitvā sattāhakaraņīyena pakkamati.	"Having stayed for two or three days, having some seven-day business he leaves.
so tam sattāham bahiddhā vītināmeti.	"But he overstays seven days outside.
tassa bhikkhave bhikkhuno pacchimikā ca na paññāyati paṭissave ca āpatti dukkaṭassa.	"That monk's later period is not discerned, and there is an offense of wrong doing in the assent.
idha pana bhikkhave bhikkhunā vassāvāso pațissuto hoti pacchimikāya.	"Monks, there is the case where a monk has assented to the Rains- residence for the later period.
so tam āvāsam gacchanto bahiddhā uposatham karoti pāṭipade vihāram upeti senāsanam paññāpeti pānīyam paribhojanīyam upaṭṭhāpeti pariveṇam sammajjati.	"While going to that residence he performs the Uposatha outside it. On the day after the Uposatha day, he moves into his dwelling, prepares his lodging, sets out drinking water and washing water, and sweeps the surrounding area.

so dvīhatīham vasitvā sattāhakaraņīyena pakkamati.	"Having stayed for two or three days, having some seven-day business, he leaves.
so tam sattāham anto sannivaṭṭam karoti.	"He makes his return within seven days.
tassa bhikkhave bhikkhuno pacchimikā ca paññāyati paṭissave ca anāpatti.	"That monk's later period is discerned, and there is no offense in the assent.
idha pana bhikkhave bhikkhunā vassāvāso paṭissuto hoti pacchimikāya .pe.	"Monks, there is the case where a monk has assented to the Rains- residence for the later period
so sattāham anāgatāya komudiyā cātumāsiniyā sakaraņīyo pakkamati.	"Seven days before the full-moon night of the "water-lily" fourth month, (of the rainy season), he leaves on some business.
āgaccheyya vā so bhikkhave bhikkhu tam āvāsam na vā āgaccheyya. tassa bhikkhave bhikkhuno pacchimikā ca paññāyati paṭissave ca anāpatti.	"Whether or not he returns to that residence, his later period is discerned, and there is no offense in the assent.
idha pana bhikkhave bhikkhunā vassāvāso paṭissuto hoti pacchimikāya.	"Monks, there is the case where a monk has assented to the Rains- residence for the later period.
so tam āvāsam gantvā uposatham karoti pāṭipade vihāram upeti senāsanam	"Having come to that residence he performs the Uposatha. On the day after the Uposatha day, he moves into

paññapeti panīyam paribhojanīyam upaṭṭhāpeti pariveṇam sammajjati.	his dwelling, prepares his lodging, sets out drinking water and washing water, and sweeps the surrounding area.
so tadaheva akaraṇīyo pakkamati .pe.	"Having no business, he leaves that very day
so tadaheva sakaraṇīyo pakkamati .pe.	"Having some business, he leaves that very day
so dvīhatīham vasitvā akaraņīyo pakkamati .pe.	"Having stayed for two or three days and having no business, he leaves
so dvīhatīham vasitvā sakaraņīyo pakkamati .pe.	"Having stayed for two or three days and having some business, he leaves
so dvīhatīham vasitvā sattāhakaraņīyena pakkamati.	"Having stayed for two or three days, having some seven-day business, he leaves.
so tam sattāham bahiddhā vītināmeti.	"But he overstays seven days outside.
tassa bhikkhave bhikkhuno pacchimikā ca na paññāyati paṭissave ca āpatti dukkaṭassa .pe.	"That monk's later period is not discerned, and there is an offense of wrong doing in the assent
so dvīhatīham vasitvā sattāhakaraņīyena pakkamati.	"Having stayed for two or three days, having some seven-day business, he leaves.
so tam sattāham anto sannivaṭṭam karoti.	"He makes his return within seven days.

tassa bhikkhave bhikkhuno pacchimikā ca paññāyati paṭissave ca anāpatti.	"That monk's later period is discerned, and there is no offense in the assent.
idha pana bhikkhave bhikkhunā vassāvāso paṭissuto hoti pacchimikāya .pe.	"Monks, there is the case where a monk has assented to the Rains- residence for the later period
so sattāham anāgatāya komudiyā cātumāsiniyā sakaraņīyo pakkamati.	"Seven days before the full-moon night of the "water-lily" fourth month (of the rainy season), he leaves on some business.
āgaccheyya vā so bhikkhave bhikkhu tam āvāsam na vā āgaccheyya. tassa bhikkhave bhikkhuno pacchimikā ca paññāyati paṭissave ca anāpattīti.	"Whether or not he returns to that residence, his later period is discerned, and there is no offense in the assent."
vassūpanāyikakkhandhaka m tatiyam.	The Entering-for-the-Rains Khandhaka, the third, (is finished).

TASSUDDĀNAM

Summary

[223] Upagantum kadā ceva kati antaravassa ca na icchanti ca sañcicca ukkaḍḍhitum upāsako	To enter, and when, how many, and during the Rains. They didn't want to, intentionally, to delay it, the lay follower.
gilāno mātā ca pitā	Sick: mother and father,

bhātā ca atha ñātako bhikkhubhatiko [ME: bhikkhugatiko] vihāro vāļā cāpi sirimsapā	brother and also relative, one living with the monks, a dwelling, beasts and creeping things.
corā ceva pisācāpi daḍḍhā tadubhayena ca vuļhodakena vuṭṭhāsi bahutarā ca dāyakā	Criminals and demons, burned—for them both, carried away by water, it moved, more of them, and donors.
Lūkhappaṇītasappāya- bhesajjupaṭṭhakena ca itthī vesī kumārī ca paṇḍako ñātakena ca	With congenial coarse and refined (food), medicine, and an attendant, a woman, a prostitute, a transvestite, a paṇḍaka, along with a relative.
rājā corā dhuttā nidhi bhedā aṭṭhavidhena ca vajā satthā ca nāvā ca susire viṭabhāya ca	A king, criminals, mischief-makers, treasure, and schism, with eight permutations, cowherd camps, caravans, and a boat, in a hollow, and in a fork.
ajjhokāse vassāvāso asenāsanakena ca chavakuṭikā chatte ca cāṭiyā ca upenti te	Rain-residence out in the open, and without a lodging, charnel houses, under a canopy, and in a large storage vessel—they entered.
katikā paţissuņitvā bahiddhā ca uposathā purimikā pacchimikā	Having assented to an agreement, and the Uposatha outside, earlier, later,

yathāñāyena yojaye	by this method they should be combined:
akaraṇīyo pakkamati sakaraṇīyo tatheva ca dvīhatīhā ca puna sattāhakaraṇīyena ca	He left with no business, and with some business, in the same way, two or three days, and again, with seven-day business.
sattāhanāgatā ceva āgaccheyya [na] eyya vā vatthuddāne antarikā tantimaggam nisāmayeti.	Not returning within seven days, whether he would return or not. That's what is inside of the summary of cases: One should attend to the thread [order] of the sequence.
imamhi khandhake vatthu dvepaṇṇāsa.	In this khandhaka there are 52 cases.

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IV pavāraņākkhandhako

THE INVITATION KHANDHAKA [BMC]

120. APHĀSUKAVIHĀRO (MV.IV.1.1)

Staying Uncomfortably [Mv.X.4.2]

buo sāv jeta anā	24] tena samayena ddho bhagavā ratthiyam viharati avane āthapiņḍikassa ime.	At that time the Buddha, the Blessed One, was staying in Jeta's Grove, Anāthapiṇḍika's Monastery.
	na kho pana nayena sambahulā	And at that time several monks—acquaintances, intimates—entered the Rains

sandiṭṭhā sambhattā bhikkhū kosalesu janapadesu aññatarasmim āvāse vassam upagacchimsu.	in a certain residence in the Kosalan countryside.
athakho tesam bhikkhūnam etadahosi kena nu kho mayam upāyena samaggā sammodamānā avivadamānā phāsukam vassam vaseyyāma na ca piṇḍakena kilameyyāmāti.	Then the thought occurred to them, "By what strategy could we stay for the Rains comfortably—harmonious, cordial, without dispute—and not have difficulty in going for alms?"
(Mv.IV.1.2) athakho tesam bhikkhūnam etadahosi sace kho mayam aññamaññam neva ālapeyyāma na sallapeyyāma	The thought occurred to them, "If we were to neither speak to nor converse with one another;
yo paṭhamam gāmato piṇḍāya paṭikkameyya so āsanam paññāpeyya pādodakam pādapīṭham pādakathalikam upanikkhipeyya avakkārapātim	"and whoever returns first from going to the village for alms would lay out the seats; set out water for washing the feet, a foot-stool, and a foot-washing block; wash the refuse bucket and set it out; and set out drinking water and washing water;

dhovitvā upaṭṭhāpeyya pānīyaṁ paribhojanīyaṁ upaṭṭhāpeyya	
(Mv.IV.1.3) yo pacchā gāmato piṇḍāya paṭikkameyya sacassa bhuttāvaseso sace ākaṅkheyya bhuñjeyya no ce ākaṅkheyya apaharite vā chaḍḍeyya appāṇake vā udake opilāpeyya	"and whoever returns afterwards from going to the village for alms would eat the left-overs—if there are any and if he wants to—and if not, he would throw them out in a place where there are no crops, or dump them into water without living beings in it;
so āsanam uddhareyya pādodakam pādapīṭham pādakathalikam paṭisāmeyya avakkārapātim dhovitvā paṭisāmeyya pānīyam paribhojanīyam paṭisāmeyya bhattaggam sammajjeyya	"and he would pick up the seats; put away the water for washing the feet, foot-stool, and foot-washing block; wash and put away the refuse bucket; put away the drinking water and washing water; and sweep the meal hall;
(Mv.IV.1.4) yo passeyya pānīyaghaṭaṁ vā	"and whoever sees that the drinking water pitcher, washing water pitcher, or bathroom pitcher is low or empty would have it refilled

paribhojanīyaghaṭam vā vaccaghaṭam vā rittam tuccham so upaṭṭhāpeyya sacassa hoti avisayham hatthavikārena dutiyam āmantetvā hatthavilanghakena upaṭṭhāpeyya na tveva tappaccayā vācam bhindeyya	—if it's too much for him, he would call another by waving, using hand signals, and he would have it refilled, thus, he wouldn't, for that reason, break out into speech—
evam kho mayam samaggā sammodamānā avivadamānā phāsukam vassam vaseyyāma na ca piņḍakena kilameyyāmāti.	"in that way, we would stay for the Rains comfortably—harmonious, cordial, without dispute—and we wouldn't have difficulty in going for alms."
(Mv.IV.1.5) athakho te bhikkhū aññamaññaṁ neva ālapiṁsu na sallapiṁsu	So the monks didn't speak to or converse with one another.
yo paṭhamam gāmato piṇḍāya paṭikkamati so āsanam paññāpeti pādodakam pādapīṭham pādakathalikam upanikkhipati	Whoever returned first from going to the village for alms laid out the seats; set out water for washing the feet, a foot-stool, and a foot-washing block; washed the refuse bucket and set it out; and set out drinking water and washing water.

avakkārapātim dhovitvā upaṭṭhāpeti pānīyam paribhojanīyam upaṭṭhāpeti

(Mv.IV.1.6) yo pacchā gāmato piṇḍāya paṭikkamati sace hoti bhuttāvaseso sace ākaṅkhati bhuñjati no ce ākaṅkhati apaharite vā chaḍḍeti appāṇake vā udake opilāpeti

Whoever returned afterwards from going to the village for alms ate the left-overs—if there were any and if he wanted to—and if not, he threw them out in a place where there were no crops, or dumped them into water without living beings in it.

so āsanam uddharati pādodakam pādapīṭham pādakathalikam paṭisāmeti avakkārapātim dhovitvā paṭisāmeti pānīyam paribhojanīyam paṭisāmeti bhattaggam sammajjati

He picked up the seats; put away the water for washing the feet, foot-stool, and footwashing block; washed and put away the refuse bucket; put away the drinking water and washing water; and swept the meal hall.

(Mv.IV.1.7) yo passati pānīyaghaṭam vā paribhojanīyaghaṭam vā vaccaghaṭam vā rittam tuccham so upaṭṭhāpeti sacassa

Whoever saw that the drinking water pitcher, washing water pitcher, or bathroom pitcher was low or empty had it refilled. If it was too much for him, calling another by waving—using hand signals—he had it refilled.

hoti avisayham hatthavikārena dutiyam āmantetvā hatthavilanghakena upaṭṭhāpeti	
na tveva tappaccayā vācam bhindati.	He didn't, for that reason, break out into speech.
(Mv.IV.1.8) [225] āciṇṇaṁ kho panetaṁ vassaṁ vutthānaṁ bhikkhūnaṁ bhagavantaṁ dassanāya upasaṅkamituṁ.	It was customary for monks who had completed the Rains to go to see the Blessed One.
athakho te bhikkhū vassam vutthā temāsaccayena senāsanam samsāmetvā pattacīvaramādāya yena sāvatthī tena pakkamimsu	So the monks, after the passing of three months, having completed the Rains, put their lodgings in order and—taking their robes and bowls—set out on a wandering tour toward Sāvatthī.
anupubbena yena sāvatthī jetavanam anāthapiṇḍikassa ārāmo yena bhagavā tenupasaṅkamimsu upasaṅkamitvā bhagavantaṁ abhivādetvā	Wandering by stages, they arrived at Sāvatthī, went to Jeta's Grove, Anāthapiṇḍika's Monastery, and went to the Blessed One. On arrival, they bowed and sat to one side.

It is customary for Buddhas, Blessed Ones, to exchange pleasantries with incoming monks.
Then the Blessed One said to the monks, "Is it agreeable, monks? Are you getting by? Did you spend the Rains harmoniously, cordially, without dispute, and not have difficulty in going for alms?"
"It's agreeble, O Blessed One. We're getting by. And we spent the Rains comfortably—harmoniously, cordial, without dispute—and we didn't have difficulty in going for alms."

(Mv.IV.1.10) jānantāpi tathāgatā pucchanti jānantāpi na pucchanti	Knowing, Tathāgatas ask. Knowing, they don't ask.
kālam viditvā pucchanti kālam viditvā na pucchanti	Considering the time, they ask. Considering the time, they don't ask.
atthasañhitam tathāgatā pucchanti no anatthasañhitam anatthasañhite setughāto tathāgatānam.	Tathāgatas ask in a way that is connected to the goal/welfare, not in a way unconnected to the goal/welfare. Tathāgatas have cut off the bridge in reference to things that are unconnected to the goal/welfare.
dvīhākārehi buddhā bhagavanto bhikkhū paṭipucchanti dhammam vā desessāma sāvakānam vā sikkhāpadam paññāpessāmāti.	Buddhas, Blessed Ones, cross-question monks for two reasons: (thinking,) "I will teach the Dhamma," or "I will lay down a training rule."
athakho bhagavā te bhikkhū etadavoca yathākatham pana tumhe bhikkhave samaggā sammodamānā avivadamānā phāsukam vassam vasittha na ca piṇḍakena kilamitthāti.	Then the Blessed One said to the monks, "But how, monks, did you spend the Rains comfortably, harmoniously, cordially, without dispute, and not have difficulty in going for alms?"

(Mv.IV.1.11) idha "Here, lord, we several monks acquaintances, intimates—entered the Rains mayam bhante sambahulā sanditthā in a certain residence in the Kosalan sambhattā bhikkhū countryside. kosalesu janapadesu aññatarasmim āvāse vassam upagacchimhā tesam no bhante "The thought occurred to us, 'By what amhākam etadahosi strategy could we stay for the Rains kena nu kho mayam comfortably—harmonious, cordial, without upāyena samaggā dispute—and not have difficulty in going for sammodamānā alms? avivadamānā phāsukam vassam vaseyyāma na ca piṇḍakena kilameyyāmāti tesam no bhante "The thought occurred to us, 'If we were to amhākam etadahosi neither speak to or converse with one another; sace kho mayam aññamaññam neva ālapeyyāma na sallapeyyāma "and whoever returns first from going to yo pathamam gāmato piņdāya the village for alms would lay out the seats; set patikkameyya so out water for washing the feet, a foot-stool, āsanam paññāpeyya and a foot-washing block; wash the refuse pādodakam bucket and set it out; and set out drinking pādapīţham water and washing water; pādakathalikam upanikkhipeyya avakkārapātim

dhovitvā upaṭṭhāpeyya pānīyaṁ paribhojanīyaṁ upaṭṭhāpeyya	
yo pacchā gāmato piṇḍāya paṭikkameyya sacassa bhuttāvaseso sace ākaṅkheyya bhuñjeyya no ce ākaṅkheyya apaharite vā chaḍḍeyya appāṇake vā udake opilāpeyya	"and whoever returns afterwards from going to the village for alms would eat the left-overs—if there are any and if he wants to—and if not, he would throw them out in a place where there are no crops, or dump them into water without living beings in it;
so āsanam uddhareyya pādodakam pādapīṭham pādakathalikam paṭisāmeyya avakkārapātim dhovitvā paṭisāmeyya pānīyam paribhojanīyam paṭisāmeyya bhattaggam sammajjeyya	"and he would pick up the seats; put away the water for washing the feet, foot-stool, and foot-washing block; wash and put away the refuse bucket; put away the drinking water and washing water; and sweep the meal hall;
yo passeyya pānīyaghaṭaṁ vā paribhojanīyaghaṭaṁ vā vaccaghaṭaṁ vā	"'and whoever sees that the drinking water pitcher, washing water pitcher, or bathroom pitcher is low or empty would have it refilled —if it's too much for him, he would call

rittam tuccham so upaṭṭhāpeyya sacassa hoti avisayham hatthavikārena dutiyam āmantetvā hatthavilanghakena upaṭṭhāpeyya	another by waving, using hand signals, and he would have it refilled,
na tveva tappaccayā vācam bhindeyya	"'thus, he wouldn't, for that reason, break out into speech—
evam kho mayam samaggā sammodamānā avivadamānā phāsukam vassam vaseyyāma na ca piṇḍakena kilameyyāmāti	"in that way, we would stay for the Rains comfortably—harmonious, cordial, without dispute—and we wouldn't have difficulty in going for alms."
athakho mayam bhante aññamaññam neva ālapimhā na sallapimhā	"So, lord, we didn't speak to or converse with one another.
yo paṭhamam gāmato piṇḍāya paṭikkamati so āsanam paññāpeti pādodakam pādapīṭham pādakathalikam upanikkhipati avakkārapātim dhovitvā upaṭṭhāpeti	"Whoever returned first from going to the village for alms laid out the seats; set out water for washing the feet, a foot-stool, and a foot-washing block; washed the refuse bucket and set it out; and set out drinking water and washing water.

pānīyam paribhojanīyam upaṭṭhāpeti	
yo pacchā gāmato piṇḍāya paṭikkamati sace hoti bhuttāvaseso sace ākaṅkhati bhuñjati no ce ākaṅkhati apaharite vā chaḍḍeti appāṇake vā udake opilāpeti	"Whoever returned afterwards from going to the village for alms ate the left-overs—if there were any and if he wanted to—and if not, he threw them out in a place where there were no crops, or dumped them into water without living beings in it.
so āsanam uddharati pādodakam pādapīṭham pādakathalikam paṭisāmeti avakkārapātim dhovitvā paṭisāmeti pānīyam paribhojanīyam paṭisāmeti bhattaggam sammajjati	"He picked up the seats; put away the water for washing the feet, foot-stool, and foot-washing block; washed and put away the refuse bucket; put away the drinking water and washing water; and swept the meal hall.
yo passati pānīyaghaṭam vā paribhojanīyaghaṭam vā vaccaghaṭam vā rittam tuccham so upaṭṭhāpeti sacassa hoti avisayham hatthavikārena dutiyam āmantetvā	"Whoever saw that the drinking water pitcher, washing water pitcher, or bathroom pitcher was low or empty had it refilled. If it was too much for him, calling another by waving—using hand signals—he had it refilled.

,

hatthavilanghakena upaṭṭhāpeti	
na tveva tappaccayā vācam bhindati	"He didn't, for that reason, break out into speech.
evam kho mayam bhante samaggā sammodamānā avivadamānā phāsukam vassam vasimhā na ca piṇḍakena kilamimhāti.	"Lord, that's how we spent the Rains comfortably, harmoniously, cordially, without dispute, and didn't have difficulty in going for alms."
(Mv.IV.1.12) [226] athakho bhagavā bhikkhū āmantesi aphāsuññeva kirame bhikkhave moghapurisā vutthā samānā phāsumha vutthāti paṭijānanti	Then the Blessed One addressed the monks, "These worthless men, having spent the Rains uncomfortably, claim to have spent the Rains comfortably.
pasusamvāsaññeva kirame bhikkhave moghapurisā vutthā samānā phāsumha vutthāti paṭijānanti	"Having spent the Rains in cattle-like affiliation, these worthless men claim to have spent the Rains comfortably.
eļakasamvāsaññeva kirame bhikkhave moghapurisā vutthā samānā phāsumha vutthāti paṭijānanti	"Having spent the Rains in sheep-like affiliation, these worthless men claim to have spent the Rains comfortably.

pamattasamvāsaññev a kirame bhikkhave moghapurisā vutthā samānā phāsumha vutthāti paṭijānanti	"Having spent the Rains in heedless- affiliation, these worthless men claim to have spent the Rains comfortably.
katham hi nāmime bhikkhave moghapurisā mūgabbattam titthiyasamādānam samādiyissanti	"How can these worthless men undertake a vow of dumb silence, the undertaking of sectarians?
(Mv.IV.1.13) netam bhikkhave appasannānam vā pasādāya .pe.	"Monks, this neither inspires faith in the faithless"
vigarahitvā dhammim katham katvā bhikkhū āmantesi	Having rebuked him and given a Dhamma talk, he addressed the monks:
na bhikkhave mūgabbattam titthiyasamādānam samādiyitabbam yo samādiyeyya āpatti dukkaṭassa.	"The vow of dumb silence, the undertaking of sectarians, is not to be undertaken. Whoever should undertake it: an offense of wrong doing1. [BMC] 1. The difference between this story and that in Mv X, referenced at the beginning of the section, is that in this case they refrained from speech because of a vow, whereas in the other case, they used their discernment in deciding when it is skillful to speak and when it is not.
anujānāmi	"Monks, I allow that bhikkhus who have

bhikkhave vassam vutthānam bhikkhūnam tīhi thānehi pavāretum diṭṭhena vā sutena vā parisankāya vā.	spent the Rains invite (one another) with respect to three things: what is seen, what is heard, and what is suspected.
sā vo bhavissati aññamaññānulomatā āpattivuṭṭhānatā vinayapurekkhāratā.	"That will be for your mutual conformity, for your arising out of offenses, for your esteem for the Vinaya.
(Mv.IV.1.14) evañca pana bhikkhave pavāretabbam.	"And, monks, you should invite like this:
byattena bhikkhunā paṭibalena saṅgho ñāpetabbo	"An experienced and competent monk should inform the Sangha:
suņātu me bhante saṅgho ajja pavāraņā.	"'Venerable sirs, may the Sangha listen to me. Today is the Invitation.
yadi saṅghassa pattakallaṁ saṅgho pavāreyyāti.	"'If the Sangha is ready, it should invite?
therena bhikkhunā ekamsam uttarāsangam karitvā ukkuṭikam nisīditvā añjalim paggahetvā evamassa vacanīyo	"The senior(-most) monk should arrange his upper robe over one shoulder, sit in the kneeling position with his hands placed palmto-palm over the heart and say,
saṅghaṁ āvuso	"'Friends, I invite the Sangha to speak to me

pavāremi diṭṭhena vā sutena vā parisaṅkāya vā vadantu maṁ āyasmanto anukampaṁ upādāya passanto paṭikarissāmi —out of sympathy—with regard to what is seen, heard, or suspected1. On seeing (the offense), I will make amends.

1. The passage from 'saṅghaṁ ...' to '... upādāya' could be broken at either of two places: 'saṅghaṁ āvuso pavāremi. diṭṭhena ...' or 'saṅghaṁ ... parisaṅkāya vā. vadantu maṁ ...' yielding, respectively, 'Friends, I invite the Saṅgha. With regard to what is seen ...' and 'Friends, I invite the Saṅgha in regard to what is seen, heard, or suspected. May you speak ...' But in terms of the meaning, it functions as a whole: He is inviting the Saṅgha to speak to him with regard to what is seen, heard, or suspected.

dutiyampi āvuso saṅghaṁ pavāremi diṭṭhena vā sutena vā parisaṅkāya vā vadantu maṁ āyasmanto anukampaṁ upādāya passanto paṭikarissāmi "A second time, friends, I invite the Sangha to speak to me—out of sympathy—with regard to what is seen, heard, or suspected. On seeing (the offense), I will make amends.

tatiyampi āvuso saṅghaṁ pavāremi diṭṭhena vā sutena vā parisaṅkāya vā vadantu maṁ āyasmanto anukampaṁ upādāya passanto paṭikarissāmīti. "'A third time, friends, I invite the Sangha to speak to me—out of sympathy—with regard to what is seen, heard, or suspected. On seeing (the offense), I will make amends?

navakena bhikkhunā ekamsam uttarāsangam karitvā ukkuṭikam nisīditvā añjalim paggahetvā evamassa vacanīyo

"A junior monk should arrange his upper robe over one shoulder, sit in the kneeling position with his hands placed palm-to-palm over the heart and say,

saṅghaṁ bhante pavāremi diṭṭhena vā sutena vā parisaṅkāya vā vadantu maṁ āyasmanto anukampaṁ upādāya passanto paṭikarissāmi "Venerable sirs, I invite the Sangha to speak to me—out of sympathy—with regard to what is seen, heard, or suspected. On seeing (the offense), I will make amends.

dutiyampi bhante saṅghaṁ pavāremi diṭṭhena vā sutena vā parisaṅkāya vā vadantu maṁ āyasmanto anukampaṁ upādāya passanto paṭikarissāmi "'A second time, venerable sirs, I invite the Sangha to speak to me—out of sympathy—with regard to what is seen, heard, or suspected. On seeing (the offense), I will make amends.

tatiyampi bhante saṅghaṁ pavāremi diṭṭhena vā sutena vā parisaṅkāya vā vadantu maṁ āyasmanto anukampaṁ upādāya passanto paṭikarissāmīti. "A third time, venerable sirs, I invite the Sangha to speak to me—out of sympathy—with regard to what is seen, heard, or suspected. On seeing (the offense), I will make amends."

(Mv.IV.2.1) [227] tena kho pana samayena chabbaggiyā bhikkhū theresu bhikkhūsu ukkuṭikaṁ nisinnesu pavārayamānesu āsanesu acchanti.	Now on that occasion some Group-of-six monks remained seated while the senior monks, kneeling, were inviting.
ye te bhikkhū appicchā te ujjhāyanti khīyanti vipācenti katham hi nāma chabbaggiyā bhikkhū theresu bhikkhūsu ukkuṭikam nisinnesu pavārayamānesu āsanesu acchissantīti.	Those monks who were modest criticized and complained and spread it about: "How can the Group-of-six monks remain seated while the senior monks, kneeling, are inviting?"
athakho te bhikkhū bhagavato etamattham ārocesum.	Then the monks reported the matter to the Blessed One.
saccam kira bhikkhave chabbaggiyā bhikkhū theresu bhikkhūsu ukkuṭikam nisinnesu pavārayamānesu āsanesu acchantīti.	"Is it true, monks, as they say, that the Group-of-six monks remain seated while the senior monks, kneeling, are inviting?"
saccam bhagavāti.	"It's true, O Blessed One."
vigarahi buddho	The Buddha, the Blessed One, rebuked

bhagavā katham hi nāma te bhikkhave moghapurisā theresu bhikkhūsu ukkuṭikam nisinnesu pavārayamānesu āsanesu acchissanti netam bhikkhave appasannānam vā pasādāya .pe.	them, "How can those worthless men remain seated while the senior monks, kneeling, are inviting? Monks, this neither inspires faith in the faithless"
vigarahitvā dhammim katham katvā bhikkhū āmantesi	Having rebuked them and given a Dhamma talk, he addressed the monks:
na bhikkhave theresu bhikkhūsu ukkuṭikaṁ nisinnesu pavārayamānesu āsanesu acchitabbaṁ yo accheyya āpatti dukkaṭassa anujānāmi bhikkhave sabbeheva ukkuṭikaṁ nisinnehi pavāretunti.	"Monks, one should not remain seated while senior bhikkhus, kneeling, are inviting. Whoever should remain seated: an offense of wrong doing. I allow that the invitation be made while all are kneeling."
(Mv.IV.2.2) tena kho pana samayena aññataro thero jarādubbalo yāva sabbe pavārenti ukkuṭikaṁ nisinno āgamayamāno mucchito papati.	Now on that occasion a certain senior monk, weak from old age, waiting in the kneeling position while all (of the monks) invited, fainted and fell over.

bhagavato etamattham ārocesum.	They reported the matter to the Blessed One.
anujānāmi bhikkhave tadanantarā ukkuṭikaṁ nisīdituṁ yāva pavāreti pavāretvā āsane nisīditunti.	"Monks, I allow that one remain sitting in the kneeling position until he invites and then to sit down on his seat."

121. PAVĀRAŅĀBHEDĀ (MV.IV.3.1)

Analysis of the Invitation [Mv.II.14.1]

[228] athakho bhikkhūnam etadahosi kati nu kho pavāraņāti.	Then the thought occurred to the monks, "How many Invitations are there?"
bhagavato etamattham ārocesum.	They reported the matter to the Blessed One.
dvemā bhikkhave pavāraņā cātuddasikā paṇṇarasikā ca imā kho bhikkhave dve pavāraṇāti.	"Monks, there are these two Invitations: on the fourteenth and on the fifteenth. These are the two Invitations."
(Mv.IV.3.2) athakho bhikkhūnam etadahosi kati nu kho pavāraņākammānīti.	Then the thought occurred to the monks, "How many Invitation transactions are there?"

bhagavato etamattham ārocesum.	They reported the matter to the Blessed One.
cattārīmāni bhikkhave pavāraṇākammāni adhammena vaggam pavāraṇākammam adhammena samaggam pavāraṇākammam dhammena vaggam pavāraṇākammam dhammena samaggam pavāraṇākammam dhammena samaggam pavāraṇākammam.	"Monks, there are these four Invitation transactions: a factional Invitation transaction not in accordance with the Dhamma, a united Invitation transaction not in accordance with the Dhamma, a factional Invitation transaction in accordance with the Dhamma, a united Invitation transaction in accordance with the Dhamma.
tatra bhikkhave yadidam adhammena vaggam pavāraṇākammam na bhikkhave evarūpam pavāraṇākammam kātabbam na ca mayā evarūpam pavāraṇākammam anuññātam.	"With regard to that, monks—the factional Invitation transaction not in accordance with the Dhamma—this sort of Invitation transaction should not be done and has not been allowed by me.
tatra bhikkhave yadidam adhammena samaggam pavāraṇākammam na bhikkhave evarūpam pavāraṇākammam kātabbam na ca mayā evarūpam pavāraṇākammam anuñātam.	"With regard to that, monks—the united Invitation transaction not in accordance with the Dhamma—this sort of Invitation transaction should not be done and has not been allowed by me.
tatra bhikkhave yadidam	"With regard to that, monks—the

dhammena vaggam pavāraṇākammam na ca bhikkhave evarūpam pavāraṇākammam kātabbam na ca mayā evarūpam pavāraṇākammam anuññātam.

factional Invitation transaction in accordance with the Dhamma—this sort of Invitation transaction should not be done and has not been allowed by me.

tatra bhikkhave yadidam dhammena samaggam pavāraṇākammam evarūpam bhikkhave pavāraṇākammam kātabbam evarūpam mayā pavāraṇākammam anuññātam.

"With regard to that, monks—the united Invitation transaction in accordance with the Dhamma—this sort of Invitation transaction may be done and has been allowed by me.

tasmātiha bhikkhave evarūpam pavāraṇākammam karissāma yadidam dhammena samagganti evam hi vo bhikkhave sikkhitabbanti. "Therefore, monks, 'We will do this sort of Invitation transaction, namely, united and in accordance with the Dhamma': That's how you should train yourselves."

122. PAVĀRAŅĀDĀNĀNUJĀNANĀ (MV.IV.3.3)

The Allowance of Giving the Invitation [BMC Mv.II.22.1]

[229] athakho bhagavā bhikkhū āmantesi sannipatatha bhikkhave saṅgho pavāressatīti.	Then the Blessed One addressed the monks, "Gather, monks. The Sangha will invite."
evam vutte aññataro bhikkhu bhagavantam etadavoca atthi bhante bhikkhu gilāno so anāgatoti.	When that was said, a certain monk said to the Blessed One, "There is a sick monk, lord. He hasn't come."
anujānāmi bhikkhave gilānena bhikkhunā pavāraṇaṁ dātuṁ.	"I allow that a sick monk give his invitation."
evañca pana bhikkhave dātabbā.	"And, monks, it should be given like this:
tena gilānena bhikkhunā ekam bhikkhum upasankamitvā ekamsam uttarāsangam karitvā ukkuṭikam nisīditvā añjalim paggahetvā evamassa vacanīyo pavāraṇam dammi pavāraṇam me hara mamatthāya pavārehīti	"Having arranged his robe over one shoulder, the sick monk should approach one monk, then sit in the kneeling position with his hands placed palm-to-palm over the heart and say, 'I give (my) invitation. Convey my invitation. Invite on my behalf:
kāyena viññāpeti vācāya viññāpeti kāyena vācāya viññāpeti dinnā hoti pavāraṇā.	"If he makes this understood by physical gesture, by voice, or by both physical gesture and voice, his invitation is given.

na kāyena viññāpeti na vācāya viññāpeti na kāyena vācāya viññāpeti na dinnā hoti pavāraṇā.	"If he does not make this understood by physical gesture, by voice, or by both physical gesture and voice, his invitation is not given.
(Mv.IV.3.4) evañcetam labhetha iccetam kusalam no ce labhetha so bhikkhave gilāno bhikkhu mañcena vā pīṭhena vā saṅghamajjhe ānetvā pavāretabbam.	"If he manages it, well and good. If not, then, having carried the sick monk into the midst of the Sangha on a bed or bench, they should invite.
sace bhikkhave gilānupaṭṭhākānaṁ bhikkhūnaṁ evaṁ hoti sace kho mayaṁ gilānaṁ ṭhānā cāvessāma ābādho vā abhivaḍḍhissati kālakiriyā vā bhavissatīti. na bhikkhave gilāno ṭhānā cāvetabbo saṅghena tattha gantvā pavāretabbaṁ	"If the thought should occur to the monks who are tending to the sick monk, 'If we move the sick one from this spot, his disease will grow worse or he will die,' then the sick one should not be moved from his place. The Sangha should go there and invite.
na tveva vaggena sanghena pavaretabbam pavareyya ce apatti dukkatassa.	"Not even then should a factional Sangha invite. If it should invite: an offense of wrong doing."
(Mv.IV.3.5) pavāraņāhārako ce bhikkhave dinnāya pavāraņāya tattheva pakkamati aññassa dātabbā pavāraņā.	"Monks, if the conveyor of the invitation, having been given (another monk's) invitation, goes away then and there (not to the Invitation), the invitation should be given to another (monk).
pavāraņāhārako ce	"Monks, if the conveyor of the

bhikkhave dinnāya pavāraṇāya tattheva vibbhamati .pe.

kālam karoti sāmanero patijānāti sikkham paccakkhātako paţijānāti antimavatthum ajjhāpannako patijānāti ummattako patijānāti khittacitto paţijānāti vedanaţţo patijānāti āpattiyā adassane ukkhittako paţijānāti āpattiyā appatikamme ukkhittako pațijanati papikaya dițțhiya appatinissagge ukkhittako paţijānāti pandako paţijānāti theyyasamvāsako paţijānāti titthiyapakkantako patijanati tiracchānagato pațijānāti mātughātako paţijānāti pitughātako paţijānāti arahantaghātako patijānāti bhikkhunīdūsako paţijānāti sanghabhedako paţijānāti lohituppādako paţijānāti ubhatobyañjanako paţijānāti aññassa databba pavarana.

invitation, having been given (another monk's) invitation—then and there renounces the training, if he admits: to being a novice, to having renounced the training, to having committed an extreme offense, to being insane, to being possessed, to being delirious with pain, to being suspended for not seeing an offense, to being suspended for not making amends for an offense, to being suspended for not relinquishing an evil view, to being a pandaka, to being one living in affiliation by theft, to having gone over to another religion, to being an animal, a matricide, a patricide, the murderer of an arahant, the molester of a bhikkhuni, a schismatic, one who has shed a Tathāgata's blood, or a hermaphrodite, then the invitation should be given to another (monk).

pavāraṇāhārako ce bhikkhave dinnāya pavāraṇāya antarāmagge pakkamati anāhaṭā hoti pavāraṇā. "Monks, if the conveyor of the invitation, having been given (another monk's) invitation, goes away (somewhere else) while on the way (to the Invitation), the invitation is not conveyed.

pavāraṇāhārako ce bhikkhave dinnāya pavāraṇāya antarāmagge vibbhamati kālam karoti .pe.	"Monks, if the conveyor of the invitation, having been given (another monk's) invitation—while on the way (to the Invitation)—renounces the training, dies,
ubhatobyañjanako paṭijānāti anāhaṭā hoti pavāraṇā.	"admits to being a hermaphrodite, then the invitation is not conveyed.
pavāraņāhārako ce bhikkhave dinnāya pavāraņāya saṅghappatto pakkamati āhaṭā hoti pavāraṇā.	"Monks, if the conveyor of the invitation, having been given (another monk's) invitation—on arriving in the Saṅgha—goes away (somewhere else), the purity is conveyed.
pavāraṇāhārako ce bhikkhave dinnāya pavāraṇāya saṅghappatto vibbhamati kālaṁ karoti .pe.	"Monks, if the conveyor of the invitation, having been given (another monk's) purity—on arriving in the Saṅgha—disrobes, dies,
ubhatobyañjanako paṭijānāti āhaṭā hoti pavāraṇā.	"admits to being a hermaphrodite, then the invitation is conveyed.
pavāraņāhārako ce bhikkhave dinnāya pavāraņāya saṅghappatto sutto na āroceti āhaṭā hoti pavāraṇā pavāraṇāhārakassa anāpatti.	"Monks, if the conveyor of the invitation, having been given (another monk's) invitation—on arriving in the Sangha—falling asleep, doesn't announce it, then the invitation is conveyed. There is no offense for the conveyor of the invitation.
pavāraņāhārako ce bhikkhave dinnāya pavāraņāya saṅghappatto samāpanno na āroceti āhaṭā	"Monks, if the conveyor of the invitation, having been given (another monk's) invitation—on arriving in the Sangha—having entered a

hoti pavāraņā pavāraņāhārakassa anāpatti.	(meditative) attainment, doesn't announce it, then the invitation is conveyed. There is no offense for the conveyor of the invitation.
pavāraņāhārako ce bhikkhave dinnāya pavāraņāya saṅghappatto pamatto na āroceti āhaṭā hoti pavāraṇā pavāraṇāhārakassa anāpatti.	"Monks, if the conveyor of the invitation, having been given (another monk's) invitation—on arriving in the Saṅgha—doesn't announce it out of carelessness, then the invitation is conveyed. There is no offense for the conveyor of the invitation.
pavāraņāhārako ce bhikkhave dinnāya pavāraņāya saṅghappatto sañcicca na āroceti āhaṭā hoti pavāraṇā pavāraṇāhārakassa āpatti dukkaṭassa.	"If the conveyor of the invitation, having been given (another monk's) invitation—on arriving in the Sangha—intentionally does not announce it, the the invitation is conveyed. For the conveyor of the invitation: an offense of wrong doing.
anujānāmi bhikkhave tadahupavāraņāya pavāraņam dentena chandampi dātum santi sanghassa karaņīyanti.	"I allow that, on the Invitation day, when an invitation is given, that consent be given as well when the Sangha has something to be done."

123. ÑĀTAKĀDIGGAHAŅAKATHĀ (MV.IV.4.1)

The Discussion of Seizure by Relatives [Mv.II.24.1]

[230] tena kho pana samayena aññataraṁ bhakkhuṁ tadahupavāraṇāya ñātakā gaṇhiṁsu.	Now on that occasion a certain monk's relatives seized him on the Invitation day.
bhagavato etamattham ārocesum.	They reported the matter to the Blessed One.
idha pana bhikkhave bhikkhum tadahupavāraņāya ñātakā gaņhanti.	"There is the case where relatives seize a monk on an Invitation day.
te ñātakā bhikkhūhi evamassu vacanīyā iṅgha tumhe āyasmanto imam bhikkhum muhuttam muñcatha yāvāyam bhikkhu pavāretīti.	"They should be addressed by the monks, 'Please, sirs, will you release this monk for a moment while he invites?'
(Mv.IV.4.2) evañcetam labhetha iccetam kusalam no ce labhetha te ñātakā bhikkhūhi evamassu vacanīyā ingha tumhe āyasmanto muhuttam ekamantam hotha yāvāyam bhikkhu pavāraṇam detīti.	"If this can be managed, well and good. If not, the relatives should be addressed by the monks, 'Please, sirs, will you move aside for a moment while this monk gives his invitation?'
evañcetam labhetha iccetam kusalam no ce labhetha te ñātakā bhikkhūhi evamassu vacanīyā ingha tumhe āyasmanto imam bhikkhum muhuttam nissīmam netha yāva sangho pavāretīti.	"If this can be managed, well and good. If not, the relatives should be addressed by the monks, 'Please, sirs, will you take this monk outside the territory

	for a moment while the Sangha invites?'
evañcetam labhetha iccetam kusalam no ce labhetha na tveva vaggena sanghena pavāretabbam pavāreyya ce āpatti dukkaṭassa.	"If this can be managed, well and good. If not, then not even then should a factional Sangha invite. If it should invite: an offense of wrong doing.
(Mv.IV.4.3) idha pana bhikkhave bhikkhum tadahupavāraņāya rājāno gaņhanti corā gaņhanti dhuttā gaņhanti bhikkhupaccatthikā gaņhanti.	"There is the case where kings seize a monk on an Invitation day criminals seize him mischief-makers seize him opponents of the monks seize him.
te bhikkhupaccatthikā bhikkhūhi evamassu vacanīyā ingha tumhe āyasmanto imam bhikkhum muhuttam muñcatha yāvāyam bhikkhu pavāretīti.	"They should be addressed by the monks, 'Please, sirs, will you release this monk for a moment while he invites?'
evañcetam labhetha iccetam kusalam no ce labhetha te bhikkhupaccatthikā bhikkhūhi evamassu vacanīyā ingha tumhe āyasmanto muhuttam ekamantam hotha yāvāyam bhikkhu pavāraṇam detīti.	"If this can be managed, well and good. If not, the relatives should be addressed by the monks, 'Please, sirs, will you move aside for a moment while this monk gives his invitation?'
evañcetam labhetha iccetam kusalam no ce labhetha te bhikkhupaccatthikā bhikkhūhi evamassu vacanīyā ingha tumhe āyasmanto imam bhikkhum	"If this can be managed, well and good. If not, the relatives should be addressed by the monks, 'Please, sirs, will you take this monk outside the territory

muhuttam nissīmam netha yāva sangho pavāretīti.	for a moment while the Sangha invites?'
evañcetam labhetha iccetam kusalam no ce labhetha na tveva vaggena sanghena pavāretabbam pavāreyya ce āpatti dukkaṭassāti.	"If this can be managed, well and good. If not, then not even then should a factional Sangha invite. If it should invite: an offense of wrong doing."

124. SANGHAPAVĀRAŅĀDIPPABH EDĀ (MV.IV.5.1)

Analysis of the Sangha-invitation, etc. [BMC Mv.II.26.1]

[231] tena kho pana samayena aññatarasmim āvāse tadahupavāraņāya pañca bhikkhū viharanti.	Now on that occasion there were five monks staying in a certain residence on the day of the Invitation.
athakho tesam bhikkhūnam etadahosi bhagavatā paññattam sanghena pavāretabbanti mayañcamha pañca janā katham nu kho amhehi pavāretabbanti.	Then the thought occurred to them, "It has been laid down by the Blessed One that the Sangha should invite. But we are five people—how should we invite?"
bhagavato etamattham ārocesum.	They reported the matter to the Blessed One.

anujānāmi bhikkhave pañcannam saṅghena pavāretunti.	"I allow the Sangha to invite when there are five."
(Mv.IV.5.2) tena kho pana samayena aññatarasmim āvāse tadahupavāraṇāya cattāro bhikkhū viharanti.	Now on that occasion there were four monks staying in a certain residence on the day of the Invitation.
athakho tesam bhikkhūnam etadahosi bhagavatā anuññātam pañcannam sanghena pavāretum mayañcamha cattāro janā katham nu kho amhehi pavāretabbanti.	Then the thought occurred to them, "It has been laid down by the Blessed One for the Sangha to invite when there are five. But we are four people—how should we invite?"
bhagavato etamattham ārocesum.	They reported the matter to the Blessed One.
anujānāmi bhikkhave catunnam aññamaññam pavāretum.	"Monks, I allow that a mutual Invitation be performed when there are four."
(Mv.IV.5.3) evañca pana bhikkhave pavāretabbam.	"And, monks, you should invite like this: [BMC]
byattena bhikkhunā paṭibalena te bhikkhū ñāpetabbā	"An experienced and competent monk should inform the monks:
_	"'May the venerable ones listen to me.
suṇantu me āyasmanto ajja pavāraṇā.	Today is the Invitation.

yadāyasmantānam pattakallam mayam aññamaññam pavāreyyāmāti.	"'If the venerable ones are ready, we should mutually invite.'
therena bhikkhunā ekamsam uttarāsangam karitvā ukkuṭikam nisīditvā añjalim paggahetvā te bhikkhū evamassu vacanīyā	"The senior(most) monk should arrange his upper robe over one shoulder, sit in the kneeling position with his hands placed palm-to-palm over the heart and say,
aham āvuso āyasmante pavāremi diṭṭhena vā sutena vā parisankāya vā vadantu mam āyasmanto anukampam upādāya passanto paṭikarissāmi	"Friends, I invite the venerable ones to speak to me—out of sympathy—with regard to what is seen, heard, or suspected. On seeing (the offense), I will make amends. 1
dutiyampi āvuso āyasmante pavāremi diṭṭhena vā sutena vā parisaṅkāya vā vadantu maṁ āyasmanto anukampaṁ upādāya passanto paṭikarissāmi	"'A second time, friends, I invite the venerable ones to speak to me—out of sympathy—with regard to what is seen, heard, or suspected. On seeing (the offense), I will make amends.
tatiyampi āvuso āyasmante pavāremi diṭṭhena vā sutena vā parisaṅkāya vā vadantu maṁ āyasmanto anukampaṁ upādāya passanto paṭikarissāmīti.	"'A third time, friends, I invite the venerable ones to speak to me—out of sympathy—with regard to what is seen, heard, or suspected. On seeing (the offense), I will make amends?

navakena bhikkhunā ekamsam uttarāsangam karitvā ukkuṭikam nisīditvā añjalim paggahetvā te bhikkhū evamassu vacanīyā	"A junior monk should arrange his upper robe over one shoulder, sit in the kneeling position with his hands placed palm-to-palm over the heart and say,
aham bhante āyasmante pavāremi diṭṭhena vā sutena vā parisankāya vā vadantu mam āyasmanto anukampam upādāya passanto paṭikarissāmi	"Venerable sirs, I invite the venerable ones to speak to me—out of sympathy—with regard to what is seen, heard, or suspected. On seeing (the offense), I will make amends.
dutiyampi bhante āyasmante pavāremi diṭṭhena vā sutena vā parisaṅkāya vā vadantu maṁ āyasmanto anukampaṁ upādāya passanto paṭikarissāmi	"'A second time, venerable sirs, I invite the venerable ones to speak to me—out of sympathy—with regard to what is seen, heard, or suspected. On seeing (the offense), I will make amends.
tatiyampi bhante āyasmante pavāremi diṭṭhena vā sutena vā parisaṅkāya vā vadantu maṁ āyasmanto anukampaṁ upādāya passanto paṭikarissāmīti.	"'A third time, venerable sirs, I invite the venerable ones to speak to me—out of sympathy—with regard to what is seen, heard, or suspected. On seeing (the offense), I will make amends."
(Mv.IV.5.4) tena kho pana samayena aññatarasmim āvāse tadahupavāraṇāya tayo bhikkhū viharanti.	Now on that occasion there were three monks staying in a certain residence on the day of the Invitation.

athakho tesam bhikkhūnam etadahosi bhagavatā anuññātam pañcannam saṅghena pavāretum catunnam aññamaññam pavāretum mayañcamha tayo janā katham nu kho amhehi pavāretabbanti.	Then the thought occurred to them, "It has been laid down by the Blessed One for the Sangha to invite when there are five, and that a mutual Invitation be performed when there are four. But we are three people—how should we invite?"
bhagavato etamattham ārocesum.	They reported the matter to the Blessed One.
anujānāmi bhikkhave tiņņannam aññamaññam pavāretum.	"Monks, I allow that a mutual Invitation be performed when there are three."
evañca pana bhikkhave pavāretabbam.	"And, monks, you should invite like this:
byattena bhikkhunā paṭibalena te bhikkhū ñāpetabbā	"An experienced and competent monk should inform the monks:
suṇantu me āyasmantā ajja pavāraṇā.	"'May the venerable ones1 listen to me. Today is the Invitation. 1.The Burmese edition also has āyasmantā here. The previous section has āyasmanto, the usual plural of nouns in 'ant', when the speaker is addressing three people. Is this a remnant of the Sankskrit dual form? The Sri Lankan edition has āyasmanto, and PTS has only dots. The Sanskrit dual Vocative of nouns in 'ant' is 'antau', so it may just be a mistake.

yadāyasmantānam pattakallam mayam aññamaññam pavāreyyāmāti.	"'If the venerable ones are ready, we should mutually invite.'
therena bhikkhunā ekamsam uttarāsangam karitvā ukkuṭikam nisīditvā añjalim paggahetvā te bhikkhū evamassu vacanīyā	"The senior(most) monk should arrange his upper robe over one shoulder, sit in the kneeling position with his hands placed palm-to-palm over the heart and say,
aham āvuso āyasmante pavāremi diṭṭhena vā sutena vā parisankāya vā vadantu mam āyasmantā anukampam upādāya passanto paṭikarissāmi	"Friends, I invite the venerable ones to speak to me—out of sympathy—with regard to what is seen, heard, or suspected. On seeing (the offense), I will make amends.
dutiyampi āvuso āyasmante pavāremi diṭṭhena vā sutena vā parisaṅkāya vā vadantu maṁ āyasmantā anukampaṁ upādāya passanto paṭikarissāmi	"'A second time, friends, I invite the venerable ones to speak to me—out of sympathy—with regard to what is seen, heard, or suspected. On seeing (the offense), I will make amends.
tatiyampi āvuso āyasmante pavāremi diṭṭhena vā sutena vā parisaṅkāya vā vadantu maṁ āyasmantā anukampaṁ upādāya passanto paṭikarissāmīti.	"'A third time, friends, I invite the venerable ones to speak to me—out of sympathy—with regard to what is seen, heard, or suspected. On seeing (the offense), I will make amends?

navakena bhikkhunā ekamsam uttarāsangam karitvā ukkuṭikam nisīditvā añjalim paggahetvā te bhikkhū evamassu vacanīyā	"A junior monk should arrange his upper robe over one shoulder, sit in the kneeling position with his hands placed palm-to-palm over the heart and say,
aham bhante āyasmante pavāremi diṭṭhena vā sutena vā parisankāya vā vadantu mam āyasmantā anukampam upādāya passanto paṭikarissāmi	"Venerable sirs, I invite the venerable ones to speak to me—out of sympathy—with regard to what is seen, heard, or suspected. On seeing (the offense), I will make amends.
dutiyampi bhante āyasmante pavāremi diṭṭhena vā sutena vā parisaṅkāya vā vadantu maṁ āyasmantā anukampaṁ upādāya passanto paṭikarissāmi	"'A second time, venerable sirs, I invite the venerable ones to speak to me—out of sympathy—with regard to what is seen, heard, or suspected. On seeing (the offense), I will make amends.
tatiyampi bhante āyasmante pavāremi diṭṭhena vā sutena vā parisaṅkāya vā vadantu maṁ āyasmantā anukampaṁ upādāya passanto paṭikarissāmīti.	"A third time, venerable sirs, I invite the venerable ones to speak to me—out of sympathy—with regard to what is seen, heard, or suspected. On seeing (the offense), I will make amends."
(Mv.IV.5.5) tena kho pana samayena aññatarasmiṁ āvāse tadahupavāraṇāya dve bhikkhū viharanti	Now on that occasion there were two monks staying in a certain residence on the day of the Invitation.

athakho tesam bhikkhūnam etadahosi bhagavatā anuññātam pañcannam saṅghena pavāretum catunnam aññamaññam pavāretum tiṇṇannam aññamaññam pavāretum mayañcamha dve janā katham nu kho amhehi pavāretabbanti.	Then the thought occurred to them, "It has been laid down by the Blessed One for the Sangha to invite when there are five, that a mutual Invitation be performed when there are four, and that a mutual Invitation be performed when there are three. But we are two people—how should we perform the Invitation?"
bhagavato etamattham ārocesum.	They reported the matter to the Blessed One.
anujānāmi bhikkhave dvinnam aññamaññam pavāretum.	"Monks, I allow that a mutual Invitation be performed when there are two."
(Mv.IV.5.6) evañca pana bhikkhave pavāretabbam.	"And, monks, you should invite like this:
therena bhikkhunā ekamsam uttarāsangam karitvā ukkuṭikam nisīditvā añjalim paggahetvā navo bhikkhu evamassa vacanīyo	"The senior monk should arrange his upper robe over one shoulder, sit in the kneeling position with his hands placed palm-to-palm over the heart1 and say to the junior monk, 1. Cv.VI.6.5 states that 'These ten are not to be paid homage: one accepted (ordained) later is not to be paid homage by one accepted earlier' Apparently, in this case the senior monk is showing respect to the Dhamma, as all transactions are to be done 'face-to-face with the Dhamma'.

aham āvuso āyasmantam pavāremi diṭṭhena vā sutena vā parisankāya vā vadatu mam āyasmā anukampam upādāya passanto paṭikarissāmi "Friend, I invite the venerable one to speak to me—out of sympathy—with regard to what is seen, heard, or suspected. On seeing (the offense), I will make amends.

dutiyampi āvuso āyasmantam pavāremi diṭṭhena vā sutena vā parisankāya vā vadatu mam āyasmā anukampam upādāya passanto paṭikarissāmi "'A second time, friend, I invite the venerable one to speak to me—out of sympathy—with regard to what is seen, heard, or suspected. On seeing (the offense), I will make amends.

tatiyampi āvuso āyasmantam pavāremi diṭṭhena vā sutena vā parisaṅkāya vā vadatu mam āyasmā anukampam upādāya passanto paṭikarissāmīti. "'A third time, friend, I invite the venerable one to speak to me—out of sympathy—with regard to what is seen, heard, or suspected. On seeing (the offense), I will make amends?

navakena bhikkhunā ekamsam uttarāsangam karitvā ukkuṭikam nisīditvā añjalim paggahetvā thero bhikkhu evamassa vacanīyo

"The junior monk should arrange his upper robe over one shoulder, sit in the kneeling position with his hands placed palm-to-palm over the heart and say,

aham bhante āyasmantam pavāremi diṭṭhena vā sutena vā parisankāya vā vadatu mam āyasmā anukampam "Venerable sir, I invite the venerable one to speak to me—out of sympathy—with regard to what is seen, heard, or suspected. On seeing (the offense), I will make amends.

upādāya passanto paṭikarissāmi	
dutiyampi bhante āyasmantam pavāremi diṭṭhena vā sutena vā parisaṅkāya vā vadatu mam āyasmā anukampam upādāya passanto paṭikarissāmi	"'A second time, venerable sir, I invite the venerable one to speak to me—out of sympathy—with regard to what is seen, heard, or suspected. On seeing (the offense), I will make amends.
tatiyampi bhante āyasmantam pavāremi diṭṭhena vā sutena vā parisankāya vā vadatu mam āyasmā anukampam upādāya passanto paṭikarissāmīti.	"'A third time, venerable sir, I invite the venerable one to speak to me—out of sympathy—with regard to what is seen, heard, or suspected. On seeing (the offense), I will make amends:"
(Mv.IV.5.7) tena kho pana samayena aññatarasmiṁ āvāse tadahupavāraṇāya eko bhikkhu viharati.	Now on that occasion there was one monk staying in a certain residence on the day of the Invitation.
athakho tassa bhikkhuno etadahosi bhagavatā anuññātam pañcannam saṅghena pavāretum catunnam aññamaññam pavāretum tiṇṇannam aññamaññam pavāretum dvinnam aññamaññam pavāretum ahañcamhi ekako katham nu kho mayā pavāretabbanti.	Then the thought occurred to them, "It has been laid down by the Blessed One for the Sangha to invite when there are five, that a mutual Invitation be performed when there are four, that the mutual Invitation should be performed by a (group) of three, and that the mutual Invitation should be performed by a (group) of two. But I am alone—how should I perform the Invitation?"

bhagavato etamattham ārocesum.	They reported the matter to the Blessed One.
(Mv.IV.5.8) idha pana bhikkhave aññatarasmim āvāse tadahupavāraṇāya eko bhikkhu viharati.	"Monks, there is the case where there is one monk staying in a certain residence on the day of the Invitation.
tena bhikkhave bhikkhunā yattha bhikkhu paṭikkamanti upaṭṭhānasālāya vā maṇḍape vā rukkhamūle vā so deso sammajjitvā pānīyam paribhojanīyam upaṭṭhāpetvā āsanam paññāpetvā padīpam katvā nisīditabbam.	"Having swept the place where the monks gather—an assembly hall, a pavilion, or the root of a tree—having set out drinking water and washing water, having laid out a seat, having made a light, he should sit down.
sace aññe bhikkhū āgacchanti tehi saddhim pavāretabbam no ce āgacchanti ajja me pavāraṇāti adhiṭṭhātabbam no ce adhiṭṭhaheyya āpatti dukkaṭassa.	"If other monks arrive, he should invite together with them. If not, he should determine: 'Today is my Invitation'. If he does not determined (this): an offense of wrong doing. [BMC]
(Mv.IV.5.9) tatra bhikkhave yattha pañca bhikkhū viharanti na ekassa pavāraṇam āharitvā catūhi saṅghena pavāretabbam pavāreyyum ce āpatti dukkaṭassa.	"In the case that five monks are staying together, a Sangha of four should not invite after having brought the invitation of one. If they should invite: an offense of wrong doing.

tatra bhikkhave yattha cattāro bhikkhū viharanti na ekassa pavāraṇam āharitvā tīhi aññamaññam pavāretabbam pavāreyyum ce āpatti dukkaṭassa.

"In the case that four monks are staying together, the mutual Invitation should not be performed by a Sangha of three after having brought the invitation of one. If they should invite: an offense of wrong doing.

tatra bhikkhave yattha tayo bhikkhū viharanti na ekassa pavāraṇam āharitvā dvīhi aññamaññam pavāretabbam pavāreyyum ce āpatti dukkaṭassa.

"In the case that three monks are staying together, the mutual Invitation should not be performed by a Sangha of two after having brought the invitation of one. If they should invite: an offense of wrong doing.

tatra bhikkhave yattha dve bhikkhū viharanti na ekassa pavāraṇam āharitvā ekena adhiṭṭhātabbam adhiṭṭhaheyya ce āpatti dukkaṭassāti. "In the case that two monks are staying together, one should not determine, after having brought the invitation of one. If he should determine: an offense of wrong doing." [BMC]

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125. ĀPATTIPAŢIKAMMAVIDHI (MV.IV.6.1)

The Method for Making Amends for an Offense [Mv.II.27.1]

[232] tena kho pana

Now on that occasion a certain

samayena aññataro bhikkhu tadahupavāraṇāya āpattiṁ āpanno hoti.	monk had fallen into an offense on the day of the Invitation1. 1. This means that as of the day of the Invitation, he hadn't made amends, not that he necessarily committed the offense on that day.
athakho tassa bhikkhuno etadahosi bhagavatā paññattaṁ na sāpattikena pavāretabbanti ahañcamhi āpattiṁ āpanno kathaṁ nu kho mayā paṭipajjitabbanti.	The thought occurred to him, "It has been laid down by the Blessed One that one with an offense should not invite. But I have fallen into an offense. What should I do?"
bhagavato etamattham ārocesum.	They reported the matter to the Blessed One.
idha pana bhikkhave tadahupavāraṇāya āpattiṁ āpanno hoti.	"Monks, there is the case where a monk has fallen into an offense on the day of the Invitation.
tena bhikkhave bhikkhunā ekam bhikkhum upasankamitvā ekamsam uttarāsangam karitvā ukkuṭikam nisīditvā añjalim paggahetvā evamassa vacanīyo aham āvuso itthannāmam āpattim āpanno tam paṭidesemīti.	"Having approached one monks, having arranged his upper robe over one shoulder, the monk should sit in the kneeling position with his hands placed palm-to-palm over the heart and say, 'Friend, I have fallen into such-and-such offense. I confess it.'
tena vattabbo passasīti.	"He should be asked, 'Do you see it?'
āma passāmīti.	"'Yes, I see it.'

āyatim samvareyyāsīti.	"You should restrain yourself in the future."
idha pana bhikkhave bhikkhu tadahupavāraṇāya āpattiyā vematiko hoti.	"Monks, there is the case where a monk is doubtful (about whether or not he has fallen into an offense) on the day of the Invitation.
tena bhikkhave bhikkhunā ekam bhikkhum upasankamitvā ekamsam uttarāsangam karitvā ukkuṭikam nisīditvā añjalim paggahetvā evamassa vacanīyo	"Having approached one monks, having arranged his upper robe over one shoulder, the monk should sit in the kneeling position with his hands placed palm-to-palm over the heart and say,
aham āvuso itthannāmāya āpattiyā vematiko yadā nibbematiko bhavissāmi tadā tam āpattim paṭikarissāmīti vatvā pavāretabbam.	'Friend, I am in doubt about such- and-such offense. When I become free from doubt, then I will make amends for the offense. Once that has been said, they should invite.
na tveva tappaccayā pavāraņāya antarāyo kātabboti.	Not from that cause alone should an obstruction to the Invitation be made."

126. ĀPATTIĀVIKARAŅAVIDHI (MV.IV.6.2)

The Method for Admitting an Offense (During the Invitation) [Mv.II.27.4]

tena kho pana samayena

Now on that occasion, a certain

aññataro bhikkhu pavārayamāno āpattim sarati.	monk remembered an offense as he was inviting.
athakho tassa bhikkhuno etadahosi bhagavatā paññattaṁ na sāpattikena pavāretabbanti ahañcamhi āpattiṁ āpanno kathaṁ nu kho mayā paṭipajjitabbanti.	The thought occurred to him, "It has been laid down by the Blessed One that one with an offense should not invite. And I have fallen into an offense. What should I do?"
bhagavato etamattham ārocesum.	They reported the matter to the Blessed One.
idha pana bhikkhave bhikkhu pavārayamāno āpattim sarati.	"Monks, there is the case where a monk remembers an offense as he is inviting.
tena bhikkhave bhikkhunā sāmanto bhikkhu evamassa vacanīyo aham āvuso itthannāmam āpattim āpanno ito vuṭṭhahitvā tam āpattim paṭikarissāmīti vatvā pavāretabbam.	"That monk should say to the monk next to him, 'Friend, I have fallen into such-and-such offense. Having gotten up from here, I will make amends for the offense. Once that has been said, he/they should invite.
na tveva tappaccayā pavāraṇāya antarāyo kātabbo.	"Not from that cause alone should an obstruction to the Invitation be made."
(Mv.IV.6.3) idha pana bhikkhave bhikkhu pavārayamāno āpattiyā vematiko hoti.	"Monks, there is the case where a monk becomes doubtful about an offense as he is inviting.
tena bhikkhave bhikkhunā	"That monk should say to the

sāmanto bhikkhu evamassa vacanīyo aham āvuso itthannāmāya āpattiyā vematiko yadā nibbematiko bhavissāmi tadā tam āpattim paṭikarissāmīti vatvā pavāretabbam.

monk next to him, 'Friend, I am doubtful about such-and-such offense. When I become free from doubt, then I will make amends for the offense. Once that has been said, he/they should invite.

na tveva tappaccayā pavāraņāya antarāyo kātabboti.

Not from that cause alone should an obstruction to the Invitation be made."

127. SABHĀGĀPATTIPAŢIKAMMAV IDHI

The Method for Making Amends for an Offense Common to One Another [Mv.II.27.6]

tena kho pana samayena aññatarasmim āvāse tadahupavāraņāya sabbo saṅgho sabhāgam āpattim āpanno hoti.

Now on that occasion, the entire Sangha in a certain residence had fallen into an offense common to one another on the day of the Invitation.

athakho tesam bhikkhūnam etadahosi bhagavatā paññattam na sabhāgā āpatti desetabbā na sabhāgā āpatti Then the thought occurred to them, "It has been laid down by the Blessed One that an offense common to one another should not be confessed; (the confession of) an offense common to

paṭiggahetabbāti ayañca sabbo saṅgho sabhāgaṁ āpattiṁ āpanno kathaṁ nu kho amhehi paṭipajjitabbanti.	one another should not be received. But this entire Sangha has fallen into a common offense. What should we do?"
bhagavato etamattham ārocesum.	They reported the matter to the Blessed One.
idha pana bhikkhave aññatarasmim āvāse tadahupavāraṇāya sabbo saṅgho sabhāgam āpattim āpanno hoti.	"Monks, there is the case where the entire Sangha in a certain residence has fallen into an offense common to one another on the day of the Invitation.
tehi bhikkhave bhikkhūhi eko bhikkhu samantā āvāsā sajjukam pāhetabbo gacchāvuso tam āpattim paṭikaritvā āgaccha mayam te santike tam āpattim paṭikarissāmāti.	"Monks, one monk should be sent by the monks to a neighboring residence immediately, (saying,) 'Go, friend. Make amends for that offense and come back. We will make amends for the offense in your presence.'
evañcetam labhetha iccetam kusalam no ce labhetha byattena bhikkhunā paṭibalena saṅgho ñāpetabbo	"If this can be managed, well and good. If not, then an experienced and competent monk should inform the Sangha:
suṇātu me bhante saṅgho ayaṁ sabbo saṅgho sabhāgaṁ āpattiṁ āpanno yadā aññaṁ bhikkhuṁ suddhaṁ anāpattikaṁ passissati tadā tassa santike	"Venerable sirs, may the Sangha listen to me. This entire Sangha has fallen into an offense common to one another. When it sees another monk—pure, without (that) offense—then it will make amends for that offense in his

tam āpattim paṭikarissatīti patvā pavāretabbam. [ME: vatvā, pavāretabbam]	presence? Once that has been said, he/they should invite.
na tveva tappaccayā pavāraṇāya antarāyo kātabbo.	Not from that cause alone should an obstruction to the Uposatha be made."
idha pana bhikkhave aññatarasmiṁ āvāse tadahupavāraṇāya sabbo saṅgho sabhāgāya āpattiyā vematiko hoti	"Monks, there is the case where the entire Sangha in a certain residence is doubtful about an offense common to one another on the day of the Invitation.
byattena bhikkhunā paṭibalena saṅgho ñāpetabbo	"An experienced and competent monk should inform the Sangha:
suņātu me bhante saṅgho ayam sabbo saṅgho sabhāgāya āpattiyā vematiko yadā nibbematiko bhavissati tadā tam āpattim paṭikarissatīti vatvā pavāretabbam.	"'Venerable sirs, may the Sangha listen to me. This entire Sangha is doubtful about an offense common to one another. When it becomes free from doubt, then it will make amends for that offense.' Once that has been said, he/they should invite.
na tveva tappaccayā pavāraṇāya antarāyo kātabboti.	"Not from that cause alone should an obstruction to the Uposatha be made."
paṭhamabhāṇavāraṁ niṭṭhitaṁ.	The first recitation section is finished.

128. ANĀPATTIPANNARASAKAM (MV.IV.7.1)

The Set of Fifteen Non-Offenses [Mv.II.28.1]

[233] tena kho pana samayena aññatarasmim āvāse tadahupavāraņāya sambahulā āvāsikā bhikkhū sannipatimsu pañca vā atirekā vā.	Now on that occasion, in a certain residence, on the day of the Invitation several resident monks gathered—five or more.
te na jānimsu atthaññe āvāsikā bhikkhū anāgatāti.	They didn't know that there were other resident monks who hadn't come.
te dhammasaññino vinayasaññino vaggā samaggasaññino pavāresum.	Perceiving it to be Dhamma, perceiving it to be Vinaya—factional, but perceiving it to be united—they invited.
tehi pavāriyamāne athaññe āvāsikā bhikkhū āgacchimsu bahutarā.	As they were inviting, a greater number of other resident monks came.
bhagavato etamattham ārocesum.	They reported the matter to the Blessed One.
(Mv.IV.7.2) idha pana bhikkhave aññatarasmim āvāse	"Monks, there is the case where, in a certain residence, on the day of

tadahupavāraņāya sambahulā āvāsikā bhikkhū sannipatanti pañca vā atirekā vā.	the Invitation, several resident monks gather—five or more.
te na jānanti atthaññe āvāsikā bhikkhū anāgatāti.	"They don't know that there are other resident monks who haven't come.
te dhammasaññino vinayasaññino vaggā samaggasaññino pavārenti.	"Perceiving it to be Dhamma, perceiving it to be Vinaya—factional, but perceiving it to be united—they invite.
tehi pavāriyamāne athaññe āvāsikā bhikkhū āgacchanti bahutarā.	"As they are inviting, a greater number of other resident monks comes.
tehi bhikkhave bhikkhūhi puna pavāretabbam	"The monks should invite again.
pavāritānam anāpatti.	"There is no offense for those who have invited.
(Mv.IV.7.3) idha pana bhikkhave aññatarasmim āvāse tadahupavāraṇāya sambahulā āvāsikā bhikkhū sannipatanti pañca vā atirekā vā.	"Monks, there is the case where, in a certain residence, on the day of the Invitation, several resident monks gather—five or more.
te na jānanti atthaññe āvāsikā bhikkhū anāgatāti.	"They don't know that there are other resident monks who haven't come.
te dhammasaññino vinayasaññino vaggā	"Perceiving it to be Dhamma, perceiving it to be Vinaya—

samaggasaññino pavārenti.	factional, but perceiving it to be united—they invite.
tehi pavāriyamāne athaññe āvāsikā bhikkhū āgacchanti samasamā.	"As they are inviting, an equal number of other resident monks comes.
pavāritā suppavāritā avasesehi pavāretabbam	"Those who have invited have invited well. The remainder should invite.
pavāritānam anāpatti.	"There is no offense for those who have invited.
idha pana bhikkhave aññatarasmim āvāse tadahupavāraṇāya sambahulā āvāsikā bhikkhū sannipatanti pañca vā atirekā vā.	"Monks, there is the case where, in a certain residence, on the day of the Invitation, several resident monks gather—five or more.
te na jānanti atthaññe āvāsikā bhikkhū anāgatāti.	"They don't know that there are other resident monks who haven't come.
te dhammasaññino vinayasaññino vaggā samaggasaññino pavārenti.	"Perceiving it to be Dhamma, perceiving it to be Vinaya—factional, but perceiving it to be united—they invite.
tehi pavāriyamāne athaññe āvāsikā bhikkhū āgacchanti thokatarā.	"As they are inviting, a smaller number of other resident monks comes.
pavāritā suppavāritā avasesehi pavāretabbam	"Those who have invited have invited well. The remainder should

	invite.
pavāritānam anāpatti.	"There is no offense for those who have invited.
(Mv.IV.7.4) idha pana bhikkhave aññatarasmim āvāse tadahupavāraṇāya sambahulā āvāsikā bhikkhū sannipatanti pañca vā atirekā vā.	"Monks, there is the case where, in a certain residence, on the day of the Invitation, several resident monks gather—five or more.
te na jānanti atthaññe āvāsikā bhikkhū anāgatāti.	"They don't know that there are other resident monks who haven't come.
te dhammasaññino vinayasaññino vaggā samaggasaññino pavārenti.	"Perceiving it to be Dhamma, perceiving it to be Vinaya—factional, but perceiving it to be united—they invite.
tehi pavāritamatte athaññe āvāsikā bhikkhū āgacchanti bahutarā.	"When the Invitation has just been performed by them, a greater number of other resident monks comes.
tehi bhikkhave bhikkhūhi puna pavāretabbam	"The monks should invite again.
pavāritānam anāpatti .pe.	"There is no offense for those who have invited
athaññe āvāsikā bhikkhū āgacchanti samasamā.	"an equal number of other resident monks comes.
pavāritā suppavāritā tesam	"Those who have invited have

santike pavāretabbam	invited well. They (the newcomers) should invite in their presence.
pavāritānam anāpatti .pe.	"There is no offense for those who have invited
athaññe āvāsikā bhikkhū āgacchanti thokatarā.	"a smaller number of other resident monks comes.
pavāritā suppavāritā tesam santike pavāretabbam	"Those who have invited have invited well. They (the newcomers) should invite in their presence.
pavāritānam anāpatti.	"There is no offense for those who have invited.
(Mv.IV.7.5) idha pana bhikkhave aññatarasmim āvāse tadahupavāraṇāya sambahulā āvāsikā bhikkhū sannipatanti pañca vā atirekā vā.	"Monks, there is the case where, in a certain residence, on the day of the Invitation, several resident monks gather—five or more.
te na jānanti atthaññe āvāsikā bhikkhū anāgatāti.	"They don't know that there are other resident monks who haven't come.
te dhammasaññino vinayasaññino vaggā samaggasaññino pavārenti.	"Perceiving it to be Dhamma, perceiving it to be Vinaya—factional, but perceiving it to be united—they invite.
tehi pavāritamatte avuṭṭhitāya parisāya athaññe āvāsikā bhikkhū āgacchanti bahutarā.	"When the Invitation has just been performed by them and the assembly hasn't gotten up, a greater

	number of other resident monks comes.
tehi bhikkhave bhikkhūhi puna pavāretabbam	"The monks should invite again.
pavāritānam anāpatti .pe.	"There is no offense for those who have invited
athaññe āvāsikā bhikkhū āgacchanti samasamā .pe.	"an equal number of other resident monks comes.
thokatarā.	"smaller.
pavāritā suppavāritā tesam santike pavāretabbam	"Those who have invited have invited well. They (the newcomers) should invite in their presence.
pavāritānam anāpatti.	"There is no offense for those who have invited.
idha pana bhikkhave aññatarasmim āvāse tadahupavāraṇāya sambahulā āvāsikā bhikkhū sannipatanti pañca vā atirekā vā.	"Monks, there is the case where, in a certain residence, on the day of the Invitation, several resident monks gather—five or more.
te na jānanti atthaññe āvāsikā bhikkhū anāgatāti.	"They don't know that there are other resident monks who haven't come.
te dhammasaññino vinayasaññino vaggā samaggasaññino pavārenti.	"Perceiving it to be Dhamma, perceiving it to be Vinaya—factional, but perceiving it to be united—they invite.

tehi pavāritamatte ekaccāya vuṭṭhitāya parisāya athaññe āvāsikā bhikkhū āgacchanti bahutarā.	"When the Invitation has just been performed by them and the some of the assembly has gotten up, a greater number of other resident monks comes.
tehi bhikkhave bhikkhūhi puna pavāretabbam	"The monks should invite again.
pavāritānam anāpatti .pe.	"There is no offense for those who have invited
athaññe āvāsikā bhikkhū āgacchanti samasamā .pe.	"an equal number of other resident monks comes.
thokatarā.	"smaller.
pavāritā suppavāritā tesam santike pavāretabbam	"Those who have invited have invited well. They (the newcomers) should invite in their presence.
pavāritānam anāpatti.	"There is no offense for those who have invited.
idha pana bhikkhave aññatarasmim āvāse tadahupavāraņāya sambahulā āvāsikā bhikkhū sannipatanti pañca vā atirekā vā.	"Monks, there is the case where, in a certain residence, on the day of the Invitation, several resident monks gather—five or more.
te na jānanti atthaññe āvāsikā bhikkhū anāgatāti.	"They don't know that there are other resident monks who haven't come.
te dhammasaññino	"Perceiving it to be Dhamma,

vinayasaññino vaggā samaggasaññino pavārenti.	perceiving it to be Vinaya—factional, but perceiving it to be united—they invite.
tehi pavāritamatte sabbāya vuṭṭhitāya parisāya athaññe āvāsikā bhikkhū āgacchanti bahutarā.	"When the Invitation has just been performed by them and all of the assembly has gotten up, a greater number of other resident monks comes.
tehi bhikkhave bhikkhūhi puna pavāretabbam	"The monks should invite again.
pavāritānam anāpatti .pe.	"There is no offense for those who have invited
athaññe āvāsikā bhikkhū āgacchanti samasamā .pe.	"an equal number of other resident monks comes.
thokatarā.	"smaller.
pavāritā suppavāritā tesam santike pavāretabbam	"Those who have invited have invited well. They (the newcomers) should invite in their presence.
pavāritānam anāpatti.	"There is no offense for those who have invited.
anāpattipaņņarasakam niṭṭhitam.	The Set of Fifteen Non-offenses is finished.

129. VAGGĀVAGGASAÑÑĪPANNAR

ASAKAM (MV.IV.8.1)

The Set of Fifteen on Factional (Invitations) Perceived as Factional [Mv.II.29.1]

[234] idha pana bhikkhave aññatarasmim āvāse tadahupavāraņāya sambahulā āvāsikā bhikkhū sannipatanti pañca vā atirekā vā.	"Monks, there is the case where, in a certain residence, on the day of the Invitation, several resident monks gather—five or more.
te jānanti [BJE: te na jānanti] atthaññe āvāsikā bhikkhū anāgatāti.	"They know that there are other resident monks who haven't come.
te dhammasaññino vinayasaññino vaggā samaggasaññino [ME, PTS: vaggā vaggasaññino] pavārenti.	"Perceiving it to be Dhamma, perceiving it to be Vinaya—factional and perceiving it to be factional 1—they invite.
tehi pavāriyamāne athaññe āvāsikā bhikkhū āgacchanti bahutarā.	"As they are inviting, a greater number of other resident monks comes.
tehi bhikkhave bhikkhūhi puna pavāretabbam	"The monks should invite again.
pavāritānam āpatti dukkaṭassa .pe.	"There is an offense of wrong doing for those who have invited
(Mv.IV.8.2) athaññe āvāsikā bhikkhū āgacchanti samasamā	"an equal number of other resident monks comes

.pe.	
thokatarā.	"smaller.
pavāritā suppavāritā avasesehi pavāretabbam	"Those who have invited have invited well. The remainder should invite.
pavāritānam āpatti dukkaṭassa.	"There is an offense of wrong doing for those who have invited.
(Mv.IV.8.3) idha pana bhikkhave aññatarasmim āvāse tadahupavāraṇāya sambahulā āvāsikā bhikkhū sannipatanti pañca vā atirekā vā.	"Monks, there is the case where, in a certain residence, on the day of the Invitation, several resident monks gather—five or more.
te jānanti [BJE: te na jānanti] atthaññe āvāsikā bhikkhū anāgatāti.	"They know that there are other resident monks who haven't come.
te dhammasaññino vinayasaññino vaggā samaggasaññino [ME, PTS: vaggā vaggasaññino] pavārenti.	"Perceiving it to be Dhamma, perceiving it to be Vinaya—factional and perceiving it to be factional—they invite.
tehi pavāritamatte .pe.	"when they have just invited
avuṭṭhitāya parisāya ekaccāya vuṭṭhitāya parisāya sabbāya vuṭṭhitāya parisāya athaññe āvāsikā bhikkhū āgacchanti bahutarā .pe.	"the assembly hasn't gotten up some of the assembly has gotten up all of the assembly has gotten up, a greater number of other resident monks comes.
samasamā .pe.	"an equal number

thokatarā.	"smaller
pavāritā suppavāritā tesam santike pavāretabbam	"Those who have invited have invited well. They (the newcomers) should invite in their presence.
pavāritānam āpatti dukkaṭassa.	"There is an offense of wrong doing for those who have invited.
vaggāsamaggasaññipaṇṇarasaka ṁ niṭṭhitaṁ.	The Set of Fifteen on Factional (Invitations) Perceived as Factional is finished.

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130. VEMATIKAPANNARASAKAM (MV.IV.9.1)

The Set of Fifteen in the Case of Doubt [Mv.II.30.1]

[235] idha pana bhikkhave aññatarasmim āvāse tadahupavāraṇāya sambahulā āvāsikā bhikkhū sannipatanti pañca vā atirekā vā.	"Monks, there is the case where, in a certain residence, on the day of the Invitation, several resident monks gather—five or more.
te jānanti atthaññe āvāsikā bhikkhū anāgatāti.	"They know that there are other resident monks who haven't come.

te kappati nu kho amhākam pavāretum na nu kho kappatīti vematikā pavārenti.	"(Thinking,) 'Is it allowable for us to invite, or is it not allowable?' doubtful, they invite.
tehi pavāriyamāne athaññe āvāsikā bhikkhū āgacchanti bahutarā.	"As they are inviting, a greater number of other resident monks comes.
tehi bhikkhave bhikkhūhi puna pavāretabbam	"The monks should invite again.
pavāritānam āpatti dukkaṭassa .pe.	"There is an offense of wrong doing for those who have invited
(Mv.IV.9.2) athaññe āvāsikā bhikkhū āgacchanti samasamā .pe.	"an equal number of other resident monks comes
thokatarā.	"smaller.
pavāritā suppavāritā avasesehi pavāretabbam	"Those who have invited have invited well. The remainder should invite.
pavāritānam āpatti dukkaṭassa.	"There is an offense of wrong doing for those who have invited.
idha pana bhikkhave aññatarasmim āvāse tadahupavāraņāya sambahulā āvāsikā bhikkhū sannipatanti pañca vā atirekā vā.	"Monks, there is the case where, in a certain residence, on the day of the Invitation, several resident monks gather—five or more.
te jānanti atthaññe āvāsikā	"They know that there are other

bhikkhū anāgatāti.	resident monks who haven't come.
te kappati nu kho amhākam pavāretum na nu kho kappatīti vematikā pavārenti.	"(Thinking,) 'Is it allowable for us to invite, or is it not allowable?' doubtful, they invite.
tehi pavāritamatte .pe.	"When they have just invited
avuṭṭhitāya parisāya ekaccāya vuṭṭhitāya parisāya sabbāya vuṭṭhitāya parisāya athaññe āvāsikā bhikkhū āgacchanti bahutarā .pe.	"the assembly hasn't gotten up some of the assembly has gotten up all of the assembly has gotten up, a greater number of other resident monks comes.
samasamā .pe.	"an equal number
thokatarā.	"smaller
pavāritā suppavāritā tesam santike pavāretabbam	"Those who have invited have invited well. They (the newcomers) should invite in their presence.
pavāritānam āpatti dukkaṭassa.	"There is an offense of wrong doing for those who have invited.
vematikapaṇṇarasakam niṭṭhitam.	The Set of Fifteen in the Case of Doubt is finished.

131. KUKKUCCAPAKATAPANNARA SAKAM (MV.IV.10.1)

The Set of Fifteen Done Affected by Anxiety [Mv.II.31.1]

[236] idha pana bhikkhave aññatarasmim āvāse tadahupavāraṇāya sambahulā āvāsikā bhikkhū sannipatanti pañca vā atirekā vā.	"Monks, there is the case where, in a certain residence, on the day of the Invitation, several resident monks gather—five or more.
te jānanti atthaññe āvāsikā bhikkhū anāgatāti.	"They know that there are other resident monks who haven't come.
te kappateva amhākam pavāretum namhākam na kappatīti kukkuccapakatā pavārenti.	"(Thinking,) 'It's certainly allowable for us to invite. It's not unallowable,' but affected by anxiety 1, they invite.
tehi pavāriyamāne athaññe āvāsikā bhikkhū āgacchanti bahutarā.	"As they are inviting, a greater number of other resident monks comes.
tehi bhikkhave bhikkhūhi puna pavāretabbam	"The monks should invite again.
pavāritānam āpatti dukkaṭassa .pe.	"There is an offense of wrong doing for those reciting
(Mv.IV.10.2) athaññe āvāsikā bhikkhū āgacchanti samasamā .pe.	"an equal number of other resident monks comes
thokatarā.	"smaller.
pavāritā suppavāritā	"Those who have invited have

avasesehi pavāretabbam	invited well. The remainder should invite.
pavāritānam āpatti dukkaṭassa.	"There is an offense of wrong doing for those who have invited.
idha pana bhikkhave aññatarasmim āvāse tadahupavāraņāya sambahulā āvāsikā bhikkhū sannipatanti pañca vā atirekā vā.	"Monks, there is the case where, in a certain residence, on the day of the Invitation, several resident monks gather—five or more.
te jānanti atthaññe āvāsikā bhikkhū anāgatāti.	"They know that there are other resident monks who haven't come.
te kappateva amhākam pavāretum namhākam na kappatīti kukkuccapakatā pavārenti.	"(Thinking,) 'It's certainly allowable for us to invite. It's not unallowable,' but affected by anxiety, they invite.
tehi pavāritamatte .pe.	"When they have just invited
avuṭṭhitāya parisāya ekaccāya vuṭṭhitāya parisāya sabbāya vuṭṭhitāya parisāya athaññe āvāsikā bhikkhū āgacchanti bahutarā .pe.	"the assembly hasn't gotten up some of the assembly has gotten up all of the assembly has gotten up, a greater number of other resident monks comes.
samasamā .pe.	"an equal number
thokatarā.	"smaller.
pavāritā suppavāritā tesam santike pavāretabbam	"Those who have invited have invited well. They (the newcomers) should invite in their presence.

pavāritānam āpatti dukkaṭassa.	"There is an offense of wrong doing for those who have invited.
kukkuccapakatapannarasaka m nitthitam.	The Set of Fifteen Done Affected by Anxiety is finished.

132. BHEDAPUREKKHĀRAPANNA RASAKAM (MV.IV.11.1)

The Set of Fifteen Done Aiming as Schism [Mv.II.32.1]

[237] idha pana bhikkhave aññatarasmim āvāse tadahupavāraņāya sambahulā āvāsikā bhikkhū sannipatanti pañca vā atirekā vā.	"Monks, there is the case where, in a certain residence, on the day of the Invitation, several resident monks gather—five or more.
te jānanti atthaññe āvāsikā bhikkhū anāgatāti.	"They know that there are other resident monks who haven't come.
te nassantete vinassantete ko tehi atthoti bhedapurekkhārā pavārenti.	"(Thinking,) 'They are lost. They are destroyed. Who needs them?' aiming at schism, they invite.
tehi pavāriyamāne athaññe āvāsikā bhikkhū āgacchanti bahutarā.	"As they are inviting, a greater number of other resident monks comes.
tehi bhikkhave bhikkhūhi puna pavāretabbam	"The monks should invite again.
pavāritānam āpatti thullaccayassa .pe.	"There is a grave offense for those inviting
(Mv.IV.11.2) athaññe āvāsikā bhikkhū āgacchanti samasamā .pe.	"an equal number of other resident monks comes

thokatarā.	"smaller.
pavāritā suppavāritā avasesehi pavāretabbam	"Those who have invited have invited well. The remainder should invite.
pavāritānam āpatti thullaccayassa.	"There is a grave offense for those inviting.
idha pana bhikkhave aññatarasmim āvāse tadahupavāraṇāya sambahulā āvāsikā bhikkhū sannipatanti pañca vā atirekā vā.	"Monks, there is the case where, in a certain residence, on the day of the Invitation, several resident monks gather—five or more.
te jānanti atthaññe āvāsikā bhikkhū anāgatāti.	"They know that there are other resident monks who haven't come.
te nassantete vinassantete ko tehi atthoti bhedapurekkhārā pavārenti.	"(Thinking,) 'They are lost. They are destroyed. Who needs them?' aiming at schism, they invite.
tehi pavāritamatte .pe.	"When they have just invited
avuṭṭhitāya parisāya ekaccāya vuṭṭhitāya parisāya sabbāya vuṭṭhitāya parisāya athaññe āvāsikā bhikkhū āgacchanti bahutarā.	"the assembly hasn't gotten up some of the assembly has gotten up all of the assembly has gotten up, a greater number of other resident monks comes.
tehi bhikkhave bhikkhūhi puna pavāretabbam	"The monks should invite again.
pavāritānam āpatti thullaccayassa .pe.	"There is a grave offense for those inviting

athaññe āvāsikā bhikkhū āgacchanti samasamā .pe.	"an equal number of other resident monks comes
thokatarā.	"smaller.
pavāritā suppavāritā tesam santike pavāretabbam	"Those who have invited have invited well. They (the newcomers) should invite in their presence.
pavāritānam āpatti thullaccayassa.	"There is a grave offense for those inviting."
bhedapurekkhārapaṇṇarasaka ṁ niṭṭhitaṁ.	The Set of Fifteen Done Aiming as Schism is finished.

133. SĪMOKKANTIKAPEYYĀLAM (MV.IV.12.1)

The Formula for Deriving Triplets on Entering the Territory [Mv.II.33.1]

[238] idha pana bhikkhave aññatarasmiṁ āvāse tadahupavāraṇāya sambahulā āvāsikā bhikkhū sannipatanti pañca vā atirekā vā.	
te na jānanti aññe āvāsikā bhikkhū antosīmam okkamantīti .pe.	"They don't1 know that other resident monks are entering the territory

	1. The PTS edition gives the case where they do know, see, or hear as the example, but in Horner's translation there is a note explaining that it means to include the case of not knowing, etc., as well.
te na jānanti aññe āvāsikā bhikkhū antosīmam okkantāti .pe.	"They don't know that other resident monks have entered the territory
te na passanti aññe āvāsike bhikkhū antosīmam okkamante .pe.	"They don't see other resident monks entering the territory
te na passanti aññe āvāsike bhikkhū antosīmam okkante .pe.	"They don't see other resident monks who have entered the territory
te na suņanti aññe āvāsikā bhikkhū antosīmam okkamantīti .pe.	"They don't hear that, 'Other resident monks are entering the territory.'
te na suņanti aññe āvāsikā bhikkhū antosīmam okkantāti.	"They don't hear that, 'Other resident monks have entered the territory.'
āvāsikena āvāsikā ekasatapañcasattatitikanayato āvāsikena āgantukā āgantukena āvāsikā āgantukena āgantukā peyyālamukhena satta tikasatāni honti.	"Resident monks with resident monks: There are 1751 from this method of deriving triplets. Using this formula (with) 'Incoming monks with resident monks, resident monks with incoming monks, and incoming monks with incoming monks,' there are 700 triplets.

134. DIVASANĀNATTAM (MV.IV.13.1)

Differences in Day [Mv.II.34.1]

[239] idha pana bhikkhave āvāsikānam bhikkhūnam cātuddaso hoti āgantukānam paṇṇaraso.	"Monks, there is the case where for the resident monks it is the fourteenth; for the incoming monks it is the fifteenth1. 1. In other words, they have calculated the date of the Invitation differently.
sace āvāsikā bahutarā honti āgantukehi āvāsikānam anuvattitabbam.	"If the resident monks are more numerous, then the incoming monks should go along with the resident monks.
sace samasamā honti āgantukehi āvāsikānam anuvattitabbam.	"If they are equal in number, then the incoming monks should go along with the resident monks.
sace āgantukā bahutarā honti āvāsikehi āgantukānam anuvattitabbam.	"If the incoming monks are more numerous, then the resident monks should go along with the incoming monks.
idha pana bhikkhave āvāsikānam bhikkhūnam paṇṇaraso hoti āgantukānam cātuddaso.	"Monks, there is the case where for the resident monks it is the fifteenth; for the incoming monks it is the fourteenth.

sace āvāsikā bahutarā honti āgantukehi āvāsikānam anuvattitabbam.	"If the resident monks are more numerous, then the incoming monks should go along with the resident monks.
sace samasamā honti āgantukehi āvāsikānam anuvattitabbam.	"If they are equal in number, then the incoming monks should go along with the resident monks.
sace āgantukā bahutarā honti āvāsikehi āgantukānam anuvattitabbam.	"If the incoming monks are more numerous, then the resident monks should go along with the incoming monks.
idha pana bhikkhave āvāsikānam bhikkhūnam pāṭipado hoti āgantukānam paṇṇaraso.	"Monks, there is the case where for the resident monks it is the first day of the (following) fortnight; for the incoming monks it is the fifteenth.
sace āvāsikā bahutarā honti āvāsikehi āgantukānam nākāmā dātabbā sāmaggī āgantukehi nissīmam gantvā pavāretabbam.	"If the resident monks are more numerous, then the resident monks—if they are not unwilling—should give their unity1 to the incoming monks. Then the incoming monks, having gone outside the territory, should invite. 1. This phrase, dātabbā sāmaggī, is not explained anywhere in the Canon or Commentaries. Perhaps it is a remnant of a procedure that was later abandoned.
sace samasamā honti āvāsikehi āgantukānam nākāmā dātabbā sāmaggī āgantukehi	"If they are equal in number, then the resident monks—if they are not unwilling—should give their unity to the incoming

nissīmam gantvā pavāretabbam.	monks. Then the incoming monks, having gone outside the territory, should invite.
sace āgantukā bahutarā honti āvāsikehi āgantukānam sāmaggī vā dātabbā nissīmam vā gantabbam.	"If the incoming monks are more numerous, then the resident monks should either give their unity to the incoming monks or go outside of the territory.
idha pana bhikkhave āvāsikānam bhikkhūnam paṇṇaraso hoti āgantukānam pāṭipado.	"Monks, there is the case where for the resident monks it is the fifteenth; for the incoming monks it is the first day of the (following) fortnight.
sace āvāsikā bahutarā honti āgantukehi āvāsikānam sāmaggī vā dātabbā nissīmam vā gantabbam.	"If the resident monks are more numerous, then the incoming monks should either give their unity to the resident monks or go outside of the territory.
sace samasamā honti āgantukehi āvāsikānam sāmaggī vā dātabbā nissīmam vā gantabbam.	"If they are equal in number, then the incoming monks should either give their unity to the resident monks or go outside of the territory.
sace āgantukā bahutarā honti āgantukehi āvāsikānam nākāmā dātabbā sāmaggī āvāsikehi nissīmam gantvā pavāretabbam.	"If the incoming monks are more numerous, then the incoming monks—if they are not unwilling—should give their unity to the resident monks. Then the resident monks, having gone outside the territory, should invite.

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135. LINGĀDIDASSANAM

Seeing Traces, etc. [Mv.II.34.5]

[240] idha pana bhikkhave āgantukā bhikkhū passanti āvāsikānam bhikkhūnam āvāsikākāram āvāsikalingam āvāsikanimittam āvāsikuddesam supaññattam
mañcapīṭhaṁ bhisibimbohanaṁ pānīyaṁ paribhojanīyaṁ supaṭṭhitaṁ pariveṇaṁ susammaṭṭhaṁ.

"There is the case where incoming monks see evidence of resident monks, traces and signs of resident monks, indications that there are resident monks—a bed & bench or mattress & pillow well laid out, drinking water and washing water set out, the surrounding area [courtyard] well-swept.

passitvā vematikā honti atthi nu kho āvāsikā bhikkhū natthi nu khoti.

On seeing this, they become doubtful: 'Are there resident monks or not?'

te vematikā na vicinanti avicinitvā pavārenti āpatti dukkaṭassa .pe.

"Being doubtful, they don't search for them. Not searching, they invite: an offense of wrong doing. ...

te vematikā vicinanti vicinitvā na passanti apassitvā pavārenti anāpatti. "Being doubtful, they search for them. Searching for them, they don't see them. Not seeing them, they invite: no offense.

te vematikā vicinanti vicinitvā passanti passitvā ekato pavārenti anāpatti.

"Being doubtful, they search for them. Searching for them, they see

	them. Seeing them, they invite together with them: no offense.
te vematikā vicinanti vicinitvā passanti passitvā pāṭekkam pavārenti āpatti dukkaṭassa.	"Being doubtful, they search for them. Searching for them, they see them. Seeing them, they invite separately: an offense of wrong doing 1.
te vematikā vicinanti vicinitvā passanti passitvā nassantete vinassantete ko tehi atthoti bhedapurekkhārā pavārenti āpatti thullaccayassa.	"Being doubtful, they search for them. Searching for them, they see them. Seeing them, (thinking,) 'They are lost. They are destroyed. Who needs them?' they invite separately, aiming at schism: a grave offense.
idha pana bhikkhave āgantukā bhikkhū suṇanti āvāsikānam bhikkhūnam āvāsikākāram āvāsikalingam āvāsikanimittam āvāsikuddesam cankamantānam padasaddam sajjhāyasaddam ukkāsitasaddam khipitasaddam.	"There is the case where incoming monks hear evidence of resident monks, traces and signs of resident monks, indications that there are resident monks—the sound of feet walking back and forth, the sound of chanting, throat-clearing, or sneezing.
sutvā vematikā honti atthi nu kho āvāsikā bhikkhū natthi nu khoti.	On hearing this, they become doubtful: 'Are there resident monks or not?'
te vematikā na vicinanti avicinitvā pavārenti āpatti dukkaṭassa .pe.	"Being doubtful, they don't search for them. Not searching, they invite: an offense of wrong doing

te vematikā vicinanti vicinitvā na passanti apassitvā pavārenti anāpatti.	"Being doubtful, they search for them. Searching for them, they don't see them. Not seeing them, they invite: no offense.
te vematikā vicinanti vicinitvā passanti passitvā ekato pavārenti anāpatti.	"Being doubtful, they search for them. Searching for them, they see them. Seeing them, they invite together with them: no offense.
te vematikā vicinanti vicinitvā passanti passitvā pāṭekkaṁ pavārenti āpatti dukkaṭassa.	"Being doubtful, they search for them. Searching for them, they see them. Seeing them, they invite separately: an offense of wrong doing.
te vematikā vicinanti vicinitvā passanti passitvā nassantete vinassantete ko tehi atthoti bhedapurekkhārā pavārenti āpatti thullaccayassa.	"Being doubtful, they search for them. Searching for them, they see them. Seeing them, (thinking,) 'They are lost. They are destroyed. Who needs them?' they invite separately, aiming at schism: a grave offense.
idha pana bhikkhave āvāsikā bhikkhū passanti āgantukānam bhikkhūnam āgantukākāram āgantukalingam āgantukanimittam āgantukuddesam aññātakam pattam aññātakam cīvaram aññātakam nisīdanam pādānam dhotam udakanissekam.	"There is the case where resident monks see evidence of incoming monks, traces and signs of resident monks, indications that there are resident monks—an unknown bowl, an unknown robe, an unknown sitting cloth, a splashing of foot-washing water.

passitvā vematikā honti atthi nu kho āgantukā bhikkhū natthi nu khoti.	On seeing this, they become doubtful: 'Are there incoming monks or not?'
te vematikā na vicinanti avicinitvā pavārenti āpatti dukkaṭassa .pe.	"Being doubtful, they don't search for them. Not searching, they invite: an offense of wrong doing
te vematikā vicinanti vicinitvā na passanti apassitvā pavārenti anāpatti.	"Being doubtful, they search for them. Searching for them, they don't see them. Not seeing them, they invite: no offense.
te vematikā vicinanti vicinitvā passanti passitvā ekato pavārenti anāpatti.	"Being doubtful, they search for them. Searching for them, they see them. Seeing them, they invite together with them: no offense.
te vematikā vicinanti vicinitvā passanti passitvā pāṭekkaṁ pavārenti āpatti dukkaṭassa.	"Being doubtful, they search for them. Searching for them, they see them. Seeing them, they invite separately: an offense of wrong doing.
te vematikā vicinanti vicinitvā passanti passitvā nassantete vinassantete ko tehi atthoti bhedapurekkhārā pavārenti āpatti thullaccayassa.	"Being doubtful, they search for them. Searching for them, they see them. Seeing them, (thinking,) 'They are lost. They are destroyed. Who needs them?' they invite separately, aiming at schism: a grave offense.
idha pana bhikkhave āvāsikā bhikkhū suṇanti āgantukānaṁ bhikkhūnaṁ āgantukākāraṁ	"There is the case where resident monks hear evidence of incoming monks, traces and signs of resident

āgantukalingam āgantukanimittam āgantukuddesam āgacchantānam padasaddam upāhanāppoṭhanasaddam ukkāsitasaddam khipitasaddam.	monks, indications that there are resident monks—The sound of approaching footsteps, the sound of leather footwear slapping (the ground), the sound of throat-clearing or sneezing.
sutvā vematikā honti atthi nu kho āgantukā bhikkhū natthi nu khoti.	On hearing this, they become doubtful: 'Are there incoming monks or not?'
te vematikā na vicinanti avicinitvā pavārenti āpatti dukkaṭassa .pe.	"Being doubtful, they don't search for them. Not searching, they invite: an offense of wrong doing
te vematikā vicinanti vicinitvā na passanti apassitvā pavārenti anāpatti.	"Being doubtful, they search for them. Searching for them, they don't see them. Not seeing them, they invite: no offense.
te vematikā vicinanti vicinitvā passanti passitvā ekato pavārenti anāpatti.	"Being doubtful, they search for them. Searching for them, they see them. Seeing them, they invite together with them: no offense.
te vematikā vicinanti vicinitvā passanti passitvā pāṭekkaṁ pavārenti āpatti dukkaṭassa.	"Being doubtful, they search for them. Searching for them, they see them. Seeing them, they invite separately: an offense of wrong doing.
te vematikā vicinanti vicinitvā passanti passitvā nassantete vinassantete ko tehi atthoti	"Being doubtful, they search for them. Searching for them, they see them. Seeing them, (thinking,)

bhedapurekkhārā pavārenti āpatti thullaccayassa.

'They are lost. They are destroyed. Who needs them?' they invite separately, aiming at schism: a grave offense.

136. NĀNĀSAMVĀSAKĀDĪHI PAVĀRAŅĀ

Performing the Invitation with (Monks) of a Separate Affiliation, etc. [Mv.II.34.10] BMC]

[241] idha pana bhikkhave āgantukā bhikkhū passanti āvāsike bhikkhū nānāsaṁvāsake. "There is the case where incoming monks see resident monks of a separate affiliation.

te samānasamvāsakadiṭṭhim paṭilabhanti samānasamvāsakadiṭṭhim paṭilabhitvā na pucchanti apucchitvā ekato pavārenti anāpatti .pe.

They get the idea that they are of the same affiliation. Having gotten the idea that they are of the same affiliation, they don't ask. Not having asked, they invite together: no offense. ...

te pucchanti pucchitvā nābhivitaranti anabhivitaritvā ekato pavārenti āpatti dukkaṭassa.

"They ask. Having asked, they don't resolve their differences. Not having resolved their differences 1, they invite together: an offense of wrong doing.

te pucchanti pucchitvā nābhivitaranti anabhivitaritvā pāṭekkam pavārenti anāpatti.	"They ask. Having asked, they don't resolve their differences. Not having resolved their differences, they invite separately: no offense.
idha pana bhikkhave āgantukā bhikkhū passanti āvāsike bhikkhū samānasaṁvāsake.	"There is the case where incoming monks see resident monks of the same affiliation.
te nānāsamvāsakadiṭṭhim paṭilabhanti nānāsamvāsakadiṭṭhim paṭilabhitvā na pucchanti apucchitvā ekato pavārenti āpatti dukkaṭassa .pe.	"They get the idea that they are of a separate affiliation. Having gotten the idea that they are of a separate affiliation, they don't ask. Not having asked, they invite together: an offense of wrong doing
te pucchanti pucchitvā abhivitaranti abhivitaritvā pāṭekkam pavārenti āpatti dukkaṭassa.	"They ask. Having asked, they resolve the misunderstanding1. Having resolved the misunderstanding, they invite separately: an offense of wrong doing. 1. Here, the monks are already of the same affiliation, so <i>abhivitarati</i> has a slightly different meaning: that they clear up the misunderstanding.
te pucchanti pucchitvā abhivitaranti abhivitaritvā ekato pavārenti anāpatti.	"They ask. Having asked, they resolve the misunderstanding. Having resolved the misunderstanding, they invite together: no offense.
te pucchanti pucchitvā nābhivitaranti	"They ask. Having asked, they don't resolve the misunderstanding. Having not

anabhivitaritvā pāţekkam resolved the misunderstanding, they invite separately: no offense1. pavārenti anāpatti. 1. This last case appears only in the Thai edition, is not paralleled in Mv.II.34.11, nor below in the 'resident monks seeing incoming monks' section. But it could make sense if it were interpreted to mean that even though the monks discuss the matter, they still misunderstand that they are of separate affiliations. idha pana bhikkhave "There is the case where resident monks āvāsikā bhikkhū passanti see incoming monks of a separate āgantuke bhikkhū affiliation. nānāsamvāsake. They get the idea that they are of the same affiliation. Having gotten the idea samānasamvāsakadiţţhim patilabhanti that they are of the same affiliation, they samānasamvāsakadiţţhim don't ask. Not having asked, they invite patilabhitvā na together: no offense. ... pucchanti apucchitvā ekato pavārenti anāpatti .pe. te pucchanti pucchitvā "They ask. Having asked, they don't nābhivitaranti resolve their differences. Not having anabhivitaritvā ekato resolved their differences, they invite pavārenti āpatti together: an offense of wrong doing. dukkatassa. te pucchanti pucchitvā "They ask. Having asked, they don't nābhivitaranti resolve their differences. Not having anabhivitaritvā pāţekkam resolved their differences, they invite pavārenti anāpatti. separately: no offense.

idha pana bhikkhave āvāsikā bhikkhū passanti āgantuke bhikkhū samānasamvāsake.	"There is the case where resident monks see incoming monks of the same affiliation.
te nānāsamvāsakadiṭṭhim paṭilabhanti nānāsamvāsakadiṭṭhim paṭilabhitvā na pucchanti apucchitvā ekato pavārenti āpatti dukkaṭassa .pe.	They get the idea that they are of a separate affiliation. Having gotten the idea that they are of a separate affiliation, they don't ask. Not having asked, they invite together: an offense of wrong doing.
te pucchanti pucchitvā abhivitaranti abhivitaritvā pāṭekkam pavārenti āpatti dukkaṭassa.	"They ask. Having asked, they resolve the misunderstanding. Having resolved the misunderstanding, they invite separately: an offense of wrong doing.
te pucchanti pucchitvā abhivitaranti abhivitaritvā ekato pavārenti anāpatti.	"They ask. Having asked, they resolve the misunderstanding. Having resolved the misunderstanding, they invite together: no offense.

137. NA GANTABBAVĀRO

The List of (Cases in which One) Should not Go [Mv.II.35.1]

[242] na bhikkhave	"Monks, on the day of the Invitation,
tadahupavāraṇāya	one should not go from a residence with
sabhikkhukā āvāsā	monks to a residence without monks

abhikkhuko āvāso gantabbo aññatra saṅghena aññatra antarāyā.	unless going with a Sangha, unless there are obstructions 1.
na bhikkhave tadahupavāraņāya sabhikkhukā āvāsā abhikkhuko anāvāso gantabbo aññatra saṅghena aññatra antarāyā.	"Monks, on the day of the Invitation, one should not go from a residence with monks to a non-residence without monks unless going with a Sangha, unless there are obstructions.
na bhikkhave tadahupavāraņāya sabhikkhukā āvāsā abhikkhuko āvāso vā anāvāso vā gantabbo aññatra saṅghena aññatra antarāyā.	"Monks, on the day of the Invitation, one should not go from a residence with monks to a residence or non-residence without monks unless going with a Saṅgha, unless there are obstructions.
na bhikkhave tadahupavāraṇāya sabhikkhukā anāvāsā abhikkhuko āvāso gantabbo aññatra saṅghena aññatra antarāyā.	"Monks, on the day of the Invitation, one should not go from a non-residence with monks to a residence without monks unless going with a Sangha, unless there are obstructions.
na bhikkhave tadahupavāraņāya sabhikkhukā anāvāsā abhikkhuko anāvāso gantabbo aññatra saṅghena aññatra antarāyā.	"Monks, on the day of the Invitation, one should not go from a non-residence with monks to a non-residence without monks unless going with a Sangha, unless there are obstructions.
na bhikkhave tadahupavāraṇāya	"Monks, on the day of the Invitation, one should not go from a non-residence

sabhikkhukā anāvāsā abhikkhuko āvāso vā anāvāso vā gantabbo aññatra saṅghena aññatra antarāyā.

with monks to a residence or nonresidence without monks unless going with a Sangha, unless there are obstructions.

na bhikkhave tadahupavāraņāya sabhikkhukā āvāsā vā anāvāsā vā abhikkhuko āvāso gantabbo aññatra saṅghena aññatra antarāyā.

"Monks, on the day of the Invitation, one should not go from a residence or non-residence with monks to a residence without monks unless going with a Saṅgha, unless there are obstructions.

na bhikkhave tadahupavāraņāya sabhikkhukā āvāsā vā anāvāsā vā abhikkhuko anāvāso gantabbo aññatra saṅghena aññatra antarāyā. "Monks, on the day of the Invitation, one should not go from a residence or non-residence with monks to a non-residence without monks unless going with a Sangha, unless there are obstructions.

na bhikkhave tadahupavāraņāya sabhikkhukā āvāsā vā anāvāsā vā abhikkhuko āvāso vā anāvāso vā gantabbo aññatra saṅghena aññatra antarāyā. "Monks, on the day of the Invitation, one should not go from a residence or non-residence with monks to a residence or non-residence without monks unless going with a Sangha, unless there are obstructions.

na bhikkhave tadahupavāraņāya sabhikkhukā āvāsā sabhikkhuko āvāso gantabbo yatthassu bhikkhū nānāsamvāsakā "Monks, on the day of the Invitation, one should not go from a residence with monks to a residence with monks, where the monks are of a separate affiliation, unless going with a Sangha, unless there are obstructions.

aññatra saṅghena aññatra antarāyā.	
na bhikkhave tadahupavāraņāya sabhikkhukā āvāsā sabhikkhuko anāvāso gantabbo yatthassu bhikkhū nānāsamvāsakā aññatra sanghena aññatra antarāyā.	"Monks, on the day of the Invitation, one should not go from a residence with monks to a non-residence with monks, where the monks are of a separate affiliation, unless going with a Sangha, unless there are obstructions.
na bhikkhave tadahupavāraņāya sabhikkhukā āvāsā sabhikkhuko āvāso vā anāvāso vā gantabbo yatthassu bhikkhū nānāsamvāsakā aññatra saṅghena aññatra antarāyā.	"Monks, on the day of the Invitation, one should not go from a residence with monks to a residence or non-residence with monks, where the monks are of a separate affiliation, unless going with a Saṅgha, unless there are obstructions.
na bhikkhave tadahupavāraņāya sabhikkhukā anāvāsā sabhikkhuko āvāso .pe.	"Monks, on the day of the Invitation, (one should not go) from a non-residence with monks to residence with monks
anāvāso .pe.	"to a non-residence with monks
āvāso vā anāvāso vā gantabbo yatthassu bhikkhū nānāsamvāsakā aññatra saṅghena aññatra antarāyā.	"to a residence or non-residence with monks, where the monks are of a separate affiliation, unless going with a Sangha, unless there are obstructions.
na bhikkhave	"Monks, on the day of the Invitation,

tadahupavāraņāya sabhikkhukā āvāsā vā anāvāsā vā sabhikkhuko āvāso .pe.	(one should not go) from a residence or non-residence with monks to residence with monks
anāvāso .pe.	"to a non-residence with monks
āvāso vā anāvāso vā gantabbo yatthassu bhikkhū nānāsamvāsakā aññatra saṅghena aññatra antarāyā.	"to a residence or non-residence with monks, where the monks are of a separate affiliation, unless going with a Sangha, unless there are obstructions.

138. GANTABBAVĀRO

The List of (Cases where One) May Go [Mv.II.35.5]

gantabbo bhikkhave tadahupavāraņāya sabhikkhukā āvāsā sabhikkhuko āvāso .pe.	"Monks, on the day of the Invitation, one may go from a residence with monks to a residence with monks,
anāvāso .pe.	"to a non-residence
āvāso vā anāvāso vā yatthassu bhikkhū samānasamvāsakā yam jaññā sakkomi ajjeva gantunti.	"to a residence or non-residence with monks, where the monks are of the same affiliation, and one knows, 'I can arrive within the day.'
gantabbo bhikkhave tadahupavāraņāya	"Monks, on the day of the Invitation, one may go from a non-residence with

sabhikkhukā anāvāsā sabhikkhuko āvāso .pe.	monks to a residence with monks,
anāvāso .pe.	"to a non-residence
āvāso vā anāvāso vā yatthassu bhikkhū samānasamvāsakā yam jaññā sakkomi ajjeva gantunti.	"to a residence or non-residence with monks, where the monks are of the same affiliation, and one knows, 'I can arrive within the day.'
gantabbo bhikkhave tadahupavāraņāya sabhikkhukā āvāsā vā anāvāsā vā sabhikkhuko āvāso .pe.	"Monks, on the day of the Invitation, one may go from a residence or non-residence with monks to a residence with monks,
anāvāso .pe.	"to a non-residence
āvāso vā anāvāso vā yatthassu bhikkhū samānasamvāsakā yam jaññā sakkomi ajjeva gantunti.	"to a residence or non-residence with monks, where the monks are of the same affiliation, and one knows, 'I can arrive within the day.'

139. VAJJANĪYAPUGGALASANDASS ANĀ (MV.IV.14.1)

Enumeration of Excluded Individuals [Mv.II.36.1]

[243] na bhikkhave bhikkhuniyā nisinnaparisāya pavāretabbam yo pavāreyya āpatti dukkaṭassa. "Monks, you should not invite with a bhikkhunī seated in the assembly. Whoever should invite: an offense of wrong doing.

na bhikkhave sikkhamānāya na sāmaņerassa na sāmaņeriyā na sikkham paccakkhātakassa na antimavatthum ajjhāpannakassa nisinnaparisāya pavāretabbam yo pavāreyya āpatti dukkaṭassa. "Monks, you should not invite with a female probationer ... a novice ... a female novice ... one who has renounced the training ... one who has committed an extreme (pārājika) offense seated in the assembly. Whoever should invite: an offense of wrong doing.

(Mv.IV.14.2) na bhikkhave āpattiyā adassane ukkhittakassa nisinnaparisāya pavāretabbam yo pavāreyya yathādhammo kāretabbo. "You should not invite with one who has been suspended for not seeing an offense seated in the assembly.

Whoever should invite is to be dealt with in accordance with the rule (Pc 69).

na āpattiyā appaṭikamme ukkhittakassa na pāpikāya diṭṭhiyā appaṭinissagge ukkhittakassa nisinnaparisāya pavāretabbam yo pavāreyya yathādhammo kāretabbo.

"You should not invite with one who has been suspended for not making amends for an offense ... one who has been suspended for not relinquishing an evil view seated in the assembly. Whoever should invite is to be dealt with in accordance with the rule (Pc 69).

(Mv.IV.14.3) na paṇḍakassa nisinnaparisāya pavāretabbaṁ yo pavāreyya āpatti dukkaṭassa. "You should not invite with a paṇḍaka seated in the assembly. Whoever should invite: an offense of wrong doing.

na theyyasamvāsakassa na titthiyapakkantakassa na tiracchānagatassa na mātughātakassa na pitughātakassa na arahantaghātakassa na bhikkhunīdūsakassa na saṅghabhedakassa na lohituppādakassa na ubhatobyañjanakassa nisinnaparisāya pavāretabbam yo pavāreyya āpatti dukkaṭassa.	"You should not invite with a person in affiliation through theft a monk who has gone over to another religion an animal a matricide a patricide a murderer of an arahant a molester of a bhikkhunī a schismatic one who has shed (a Tathāgata's) blood a hermaphrodite seated in the assembly. Whoever should invite: an offense of wrong doing.
(Mv.IV.14.4) na bhikkhave pārivāsikapavāraņādānena pavāretabbam aññatra avuṭṭhitāya parisāya.	"You should not invite with a stale giving of the invitation unless the assembly has not gotten up from its seats. [BMC]
na ca bhikkhave appavāraņāya pavāretabbam aññatra saṅghasāmaggiyāti.	"And, monks, you should not invite on a non-Invitation day unless for Saṅgha-unification." [BMC]
dutiyabhāṇavāraṁ niṭṭhitaṁ.	The second recitation section is finished.

140. DVEVĀCIKĀDIPAVĀRAŅĀ (MV.IV.15.1)

The Invitation with Two Statements, etc. [BMC]

[244] tena kho pana samayena kosalesu janapadesu aññatarasmim āvāse tadahupavāraṇāya sañcarabhayam [ME: savarabhayam] ahosi.	Now on that occasion, at a certain residence in the Kosalan countryside, on the day of the Invitation, there was fear about Savaras1. 1. The Savaras were an indigenous tribe. A place called Savara is mentioned in the Milindapañhā, said to be inhabited by <i>caṇḍalas</i> , or outcastes, which is how indigenous tribes probably would have been categorized in the Vedic caste system. The Commentary to this passage explains <i>savara</i> as 'forest people'.
bhikkhū nāsakkhimsu tevācikam pavāretum.	The monks couldn't invite by three statements.
bhagavato etamattham ārocesum.	They reported the matter to the Blessed One.
anujānāmi bhikkhave dvevācikam pavāretunti.	"Monks, I allow that you invite by two statements."
bāļhataram sañcarabhayam ahosi.	There was even greater fear about Savaras.
bhikkhū nāsakkhimsu dvevācikam pavāretum.	The monks couldn't invite by two statements.
bhagavato etamattham ārocesum.	They reported the matter to the Blessed One.
anujānāmi bhikkhave	"I allow that you invite by one

ekavācikam pavāretunti.	statement."
bāļhataram sañcarabhayam ahosi.	There was even greater fear about Savaras.
bhikkhū nāsakkhimsu ekavācikam pavāretum.	The monks couldn't invite by one statement.
bhagavato etamattham ārocesum.	They reported the matter to the Blessed One.
anujānāmi bhikkhave samānavassikam pavāretunti.	"I allow you to invite by equal Rains1."

1. This means that monks with an equal number of Rains (in seniority) would invite in unison, not, as one scholar has suggested, that the monks would break up into groups of monks with equal seniority and invite just with the monks in their group. To invite in such a way would defeat the purpose of the Invitation: to allow any monk in the Sangha to make an accusation against any other monk, if he has a reason to suspect him of an offense. Also, each group would be a faction, making the transaction factional, in violation of Mv.IV.3.1. I.B. Horner also misunderstands this passage, translating, "I allow you, monks, to invite those who keep the rains (all) together."

(Mv.IV.15.2) tena kho pana samayena aññatarasmim āvāse tadahupavāraṇāya manussehi dānam dentehi yebhuyyena ratti khepitā hoti.	Now on that occasion, at a certain monastery on the day of the Invitation most of the day and night1 was spent with people giving gifts. 1. ratti means either 'night' or one period of day and night, which in English is called a 'day'.
athakho tesam bhikkhūnam	Then the thought occurred to the

etadahosi imehi manussehi dānam dentehi yebhuyyena ratti khepitā sace sangho tevācikam pavāressati appavārito va sangho bhavissati athāyam ratti vibhāyissati katham nu kho amhehi paṭipajjitabbanti.	monks, "Most of the day and night has been spent with these people giving gifts. If the Sangha invites by three statements, the night will end and the Sangha will not have (all) invited. What should we do?"
bhagavato etamattham ārocesum.	They reported the matter to the Blessed One.
(Mv.IV.15.3) idha pana bhikkhave aññatarasmim āvāse tadahupavāraṇāya manussehi dānam dentehi yebhuyyena ratti khepitā hoti.	"Monks, there is the case where, at a certain monastery on the day of the Invitation, most of the day and night is spent with people giving gifts.
tatra ce bhikkhūnam evam hoti manussehi dānam dentehi yebhuyyena ratti khepitā sace sangho tevācikam pavāressati appavārito va sangho bhavissati athāyam ratti vibhāyissatīti.	"If the thought occurs to the monks there, 'Most of the day and night has been spent with people giving gifts. If the Sangha invites by three statements, the night will end and the Sangha will not have (all) invited,'
byattena bhikkhunā paṭibalena saṅgho ñāpetabbo	"(then) an experienced and competent monk should inform the Sangha:
suṇātu me bhante saṅgho manussehi dānaṁ dentehi yebhuyyena ratti khepitā.	"Venerable sirs, may the Sangha listen to me. Most of the day and night has been spent with people giving gifts.

sace saṅgho tevācikaṁ "If the Sangha invites by three pavāressati appavārito va statements, the night will end and sangho bhavissati athayam ratti the Sangha will not have (all) vibhāyissati. invited. yadi sanghassa pattakallam "If the Sangha is ready, it should sangho dvevācikam ekavācikam invite by two statements ... by one statement ... by equal Rains? samānavassikam pavāreyyāti. (Mv.IV.15.4) idha pana "Monks, there is the case where, at bhikkhave aññatarasmim āvāse a certain monastery on the day of tadahupavāranāya bhikkhūhi the Invitation most of the day and dhammam bhanantehi night is spent with the monks suttantikehi suttantam speaking Dhamma ... with suttasangāyantehi vinayadharehi monks chanting the suttas together vinayam vinicchinantehi ... with Vinaya experts analyzing the dhammakathikehi dhammam Vinaya ... with Dhamma-speakers sākacchantehi bhikkhūhi discussing the Dhamma ... with the kalaham karontehi yebhuyyena monks quarreling1. ratti khepitā hoti. 1. kalaham karoti can also mean 'to make an uproar? The Commentaries offer no explanation of what the monks might be quarreling about or what kind of uproar they might be making. tatra ce bhikkhūnam evam "If the thought occurs to the hoti bhikkhūhi kalaham monks there, 'Most of the day and karontehi yebhuyyena ratti night has been spent with the khepitā sace sangho tevācikam monks making an uproar. If the Sangha invites by three statements, pavāressati appavārito va sangho bhavissati athayam ratti the night will end and the Sangha vibhāyissatīti. will not have (all) invited; byattena bhikkhunā "(then) an experienced and

paṭibalena saṅgho ñāpetabbo	competent monk should inform the Sangha:
suṇātu me bhante saṅgho bhikkhūhi kalahaṁ karontehi yebhuyyena ratti khepitā.	"'Venerable sirs, may the Sangha listen to me. Most of the day and night has been spent with the monks making an uproar.
sace saṅgho tevācikaṁ pavāressati appavārito va saṅgho bhavissati athāyaṁ ratti vibhāyissati.	"'If the Sangha invites by three statements, the night will end and the Sangha will not have (all) invited.
yadi saṅghassa pattakallaṁ saṅgho dvevācikaṁ ekavācikaṁ samānavassikaṁ pavāreyyāti.	"'If the Sangha is ready, it should invite by two statements by one statement by equal Rains."
(Mv.IV.15.5) tena kho pana samayena kosalesu janapadesu aññatarasmiṁ āvāse tadahupavāraṇāya mahābhikkhusaṅgho sannipatito hoti.	Now on that occasion, at a certain residence in the Kosalan countryside, on the day of the Invitation, a large Sangha of monks had gathered.
parittañca anovassikam hoti mahā ca megho uggato hoti.	There was limited space protected from the rain, and a great cloud had risen up.
athakho tesam bhikkhūnam etadahosi ayam kho mahābhikkhusangho sannipatito parittanca anovassikam mahā ca megho uggato sace sangho tevācikam pavāressati appavārito va	Then the thought occurred to the monks, "This large Sangha of monks has gathered, there is limited space protected from the rain, and a great cloud has risen up. If the Sangha invites by three statements, the Sangha will not have (all)

sangho bhavissati athāyam megho pavassissati katham nu kho amhehi paṭipajjitabbanti.	invited before this cloud rains down. What should we do?"
bhagavato etamattham ārocesum.	They reported the matter to the Blessed One.
(Mv.IV.15.6) idha pana bhikkhave aññatarasmim āvāse tadahupavāraṇāya mahābhikkhusaṅgho sannipatito hoti.	"Monks, there is the case where at a certain residence on the day of the Invitation a large Sangha of monks has gathered.
parittañca anovassikam hoti mahā ca megho uggato hoti.	"There is limited space protected from the rain, and a great cloud has risen up.
tatra ce bhikkhūnam evam hoti ayam kho mahābhikkhusangho sannipatito parittanca anovassikam mahā ca megho uggato sace sangho tevācikam pavāressati appavārito va sangho bhavissati athāyam megho pavassissatīti.	"If the thought occurs to the monks, 'This large Sangha of monks has gathered, there is limited space protected from the rain, and a great cloud has risen up. If the Sangha invites by three statements, the Sangha will not have (all) invited before this cloud rains down,'
byattena bhikkhunā paṭibalena saṅgho ñāpetabbo	"(then) an experienced and competent monk should inform the Sangha:
suṇātu me bhante saṅgho ayaṁ mahābhikkhusaṅgho sannipatito.	"Venerable sirs, may the Sangha listen to me. This large Sangha of monks has gathered.

parittañca anovassikam mahā ca megho uggato.	"There is limited space protected from the rain, and a great cloud has risen up.
sace sangho tevācikam pavāressati appavārito va sangho bhavissati athāyam megho pavassissati.	"If the Sangha invites by three statements, the Sangha will not have (all) invited before this cloud rains down."
yadi saṅghassa pattakallaṁ saṅgho dvevācikaṁ ekavācikaṁ samānavassikaṁ pavāreyyāti.	"'If the Sangha is ready, it should invite by two statements by one statement by equal Rains?
(Mv.IV.15.7) idha pana bhikkhave aññatarasmiṁ āvāse tadahupavāraṇāya rājantarāyo hoti .pe.	"Monks, there is the case where at a certain residence on the day of the Invitation there is a king obstruction [Mv.II.15.4]
corantarāyo hoti.	"there is a thief obstruction
agyantarāyo hoti.	"there is a fire obstruction
udakantarāyo hoti.	"there is a water obstruction
manussantarāyo hoti.	"there is a human being obstruction
amanussantarāyo hoti.	"there is a non-human being obstruction
vāļantarāyo hoti.	"there is a beast obstruction
sirimsapantarāyo hoti.	"there is a creeping-pest obstruction

jīvitantarāyo hoti.	"there is a life obstruction
brahmacariyantarāyo hoti.	"there is a celibacy obstruction.
tatra ce bhikkhūnam evam hoti ayam kho brahmacariyantarāyo sace sangho tevācikam pavāressati appavārito va sangho bhavissati athāyam brahmacariyantarāyo bhavissatīti.	"If the thought occurs to the monks, 'There is this celibacy-obstruction. If the Sangha invites by three statements, the Sangha will not have (all) invited before this celibacy-obstruction occurs,'
byattena bhikkhunā paṭibalena saṅgho ñāpetabbo	"(then) an experienced and competent monk should inform the Sangha:
suṇātu me bhante saṅgho ayaṁ brahmacariyantarāyo sace saṅgho tevācikaṁ pavāressati appavārito va saṅgho bhavissati athāyaṁ brahmacariyantarāyo bhavissati.	"'Venerable sirs, may the Sangha listen to me. There is this celibacy-obstruction. If the Sangha invites by three statements, the Sangha will not have (all) invited before this celibacy-obstruction occurs.'
yadi saṅghassa pattakallaṁ saṅgho dvevācikaṁ ekavācikaṁ samānavassikaṁ pavāreyyāti.	"'If the Sangha is ready, it should invite by two statements by one statement by equal Rains?

141. PAVĀRAŅĀŢHAPANAM (MV.IV.16.1)

The Cancellation of the Invitation [BMC]

[245] tena kho pana

Now on that occasion some Group-

samayena chabbaggiyā bhikkhū sāpattikā pavārenti.	of-six monks, having offenses, invited.
bhagavato etamattham ārocesum.	They reported the matter to the Blessed One.
na bhikkhave sāpattikena pavāretabbam yo pavāreyya āpatti dukkaṭassa.	"Monks, one who has an offense should not invite. Whoever should invite: an offense of wrong doing.
anujānāmi bhikkhave yo sāpattiko pavāreti tassa okāsam kārāpetvā āpattiyā codetunti.	"I allow when one with an offense is inviting that, having gotten him to give leave, one charge him with the offense."
(Mv.IV.16.2) tena kho pana samayena chabbaggiyā bhikkhū okāsaṁ kārāpiyamānā na icchanti okāsaṁ kātuṁ.	Now on that occasion some Group- of-six monks, being asked to give leave, didn't want to give leave.
bhagavato etamattham ārocesum.	They reported the matter to the Blessed One.
anujānāmi bhikkhave okāsam akarontassa pavāraņam ṭhapetum	"I allow, when one does not give leave, that the Invitation be canceled. [BMC]
evañca pana bhikkhave ṭhapetabbā	"And, monks, it should be canceled like this:
tadahupavāraņāya cātuddase vā paṇṇarase vā tasmim puggale sammukhībhūte saṅghamajjhe udāharitabbam	"On the day of the Invitation—the fourteenth or the fifteenth—face-to-face with the individual, in the midst

	of the Sangha, it should be announced,
suņātu me bhante saṅgho itthannāmo puggalo sāpattiko pavāreti tassa pavāraņaṁ ṭhapemi na tasmiṁ sammukhībhūte pavāretabbanti.	"'Venerable sirs, may the Sangha listen to me. An individual named such-and-such is inviting with an offense. I cancel his Invitation. One should not invite when face-to-face with him.'
țhapitā hoti pavāraņāti.	"His Invitation is canceled."
(Mv.IV.16.3) tena kho pana samayena chabbaggiyā bhikkhū puramhākam pesalā bhikkhū pavāraṇam ṭhapentīti paṭikacceva suddhānam bhikkhūnam anāpattikānam avatthusmim akāraṇe pavāraṇam ṭhapenti pavāritānampi pavāraṇam ṭhapenti.	Now on that occasion some Group- of-six monks, (thinking,) "Before, the well-behaved monks canceled our Invitations"—without grounds, without reason—canceled the Invitation of pure monks without offenses as a precaution. [Mv.II.16.3]
bhagavato etamattham ārocesum.	They reported the matter to the Blessed One.
na bhikkhave suddhānam bhikkhūnam anāpattikānam avatthusmim akāraņe pavāraņā ṭhapetabbā yo ṭhapeyya āpatti dukkaṭassa.	"Monks, one should not—without grounds, without reason—cancel the Invitation of pure monks without offenses. Whoever should cancel it: an offense of wrong doing.
na ca bhikkhave pavāritānampi pavāraņā	"And one should not cancel the Invitation of those who have already

țhapetabbā yo țhapeyya āpatti dukkațassa.	made an Invitation. Whoever should cancel it: an offense of wrong doing.
(Mv.IV.16.4) [246] evam kho bhikkhave ṭhapitā hoti pavāraṇā evam aṭṭhapitā.	"Monks, the Invitation is (properly) canceled like this; and not (properly) canceled like this:
kathañca bhikkhave aṭṭhapitā hoti pavāraṇā.	"And how, monks, is the Invitation not (properly) canceled?
tevācikāya ce bhikkhave pavāraņāya bhāsitāya lapitāya pariyositāya pavāraņam thapeti atthapitā hoti pavāraņā	"Monks, if one cancels (another's) Invitation when the Invitation by three statements has been spoken, uttered, and concluded, then the Invitation is not canceled.
dvevācikāya ce bhikkhave ekavācikāya ce bhikkhave samānavassikāya ce bhikkhave pavāraņāya bhāsitāya lapitāya pariyositāya pavāraņam thapeti atthapitā hoti pavāraņā.	"Monks, if one cancels (another's) Invitation when the Invitation by two statements by one statement by equal Rains has been spoken, uttered, and concluded, then the Invitation is not canceled.
evam kho bhikkhave aṭṭhapitā hoti pavāraṇā.	"In this way, monks, the Invitation is not (properly) canceled.
(Mv.IV.16.5) kathañca bhikkhave ṭhapitā hoti pavāraṇā.	"And how, monks, is the Invitation (properly) canceled?
tevācikāya ce bhikkhave pavāraņāya bhāsitāya lapitāya apariyositāya pavāraņam thapeti thapitā hoti pavāraņā.	"Monks, if one cancels (another's) Invitation when the Invitation by three statements is being spoken,

	uttered, but has not been concluded, then the Invitation is canceled.
dvevācikāya ce bhikkhave ekavācikāya ce bhikkhave samānavassikāya ce bhikkhave pavāraņāya bhāsitāya lapitāya apariyositāya pavāraņam thapeti thapitā hoti pavāraņā.	"Monks, if one cancels (another's) Invitation when the Invitation by two statements by one statement by equal Rains is being spoken, uttered, but has not been concluded, then the Invitation is canceled.
evam kho bhikkhave ṭhapitā hoti pavāraṇā.	"In this way, monks, the Invitation is (properly) canceled.
(Mv.IV.16.6) [247] idha pana bhikkhave tadahupavāraṇāya bhikkhu bhikkhussa pavāraṇaṁ ṭhapeti.	"Monks, there is the case where, on the day of the Invitation, a monk cancels (another) monk's Invitation. [BMC]
tañce bhikkhum aññe bhikkhū jānanti ayam kho āyasmā aparisuddhakāyasamācāro aparisuddhavacīsamācāro aparisuddhāajīvo bālo abyatto na paṭibalo anuyuñjiyamāno anuyogam dātunti.	"If the other monks know of that monk, 'This venerable one is impure in his bodily conduct, impure in his verbal conduct, impure in his livelihood, inexperienced and incompetent. He is unable, when being brought to account, to give an account (of what happened);
alam bhikkhu mā bhaṇḍanam mā kalaham mā viggaham mā vivādanti omadditvā saṅghena pavāretabbam.	"then, having blocked him, (saying,) 'Enough, monk. Don't (cause) strife; don't (cause) an uproar; don't (cause) a clash; don't dispute,' the Sangha should invite.
(Mv.IV.16.7) idha pana bhikkhave tadahupavāraṇāya	"Monks, there is the case where, on the day of the Invitation, a monk

bhikkhu bhikkhussa pavāraṇam ṭhapeti.	cancels (another) monk's Invitation.
tañce bhikkhum aññe bhikkhū jānanti ayam kho āyasmā parisuddhakāyasamācāro aparisuddhavacīsamācāro aparisuddhāajīvo bālo abyatto na paṭibalo anuyuñjiyamāno anuyogam dātunti.	"If the other monks know of that monk, 'This venerable one is pure in his bodily conduct, impure in his verbal conduct, impure in his livelihood, inexperienced and incompetent. He is unable, when being brought to account, to give an account,'
alam bhikkhu mā bhaṇḍanam mā kalaham mā viggaham mā vivādanti omadditvā saṅghena pavāretabbam.	"then, having blocked him, (saying,) 'Enough, monk. Don't (cause) strife; don't (cause) an uproar; don't (cause) a clash; don't dispute; the Sangha should invite.
(Mv.IV.16.8) idha pana bhikkhave tadahupavāraṇāya bhikkhu bhikkhussa pavāraṇaṁ ṭhapeti.	"Monks, there is the case where, on the day of the Invitation, a monk cancels (another) monk's Invitation.
tañce bhikkhum aññe bhikkhū jānanti ayam kho āyasmā parisuddhakāyasamācāro parisuddhavacīsamācāro aparisuddhāajīvo bālo abyatto na paṭibalo anuyuñjiyamāno anuyogam dātunti.	"If the other monks know of that monk, 'This venerable one is pure in his bodily conduct, pure in his verbal conduct, impure in his livelihood, inexperienced and incompetent. He is unable, when being brought to account, to give an account,'
alam bhikkhu mā bhaṇḍanam mā kalaham mā viggaham mā vivādanti	"then, having blocked him, (saying,) 'Enough, monk. Don't (cause) strife; don't (cause) an uproar; don't (cause)

omadditvā saṅghena pavāretabbaṁ.	a clash; don't dispute,' the Sangha should invite.
(Mv.IV.16.9) idha pana bhikkhave tadahupavāraṇāya [ME inserts: bhikkhu] bhikkhussa pavāraṇaṁ ṭhapeti.	"Monks, there is the case where, on the day of the Invitation, a monk cancels (another) monk's Invitation.
tañce bhikkhum aññe bhikkhū jānanti ayam kho āyasmā parisuddhakāyasamācāro parisuddhavacīsamācāro parisuddhāajīvo bālo abyatto na paṭibalo anuyuñjiyamāno anuyogam dātunti.	"If the other monks know of that monk, 'This venerable one is pure in his bodily conduct, pure in his verbal conduct, pure in his livelihood, inexperienced and incompetent. He is unable, when being brought to account, to give an account,'
alam bhikkhu mā bhaṇḍanam mā kalaham mā viggaham mā vivādanti omadditvā saṅghena pavāretabbam.	"then, having blocked him, (saying,) 'Enough, monk. Don't (cause) strife; don't (cause) an uproar; don't (cause) a clash; don't dispute,' the Sangha should invite.
(Mv.IV.16.10) idha pana bhikkhave tadahupavāraņāya bhikkhu bhikkhussa pavāraṇaṁ ṭhapeti.	"Monks, there is the case where, on the day of the Invitation, a monk cancels (another) monk's Invitation.
tañce bhikkhum aññe bhikkhū jānanti ayam kho āyasmā parisuddhakāyasamācāro parisuddhavacīsamācāro parisuddhāajīvo paṇḍito	"If the other monks know of that monk, 'This venerable one is pure in his bodily conduct, pure in his verbal conduct, pure in his livelihood, wise, experienced and competent. He is

byatto medhāvī paṭibalo anuyuñjiyamāno anuyogam dātunti.	able, when being brought to account, to give an account,
so evamassa vacanīyo yam kho tvam āvuso imassa bhikkhuno pavāraņam thapesi kimhi nam thapesi sīlavipattiyā thapesi ācāravipattiyā thapesi ditthivipattiyā thapesīti.	"then he should be asked, 'Friend, the invitation of this monk that you are canceling: Why are you canceling it? Are you canceling it because of a defect in virtue, are you canceling it because of a defect in conduct, (or) are you canceling it because of a defect in view?'
(Mv.IV.16.11) so ce evam vadeyya sīlavipattiyā ṭhapemi ācāravipattiyā ṭhapemi diṭṭhivipattiyā ṭhapemīti.	"If he should say, 'I am canceling it because of a defect in virtue because of a defect in conduct (or) because of a defect in view,'
so evamassa vacanīyo jānāti panāyasmā sīlavipattim jānāti ācāravipattim jānāti diṭṭhivipattinti.	"then he should be asked, 'But does the venerable one know what a defect in virtue is, what a defect in conduct is, what a defect in view is?'
so ce evam vadeyya jānāmi kho aham āvuso sīlavipattim jānāmi ācāravipattim jānāmi diṭṭhivipattinti.	"If he should say, 'Friends, I know what a defect in virtue is, what a defect in conduct is, what a defect in view is,'
so evamassa vacanīyo katamā panāvuso sīlavipatti katamā ācāravipatti katamā diṭṭhivipattīti.	"then he should be asked, "Then, friend, which is a defect in virtue, which is a defect in conduct, which is a defect in view?"
(Mv.IV.16.12) so ce evam vadeyya cattāri pārājikāni	"If he should say, 'The four pārājikas and the thirteen saṅghādisesas: This is

terasa saṅghādisesā ayaṁ sīlavipatti thullaccayaṁ pācittiyaṁ pāṭidesanīyaṁ dukkaṭaṁ dubbhāsitaṁ ayaṁ ācāravipatti micchādiṭṭhi antaggāhikā diṭṭhi ayaṁ diṭṭhivipattīti.

a defect in virtue. A thullaccaya, a pācittiya, a pāṭidesanīya, a dukkaṭa, a dubbhāsita: This is a defect in conduct. Wrong view and a view holding to an extreme: This is a defect in view, [BMC]

so evamassa vacanīyo yam kho tvam āvuso imassa bhikkhuno pavāraņam thapesi ditthena thapesi sutena thapesi parisankāya thapesīti. "then he should be asked, 'Friend, the invitation of this bhikkhu that you are canceling, are you canceling it on the basis of what was seen, are you canceling it on the basis of what was heard, (or) are you canceling it on the basis of what is suspected?"

(Mv.IV.16.13) so ce evam vadeyya diṭṭhena vā ṭhapemi sutena vā ṭhapemi parisaṅkāya vā ṭhapemīti. "If he should say, 'I am canceling it on the grounds of what was seen' or 'I am canceling it on the grounds of what was heard' or 'I am canceling it on the grounds of what is suspected,'

so evamassa vacanīyo yam kho tvam āvuso imassa bhikkhuno diṭṭhena pavāraṇam ṭhapesi kinte diṭṭham kinti te diṭṭham kadā te diṭṭham kattha te diṭṭham pārājikam ajjhāpajjanto diṭṭho saṅghādisesam ajjhāpajjanto diṭṭho thullaccayam pācittiyam pāṭidesanīyam dukkaṭam dubbhāsitam ajjhāpajjanto diṭṭho kattha ca tvam ahosi kattha cāyam

"then he should be asked, 'Friend, the invitation of this bhikkhu that you are canceling on the grounds of what was seen: What did you see? When did you see it? Where did you see it? Was he seen committing a pārājika? Was he seen committing a saṅghādisesa? Was he seen committing a thullaccaya, a pācittiya, a pāṭidesanīya, a dukkaṭa, (or) a dubbhāsita? And where were you? And where was this monk? And what

bhikkhu ahosi kiñci tvam karosi kiñcāyam bhikkhu karotīti.

were you doing? And what was this monk doing?

(Mv.IV.16.14) so ce evam vadeyya na kho aham āvuso imassa bhikkhuno diṭṭhena pavāraṇam ṭhapemi apica sutena pavāraṇam ṭhapemīti. "If he should say, 'It's not that I'm canceling the invitation of this bhikkhu on the grounds of what was seen. It's actually on the grounds of what was heard that I'm canceling (his) invitation;

so evamassa vacanīyo yam kho tvam āvuso imassa bhikkhuno sutena pavāraņam thapesi kinte sutam kinti te sutam kadā te sutam kattha te sutam pārājikam ajjhāpannoti sutam sanghādisesam ajjhāpannoti sutam thullaccayam pācittiyam pāṭidesanīyam dukkaṭam dubbhāsitam ajjhāpannoti sutam

"then he should be asked, 'Friend, the invitation of this monk that you are canceling on the grounds of what was heard: What did you hear? What exactly did you hear? When did you hear it? Where did you hear it? Was he heard to have committed a pārājika? Was he heard to have committed a saṅghādisesa? Was he heard to have committed a thullaccaya, a pācittiya, a pāṭidesanīya, a dukkaṭa, (or) a dubbhāsita?

bhikkhuniyā sutam bhikkhuniyā sutam sikkhamānāya sutam sāmaņerassa sutam sāmaņeriyā sutam upāsakassa sutam upāsikāya sutam rājūnam sutam rājamahāmattānam sutam titthiyānam sutam titthiyānam sutamti.

"Was this heard from a monk? Was this heard from a bhikkhunī? ... from one in training? ... from a male novice? ... from a female novice? ... from a female lay follower? ... from a female lay follower? ... from kings? ... from king's ministers? ... from the leaders of other sects? ... from the disciples of other sects?'

(Mv.IV.16.15) so ce evam

"If he should say, 'It's not that I'm

vadeyya na kho aham āvuso imassa bhikkhuno sutena pavāraņam thapemi apica parisankāya pavāraņam thapemīti.

canceling the invitation of this monk on the grounds of what was heard. It's actually on the grounds of what is suspected that I'm canceling (his) invitation;

so evamassa vacanīyo yam kho tvam āvuso imassa bhikkhuno parisankāya pavāraṇam thapesi kim parisankasi kinti parisankasi kadā parisankasi kattha parisankasi pārājikam ajjhāpannoti parisankasi thullaccayam pācittiyam pāṭidesanīyam dukkaṭam dubbhāsitam ajjhāpannoti parisankasi

"then he should be asked, 'Friend, the invitation of this monk that you are canceling on the grounds of what is suspected: What do you suspect? What exactly do you suspect? When do you suspect (it happened)? Where do you suspect (it happened)? Do you suspect him to have committed a pārājika? Do you suspect him to have committed a saṅghādisesa? Do you suspect him to have committed a thullaccaya, a pācittiya, a pāṭidesanīya, a dukkaṭa, (or) a dubbhāsita?

(Mv.IV.16.16) bhikkhussa sutvā parisankasi sāmaņerassa sutvā parisankasi sāmaņerassa sutvā parisankasi sāmaņeriyā sutvā parisankasi upāsakassa sutvā parisankasi upāsakassa sutvā parisankasi upāsikāya sutvā parisankasi rājūnam sutvā parisankasi rājūnam sutvā parisankasi titthiyānam sutvā parisankasi titthiyānam sutvā parisankasi titthiyānam sutvā parisankasi titthiyasāvakānam sutvā parisankasīti.

"'Do you suspect from having heard a monk? Do you suspect from having heard a bhikkhunī? ... one in training? ... a male novice? ... a female novice? ... a male lay follower? ... kings? ... king's ministers? ... the leaders of other sects? ... the disciples of other sects?'

so ce evam vadeyya na kho aham āvuso imassa bhikkhuno parisankāya pavāraṇam ṭhapemi apica ahampi na jānāmi kenapāham imassa bhikkhuno pavāraṇam ṭhapemīti. "If he should say, 'It's not that I'm canceling the invitation of this bhikkhu on the grounds of what is suspected. In fact, even I don't know on what grounds I'm canceling the invitation of this monk,"

so ce bhikkhave codako bhikkhu anuyogena viññūnam sabrahmacārīnam cittam na ārādheti ananuvādo cudito bhikkhūti alam vacanāya. "then if the monk making the charge does not satisfy the minds of his observant fellows in the holy life with his account, it is enough to say that the monk who has been charged does not stand accused.

so ce bhikkhave codako bhikkhu anuyogena viññūnam sabrahmacārīnam cittam ārādheti sānuvādo cudito bhikkhūti alam vacanāya. "But if the monk making the charge does satisfy the minds of his observant fellows in the holy life with his account, then it is enough to say that the monk who has been charged stands accused.

(Mv.IV.16.17) so ce bhikkhave codako bhikkhu amūlakena pārājikena anuddhamsitam paṭijānāti saṅghādisesam āropetvā saṅghena pavāretabbam. "If the monk making the charge charges him with an unfounded pārājika offense, then having initiated the procedure for a saṅghadisesa, the Saṅgha should invite.

so ce bhikkhave codako bhikkhu amūlakena saṅghādisesena anuddhaṁsitaṁ paṭijānāti yathādhammaṁ kārāpetvā saṅghena pavāretabbaṁ. "If the monk making the charge charges him with an unfounded sanghadisesa offense, then, having dealt with him in accordance with the rule (Pc 76), the Sangha should invite.

so ce bhikkhave codako bhikkhu amūlakena thullaccayena pācittiyena pāṭidesanīyena dukkaṭena dubbhāsitena anuddhaṁsitaṁ paṭijānāti yathādhammaṁ kārāpetvā saṅghena pavāretabbaṁ. "If the monk making the charge charges him with an unfounded thullaccaya, pācittiya, pāṭidesanīya, dukkaṭa, (or) dubbhāsita offense, then, having dealt with him in accordance with the rule (Pc 76), the Saṅgha should invite.

(Mv.IV.16.18) so ce bhikkhave cudito bhikkhu pārājikam ajjhāpannoti paṭijānāti nāsetvā saṅghena pavāretabbam. "If the monk who has been charged, having fallen into a pārājika offense, admits it, then having expelled him, the Saṅgha should invite.

so ce bhikkhave cudito bhikkhu saṅghādisesaṁ ajjhāpannoti paṭijānāti saṅghādisesaṁ āropetvā saṅghena pavāretabbaṁ. "If the monk who has been charged, having fallen into a sanghadisesa offense, admits it, then having initiated the procedure for a sanghadisesa, the Sangha should invite.

so ce bhikkhave cudito bhikkhu thullaccayam pācittiyam pāṭidesanīyam dukkaṭam dubbhāsitam ajjhāpannoti paṭijānāti yathādhammam kārāpetvā saṅghena pavāretabbam. "If the monk who has been charged, having fallen into a thullaccaya, pācittiya, pāṭidesanīya, dukkaṭa, (or) dubbhāsita offense, admits it, then, having dealt with him in accordance with the rule, the Saṅgha should invite."

142. THULLACCAYAVATTHUKĀDI (MV.IV.16.19)

The Case of the Thullaccaya Offense, etc. [BMC]

[248] idha pana bhikkhave
bhikkhu tadahupavāraņāya
thullaccayam ajjhāpanno
hoti.

"Monks, there is the case where, on the day of the Invitation, a monk has fallen into a thullaccaya offense.

ekacce bhikkhū thullaccayadiṭṭhino honti ekacce bhikkhū saṅghādisesadiṭṭhino honti. "Some monks are of the view that it is a thullaccaya offense; some are of the view that it is a sanghadisesa offense.

ye te bhikkhave bhikkhū thullaccayadiṭṭhino tehi so bhikkhave bhikkhu ekamantaṁ apanetvā yathādhammaṁ kārāpetvā saṅghaṁ upasaṅkamitvā evamassa vacanīyo yaṁ kho so āvuso bhikkhu āpattiṁ āpanno sāssa yathādhammaṁ paṭikatā yadi saṅghassa pattakallaṁ saṅgho pavāreyyāti.

"Those monks who are of the view that it is a thullaccaya offense should lead the monk off to one side and, having dealt with him in accordance with the rule, return to the Sangha and announce, 'Friends, the offense that that monk fell into—he has made amends for it in accordance with the rule. If the Sangha is ready, it should invite.'

sāssa yathādhammam paṭikatāti ettakameva vatvā pavārethāti vattabbā, asukā nāma āpattīti idam pana na vattabbam, etañhi kalahassa mukham hoti.

"He has made amends for it in accordance with the rule": they should say just that much, then say, "May you invite." "It's an offense called such-and-such," shouldn't be said—for this is the opening for an argument.

(Mv.IV.16.20) idha pana bhikkhave bhikkhu "Monks, there is the case where, on the day of the Invitation, a monk has tadahupavāraņāya thullaccayam ajjhāpanno hoti. fallen into a thullaccaya offense.

ekacce bhikkhū thullaccayaditthino honti ekacce bhikkhū pācittiyadiţţhino honti ekacce bhikkhū thullaccayaditthino honti ekacce bhikkhū pāţidesanīyadiţţhino honti ekacce bhikkhū thullaccayadițțhino honti ekacce bhikkhū dukkataditthino honti ekacce bhikkhū thullaccayaditthino honti ekacce bhikkhū dubbhāsitaditthino honti.

"Some monks are of the view that it is a thullaccaya offense; some are of the view that it is a pācittiya offense ... Some monks are of the view that it is a thullaccaya offense; some are of the view that it is a pāṭidesanīya offense ... Some monks are of the view that it is a thullaccaya offense; some are of the view that it is a dukkaṭa offense ... Some monks are of the view that it is a thullaccaya offense; some are of the view that it is a dubbhāsita offense.

ye te bhikkhave bhikkhū thullaccayadiṭṭhino tehi so bhikkhave bhikkhu ekamantam apanetvā yathādhammam kārāpetvā saṅgham upasaṅkamitvā evamassa vacanīyo yam kho so āvuso bhikkhu āpattim āpanno sāssa yathādhammam paṭikatā yadi saṅghassa pattakallam saṅgho pavāreyyāti.

"Those monks who are of the view that it is a thullaccaya offense should lead the monk off to one side and, having dealt with him in accordance with the rule, return to the Sangha and announce, 'Friends, the offense that that monk fell into—he has made amends for it in accordance with the rule. If the Sangha is ready, it should invite'.

(Mv.IV.16.21) idha pana

"Monks, there is the case where, on

bhikkhave bhikkhu tadahupavāraņāya pācittiyam ajjhāpanno hoti pāṭidesanīyam ajjhāpanno hoti dukkaṭam ajjhāpanno hoti dubbhāsitam ajjhāpanno hoti.	the day of the Invitation, a monk has fallen into a pācittiya offense has fallen into a pāṭidesanīya offense has fallen into a dukkaṭa offense has fallen into a dubbhāsita offense.
ekacce bhikkhū dubbhāsitadiṭṭhino honti ekacce bhikkhū saṅghādisesadiṭṭhino honti.	"Some monks are of the view that it is a dubbhāsita offense; some are of the view that it is a saṅghadisesa offense.
ye te bhikkhave bhikkhū dubbhāsitadiṭṭhino tehi so bhikkhave bhikkhu ekamantam apanetvā yathādhammam kārāpetvā saṅgham upasaṅkamitvā evamassa vacanīyo yam kho so āvuso bhikkhu āpattim āpanno sāssa yathādhammam paṭikatā yadi saṅghassa pattakallam saṅgho pavāreyyāti.	"Those monks who are of the view that it is a dubbhāsita offense should lead the monk off to one side and, having dealt with him in accordance with the rule, return to the Saṅgha and announce, 'Friends, the offense that that monk fell into—he has made amends for it in accordance with the rule. If the Saṅgha is ready, it should invite'.
(Mv.IV.16.22) idha pana bhikkhave bhikkhu tadahupavāraṇāya dubbhāsitam ajjhāpanno hoti.	"Monks, there is the case where, on the day of the Invitation, a monk has fallen into a dubbhāsita offense.
ekacce bhikkhū dubbhāsitadiṭṭhino honti ekacce bhikkhū	"Some monks are of the view that it is a dubbhāsita offense; some are of the view that it is a thullaccaya offense

thullaccayadițthino honti ekacce bhikkhū dubbhāsitadițthino honti ekacce bhikkhū pācittiyadițthino honti ekacce bhikkhū dubbhāsitadițthino honti ekacce bhikkhū pāṭidesanīyadiṭṭhino honti ekacce bhikkhū dubbhāsitadiṭṭhino honti ekacce bhikkhū dubbhāsitadiṭṭhino honti ekacce bhikkhū dukkataditthino honti.

Some monks are of the view that it is a dubbhāsita offense; some are of the view that it is a pācittiya offense ... Some monks are of the view that it is a dubbhāsita offense; some are of the view that it is a pāṭidesanīya offense ... Some monks are of the view that it is a dubbhāsita offense; some are of the view that it is a dubbhāsita offense; some are of the view that it is a dukkaṭa offense.

ye te bhikkhave bhikkhū dubbhāsitadiṭṭhino tehi so bhikkhave bhikkhu ekamantam apanetvā yathādhammam kārāpetvā saṅgham upasaṅkamitvā evamassa vacanīyo yam kho so āvuso bhikkhu āpattim āpanno sāssa yathādhammam paṭikatā yadi saṅghassa pattakallam saṅgho pavāreyyāti.

"Those monks who are of the view that it is a dubbhāsita offense should lead the monk off to one side and, having dealt with him in accordance with the rule, return to the Saṅgha and announce, 'Friends, the offense that that monk fell into—he has made amends for it in accordance with the rule. If the Saṅgha is ready, it should invite'.

143. VATTHUŢHAPANĀDI (MV.IV.16.23)

Shelving a Matter, etc. [BMC]

[249] idha pana bhikkhave

"Monks, there is the case where, on

bhikkhu tadahupavāraṇāya saṅghamajjhe udāhareyya suṇātu me bhante saṅgho idaṁ vatthuṁ paññāyati na puggalo yadi saṅghassa pattakallaṁ vatthuṁ ṭhapetvā saṅgho pavāreyyāti.

the day of the Invitation, a monk announces in the midst of the Sangha, 'Venerable sirs, may the Sangha listen to me. This matter1 is known, but the individual is not. If the Sangha is ready, then, having shelved the matter, the Sangha should invite.

1. i.e., which particular offense was committed.

so evamassa vacanīyo bhagavatā kho āvuso visuddhānam pavāraņā paññattā sace vatthum paññāyati na puggalo idāneva nam vadehīti. "He should be told, 'The Blessed One has laid down the Invitation for those who are pure. If the matter is known but not the individual, speak about it right now.'

(Mv.IV.16.24) idha pana bhikkhave bhikkhu tadahupavāraṇāya saṅghamajjhe udāhareyya suṇātu me bhante saṅgho ayaṁ puggalo paññāyati na vatthuṁ yadi saṅghassa pattakallaṁ puggalaṁ ṭhapetvā saṅgho pavāreyyāti.

"Monks, there is the case where, on the day of the Invitation, a monk announces in the midst of the Sangha, 'Venerable sirs, may the Sangha listen to me. This individual is known, but the matter is not. If the Sangha is ready, then, having excluded1 this individual, the Sangha should invite.

1. This is the same word, *thapetvā*, that is translated as 'shelve' above.

so evamassa vacanīyo bhagavatā kho āvuso samaggānam pavāraņā paññattā sace puggalo paññāyati na vatthum idāneva nam vadehīti. "He should be told, 'The Blessed One has laid down the Invitation for those who are united. If the individual is known but not the matter, speak about it right now.'

(Mv.IV.16.25) idha pana bhikkhave bhikkhu tadahupavāraṇāya saṅghamajjhe udāhareyya suṇātu me bhante saṅgho idaṁ vatthuñca puggalo ca paññāyati yadi saṅghassa pattakallaṁ vatthuñca puggalañca ṭhapetvā saṅgho pavāreyyāti.	"Monks, there is the case where, on the day of the Invitation, a monk announces in the midst of the Sangha, 'Venerable sirs, may the Sangha listen to me. Both the matter and the individual are known. If the Sangha is ready, then, having shelved this matter and excluded this individual, the Sangha should invite.
so evamassa vacanīyo bhagavatā kho āvuso visuddhānañca samaggānañca pavāraṇā paññattā sace vatthuñca puggalo ca paññāyati idāneva nam vadehīti.	"He should be told, 'The Blessed One has laid down the Invitation for those who are pure and united. If both the matter and the individual are known, speak about it right now.'
(Mv.IV.16.26) pubbe ce bhikkhave pavāraņāya vatthum paññāyati pacchā puggalo kallam vacanāya.	"If the matter is known before the Invitation, but the individual afterward, it is proper to speak up1. 1. In other words, the issue can be brought up later. [BMC]
pubbe ce bhikkhave pavāraṇāya puggalo paññāyati pacchā vatthum kallam vacanāya.	"If the individual is known before the Invitation, but the matter afterward, it is proper to speak up.
pubbe ce bhikkhave pavāraņāya vatthuñca puggalo ca paññāyati tañce katāya pavāraņāya ukkoṭeti ukkoṭanakaṁ pācittiyanti.	"If both the matter and the individual are known before the Invitation, and if one opens (the issue) up after the Invitation is done, then there is a pācittiya for opening up (Pc 63)."

144. BHAŅDANAKĀRAKAVATTHU (MV.IV.17.1)

The Case of Makers of Quarrels [BMC]

[250] tena kho pana samayena sambahulā sandiṭṭhā sambhattā bhikkhū kosalesu janapadesu aññatarasmiṁ āvāse vassaṁ upagacchiṁsu.

Now on that occasion several monks, close friends, entered the Rains at a certain monastery in the Kosalan countryside.

tesam samantā aññe bhikkhū bhaṇḍanakārakā kalahakārakā vivādakārakā bhassakārakā saṅghe adhikaraṇakārakā vassam upagacchimsu mayam tesam bhikkhūnam vassam vutthānam pavāraṇāya pavāraṇam ṭhapessāmāti.

Near to them, other monks—makers of quarrels, strife, disputes, dissension, and issues in the Sangha—entered the Rains, (thinking,) "When those monks have completed the Rains, at their Invitation, we will cancel their invitations."

assosum kho te bhikkhū amhākam kira samantā aññe bhikkhū bhandanakārakā kalahakārakā vivādakārakā bhassakārakā sanghe adhikaranakārakā vassam upagatā mayam tesam bhikkhūnam vassam vutthānam pavāranāya pavāranam thapessāmāti katham nu kho amhehi paṭipajjitabbanti.

The monks heard that, "Those other monks near us, they say—makers of quarrels, strife, disputes, dissension, and issues in the Saṅgha—have entered the Rains (thinking,) 'When those monks have completed the Rains, at their Invitation, we will cancel their invitations'. What should we do?"

They reported the matter to the Blessed One.
"Monks, there is the case where several monks, close friends, enter the Rains at a certain monastery.
"Near to them, other monks— makers of quarrels, strife, disputes, dissension, and issues in the Sangha—enter the Rains, (thinking,) "When those monks have completed the Rains, at their Invitation, we will cancel their invitations."
"Monks, I allow that those monks perform two or three Uposathas on the fourteenth, (thinking,) 'How could we invite before those (other) monks?'
"If those monks—makers of quarrels, strife, disputes, dissension, and issues in the Saṅgha—come to the residence, the resident monks should quickly gather and invite. Having invited, they should say, 'Friends, we have invited. May the venerable ones do what they think (is appropriate).'

(Mv.IV.17.3) te ce bhikkhave bhikkhū bhaṇḍanakārakā kalahakārakā vivādakārakā bhassakārakā saṅghe adhikaraṇakārakā asaṁvihitā taṁāvāsaṁāgacchanti tehi bhikkhave āvāsikehi bhikkhūhi āsanaṁ paññāpetabbaṁ pādodakaṁ pādapīṭhaṁ pādakathalikaṁ upanikkhipitabbaṁ paccuggantvā pattacīvaraṁ paṭiggahetabbaṁ pānīyena pucchitabbā.	"If those monks—makers of quarrels, strife, disputes, dissension, and issues in the Sangha—come to the residence unannounced, the resident monks should lay out seats, put out washing water for the feet, a foot stand, and a pebble foot wiper. They should go out to meet them, receive their bowls and robes, and ask them if they want drinking water.
tesam vikkhitvā nissīmam gantvā pavāretabbam.	Having diverted their attention, they should go outside the territory and invite.
tesam vikkhitvāti "kilantattha muhuttam vissamathā" tiādinā nayena sammoham katvāti attho.	"Having diverted their attention": This means tricking them in this way: "You're tired. Rest for a moment."
pavāretvā vattabbā pavāritā kho mayam āvuso yathā āyasmanto maññanti tathā karontūti.	"Having invited, they should say, 'Friends, we have invited. May the venerable ones do what they think (is appropriate).'
(Mv.IV.17.4) evañcetam labhetha iccetam kusalam no ce labhetha āvāsikena bhikkhunā byattena paṭibalena āvāsikā bhikkhū ñāpetabbā	"If that works, well and good. If not, an experienced and competent resident monk should inform the (other) resident monks,
suņantu me āyasmanto āvāsikā yadāyasmantānam pattakallam	"May the resident venerable ones listen to me. If the venerable

idāni uposatham kareyyāma pātimokkham uddiseyyāma āgame kāļe pavāreyyāmāti.	ones are ready, we will perform the Uposatha; recite the Pāṭimokkha. On the coming dark [new] (moon) we will invite.
te ce bhikkhave bhikkhū bhaṇḍanakārakā kalahakārakā vivādakārakā bhassakārakā saṅghe adhikaraṇakārakā te bhikkhū evaṁ vadeyyuṁ sādhu āvuso idāneva no pavārethāti.	"If those monks—makers of quarrels, strife, disputes, dissension, and issues in the Saṅgha—say to the monks, 'It would be good, friends, if you were to invite right now, with us,'
te evamassu vacanīyā anissarā kho tumhe āvuso amhākam pavāraņāya na tāva mayam pavāressāmāti.	"then they should be told, 'Friends, you're not in charge of our Invitation. We're not going to invite yet.'
(Mv.IV.17.5) te ce bhikkhave bhikkhū bhaṇḍanakārakā kalahakārakā vivādakārakā bhassakārakā saṅghe adhikaraṇakārakā taṁ kāḷaṁ anuvaseyyuṁ āvāsikena bhikkhunā byattena paṭibalena āvāsikā bhikkhū ñāpetabbā	"If those monks—makers of quarrels, strife, disputes, dissension, and issues in the Saṅgha—stay1 until the coming dark [new] moon, an experienced and competent resident monk should inform the (other) resident monks, 1. Apparently this means that they delay their Invitation as well and stay in the area, at their own monastery, not that they stay with the first group of monks for the whole two weeks.
suņantu me āyasmanto āvāsikā yadāyasmantānam pattakallam idāni uposatham kareyyāma	"'May the resident venerable ones listen to me. If we are ready, we will perform the Uposatha;

pātimokkham uddiseyyāma āgame juņhe pavāreyyāmāti.	recite the Pāṭimokkha. On the coming bright [full] moon we will invite.'
te ce bhikkhave bhikkhū bhaṇḍanakārakā kalahakārakā vivādakārakā bhassakārakā saṅghe adhikaraṇakārakā te bhikkhū evaṁ vadeyyuṁ sādhu āvuso idāneva no pavārethāti.	"If those monks—makers of quarrels, strife, disputes, dissension, and issues in the Sangha—say to the monks, 'It would be good, friends, if you were to invite right now, with us,'
te evamassu vacanīyā anissarā kho tumhe āvuso amhākam pavāraņāya na tāva mayam pavāressāmāti.	"then they should be told, 'Friends, you're not in charge of our Invitation. We're not going to invite yet.'
(Mv.IV.17.6) te ce bhikkhave bhikkhū bhaṇḍanakārakā kalahakārakā vivādakārakā bhassakārakā saṅghe adhikaraṇakārakā tampi juṇhaṁ anuvaseyyuṁ tehi bhikkhave bhikkhūhi sabbeheva āgame juṇhe komudiyā cātumāsiniyā akāmā pavāretabbaṁ.	"If those monks—makers of quarrels, strife, disputes, dissension, and issues in the Saṅgha—stay even until the coming bright [full] moon, then all should invite on the coming bright moon, of the "water-lily" fourth month, even if they don't want to. [BMC]
(Mv.IV.17.7) tehi ce bhikkhave bhikkhūhi pavāriyamāne gilāno agilānassa pavāraṇaṁ ṭhapeti so evamassa vacanīyo āyasmā kho gilāno gilāno ca ananuyogakkhamo vutto bhagavatā āgamehi āvuso yāva arogo hosi arogo ākaṅkhamāno codessasīti.	"Monks, if, as the monks are inviting, a sick monk cancels the invitation of a monk who is not sick, he should be told, 'The venerable one is sick. It has been said by the Blessed One that one who is sick isn't up to arguing a case. Wait, friend, until you are

	well. Being well, if you want to, you can charge him?
evañca vuccamāno codeti anādariye pācittiyam.	"And if, being told that, he still makes the charge out of disrespect, a pācittiya offense (Pc 54) [BMC].
(Mv.IV.17.8) tehi ce bhikkhave bhikkhūhi pavāriyamāne agilāno gilānassa pavāraṇam ṭhapeti so evamassa vacanīyo ayam kho āvuso bhikkhu gilāno gilāno ca ananuyogakkhamo vutto bhagavatā āgamehi āvuso yāvāyam bhikkhu arogo hoti arogam ākankhamāno codessasīti.	"Monks, if, as the monks are inviting, a monk who is not sick cancels the invitation of a sick monk, he should be told, 'Friend, this monk is sick. It has been said by the Blessed One that one who is sick isn't up to arguing a case. Wait, friend, until this monk is well. (When he is) well, if you want to, you can charge him.'
evañce vuccamāno codeti anādariye pācittiyam.	"If, being told that, he still makes the charge out of disrespect, a pācittiya offense (Pc 54).
(Mv.IV.17.9) tehi ce bhikkhave bhikkhūhi pavāriyamāne gilāno gilānassa pavāraṇam ṭhapeti so evamassa vacanīyo āyasmantā kho gilānā gilāno ca ananuyogakkhamo vutto bhagavatā āgamehi āvuso yāva arogā hotha arogo arogamākankhamāno codessasīti.	"Monks, if, as the monks are inviting, a sick monk cancels the invitation of (another) sick monk, he should be told, 'The venerable ones are sick. It has been said by the Blessed One that one who is sick isn't up to debating. Wait, friend, until you are (both) well. (When you are both) well, if you want to, you can charge him.'

(Mv.IV.17.10) evañce vuccamāno codeti anādariye pācittiyam.	"If, being told that, he still makes the charge out of disrespect, a pācittiya offense (Pc 54).
tehi ce bhikkhave bhikkhūhi pavāriyamāne agilāno agilānassa pavāraṇam ṭhapeti.	"Monks, if, as the monks are inviting, a monk who is not sick cancels the invitation of (another) monk who is not sick,
ubho saṅghena samanuyuñjitvā samanuggāhitvā yathādhammaṁ kārāpetvā saṅghena pavāretabbanti.	"then the Sangha should cross- question them both and investigate, then deal with them in line with the rule. Then the Sangha should invite."

145. PAVĀRAŅĀSANGAHO (MV.IV.18.1)

The Invitation-delay [BMC: 1 2]

[251] tena kho pana samayena sambahulā sandiṭṭhā sambhattā bhikkhū kosalesu janapadesu aññatarasmiṁ āvāse vassaṁ upagacchiṁsu.	Now on that occasion several monks, close friends who were often seen together and ate together, entered the Rains at a certain residence in the Kosalan countryside.
tesam samaggānam sammodamānānam avivadamānānam viharatam aññataro phāsuvihāro adhigato hoti.	While they were living together in unity, courteously, without dispute, a certain level of comfort was achieved.

athakho tesam bhikkhūnam etadahosi amhākam kho samaggānam sammodamānānam avivadamānānam viharatam aññataro phāsuvihāro adhigato

Then the thought occurred to them, "While we have been living together in unity, courteously, without dispute, a certain level of comfort has been achieved.

sace mayam idāni pavāressāma siyāpi bhikkhū pavāretvā cārikam pakkameyyum evam mayam imamhā phāsuvihārā paribāhirā bhavissāma katham nu kho amhehi paṭipajjitabbanti. "If we were to invite now, and if there are monks who, having invited, would leave to go wandering, we would be deprived of our level of comfort. What should we do?"

bhagavato etamattham ārocesum.

They reported the matter to the Blessed One.

(Mv.IV.18.2) idha pana bhikkhave sambahulā sandiṭṭhā sambhattā bhikkhū aññatarasmim āvāse vassam upagacchanti. "Monks, there is the case where several monks, close friends who are often seen together and eat together, enter the Rains at a certain residence.

tesam samaggānam sammodamānānam avivadamānānam viharatam aññataro phāsuvihāro adhigato hoti. While they are living together in unity, courteously, without dispute, a certain level of comfort is achieved.

tatra ce bhikkhūnam evam hoti amhākam kho samaggānam sammodamānānam avivadamānānam viharatam aññataro phāsuvihāro adhigato sace mayam idāni pavāressāma siyāpi bhikkhū pavāretvā cārikam

"If the thought should occur to them, 'While we have been living together in unity, courteously, without dispute, a certain level of comfort has been achieved. If we were to invite now, and if there are monks who, having invited,

pakkameyyum evam mayam imamhā phāsuvihārā paribāhirā bhavissāmāti.	would leave to go wandering, we would be deprived of our level of comfort,
anujānāmi bhikkhave tehi bhikkhūhi pavāraņāsaṅgahaṁ kātuṁ.	"then I allow that those monks make an Invitation-delay.
(Mv.IV.18.3) evañca pana bhikkhave kātabbo.	"And, monks, it should be made like this:
sabbeheva ekajjham sannipatitabbam.	"The entire Sangha should gather.
sannipatitvā byattena bhikkhunā paṭibalena saṅgho ñāpetabbo	"When they have gathered, an experienced and competent monk should inform the Sangha:
suṇātu me bhante saṅgho amhākaṁ samaggānaṁ sammodamānānaṁ avivadamānānaṁ viharataṁ aññataro phāsuvihāro adhigato.	"Venerable sirs, may the Sangha listen to me. While we have been living together in unity, courteously, without dispute, a certain level of comfort has been achieved.
sace mayam idāni pavāressāma siyāpi bhikkhū pavāretvā cārikam pakkameyyum evam mayam imamhā phāsuvihārā paribāhirā bhavissāma.	"'If we were to invite now, and if there are monks who, having invited, would leave to go wandering, we would be deprived of our level of comfort.
yadi saṅghassa pattakallaṁ saṅgho pavāraṇāsaṅgahaṁ kareyya idāni uposathaṁ kareyya	"If the Sangha is ready, it should make an Invitation-delay so that it might now perform the Uposatha and recite the Pāṭimokkha, and

pātimokkham uddiseyya āgame komudiyā cātumāsiniyā pavāreyya.	then invite (on the full moon) of the coming "water-lily" fourth month.
esā ñatti.	"This is the motion.
(Mv.IV.18.4) suṇātu me bhante saṅgho amhākaṁ samaggānaṁ sammodamānānaṁ avivadamānānaṁ viharataṁ aññataro phāsuvihāro adhigato.	"Venerable sirs, may the Sangha listen to me. While we have been living together in unity, courteously, without dispute, a certain level of comfort has been achieved.
sace mayam idāni pavāressāma siyāpi bhikkhū pavāretvā cārikam pakkameyyum evam mayam imamhā phāsuvihārā paribāhirā bhavissāma.	"'If we were to invite now, and if there are monks who, having invited, would leave to go wandering, we would be deprived of our level of comfort.
sangho pavāranāsangaham karoti idāni uposatham karissati pātimokkham uddisissati āgame komudiyā cātumāsiniyā pavāressati.	"The Sangha is making an Invitation-delay so that it will now perform the Uposatha and recite the Pāṭimokkha, and then invite (on the full moon) of the coming "water-lily" fourth month.
yassāyasmato khamati pavāraņāsaṅgahassa karaṇaṁ idāni uposathaṁ karissati pātimokkhaṁ uddisissati āgame komudiyā cātumāsiniyā pavāressati so tuṇhassa yassa nakkhamati so bhāseyya.	"'He to whom the making of an Invitation-delay—so that (the Saṅgha) will now perform the Uposatha and recite the Pāṭimokkha, and then invite when the "water-lily" fourth month arrives—is agreeable should remain silent. He to

	whom it is not agreeable should speak.
kato saṅghena pavāraṇāsaṅgaho idāni uposathaṁ karissati pātimokkhaṁ uddisissati āgame komudiyā cātumāsiniyā pavāressati.	"An Invitation-delay has been made by the Sangha so that it will now perform the Uposatha and recite the Pāṭimokkha, and then invite (on the full moon) of the coming "water-lily" fourth month.
khamati saṅghassa tasmā tuṇhī.	"This is agreeable to the Sangha, therefore it is silent.
evametam dhārayāmīti.	"'Thus do I hold it.'
(Mv.IV.18.5) tehi ce bhikkhave bhikkhūhi kate pavāraṇāsaṅgahe aññataro bhikkhu evaṁ vadeyya icchāmahaṁ āvuso janapadacārikaṁ pakkamituṁ atthi me janapade karaṇīyanti.	"If, when those monks have made an Invitation-delay, a certain monk should say, 'Friends, I want to set out on a wandering tour of the countryside. I have business in the countryside,'
so evamassa vacanīyo sādhu āvuso pavāretvā gacchāhīti.	"then he should be told, 'Friend, it would be good if you invited and then went.'
so ce bhikkhave bhikkhu pavārayamāno aññatarassa bhikkhuno pavāraṇaṁ ṭhapeti so evamassa vacanīyo anissaro kho me tvaṁ āvuso pavāraṇāya na tāvāhaṁ pavāressāmīti.	"Monks, if, as that monk is inviting, he cancels the Invitation of a certain monk, then he should be told, 'Friend, you're not in charge of my Invitation. I won't invite yet.'
tassa ce bhikkhave bhikkhuno	"Monks, if, as that monk is

pavārayamānassa aññataro bhikkhu tassa bhikkhuno pavāraṇam ṭhapeti ubho saṅghena samanuyuñjitvā samanuggāhitvā yathādhammam kārāpetabbā. inviting, a certain monk cancels his Invitation, then the Sangha should cross-question them both and investigate, then deal with them in line with the rule.

(Mv.IV.18.6) so ce bhikkhave bhikkhu janapade tam karaniyam tiretvā punadeva antokomudiyā cātumāsiniyā tam āvāsam āgacchati tehi ce bhikkhave bhikkhūhi pavāriyamāne aññataro bhikkhu tassa bhikkhuno pavāranam thapeti so evamassa vacanīyo anissaro kho me tvam āvuso pavāranāya pavārito ahanti.

"If that monk should conclude his business in the countryside and return to the residence within the "water-lily" fourth month, and if, as the monks are inviting, a certain monk cancels his Invitation, he should be told, 'Friend, you're not in charge of my Invitation. I've (already) invited.'

tehi ce bhikkhave bhikkhuhi pavāriyamāne so bhikkhu aññatarassa bhikkhuno pavāraṇam ṭhapeti. ubho saṅghena samanuyuñjitvā samanuggāhitvā yathādhammam kārāpetvā saṅghena pavāretabbanti.

"If, as the monks are inviting, he cancels the Invitation of a certain monk, then the Sangha should cross-question them both and investigate, then deal with them in line with the rule1. Then the Sangha should invite."

1. In other words, he gives up his right to suspend another monk's invitation unless he makes it back in time. The other monks can still suspend his, but they have to do it when he invites —not when he gets back and they are inviting.

pavāraṇākkhandhakam niṭṭhitam catuttham.

The Invitation Khandhaka, the fourth, is finished.

imamhi khandhake vatthu chacattāļīsa.

In this khandhaka there are 46 cases.

TASSUDDĀNAM

Mnemonic Verses

[252] vassam vutthā kosalesu āgamma satthu dassanam aphāsupasusamvāsam aññamaññānulomatā	Having completed the Rains among the Kosalans, they came to see the Teacher. An uncomfortable cattle-like affiliation, mutual conformity.
pavārentāsane dve ca kammagilānañātakā rājā corā ca dhuttā ca bhikkhupaccatthikā tathā	They invited, on their seats, and two, transactions, a sick monk, relatives, kings, thieves, mischief-makers, and likewise opponents of the monks.
pañca catutayo dveko āpanno vematī sarī sabbo saṅgho vematiko bahusamā ca thokikā	Five, four, three, two, one, fallen (into an offense), in doubt, he remembered, the entire Saṅgha, in doubt, more, equal, fewer.
āvāsikā catuddassā liṅgasaṁvāsakā ubho gantabbaṁ na nisinnāya	The residents on the fourteenth, traces, common affiliation, both, one should go, not with one sitting,

chandadāne pavāraņā	the Invitation when consent has been given.
sañcarehi [ME: savarehi] khepitā megho antarā ca pavāraņā	Because of Savaras, it was spent, a cloud, obstructions, and the Invitation.
na karonti puramhākam aṭṭhapitā ca bhikkhuno kimhi cāti [ME: vāti] katamañca diṭṭhena sutasaṅkāya	They didn't give (leave); before (they canceled) ours, not (properly) canceled, a monk's, why? and which? on the basis of what is seen, heard, suspected.
codako cuditako ca thullavatthu ca bhaṇḍanaṁ pavāraṇassa saṅgaho anissaro pavārayeti.	One making a charge, one charged, a thullaccaya, a matter, a quarrel, the delay of the Invitation, not in charge; it should invite.

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V cammakkhandhako

THE LEATHER KHANDHAKA

147. SOŅAKOĻIVISAVATTHU (MV.V.1.1)

The Story of Sona Kolivisa

[1] tena samayena buddho bhagavā rājagahe viharati gijjhakūṭe pabbate.	Now on that occasion the Buddha, the Blessed One, was staying near Rājagaha on Vulture Peak Mountain.
tena kho pana samayena rājā māgadho seniyo bimbisāro asītiyā gāmikasahassesu [ME: gāmasahassesu] issariyādhipaccam rajjam kāreti.	And at that time King Seniya Bimbisāra of Magadha was ruling the kingdom—a dominion of 80,000 villagers.

tena kho pana samayena campāyam soņo nāma koļiviso seṭṭhiputto sukhumālo hoti.	At that time in Campā there was a son of a good family named Soṇa Koḷivisa—delicate, a money-lender's son.
tassa pādatalesu lomāni jātāni honti.	There was hair growing even on the soles of his feet.
athakho rājā māgadho seniyo bimbisāro tāni asītim gāmikasahassāni sannipātāpetvā kenacideva karaņīyena soņassa koļivisassa santike dūtam pāhesi āgacchatu soņo icchāmi soņassa āgatanti.	Then King Seniya Bimbisāra of Magadha, having had the 80,000 villagers gather together for some business or other, sent a messenger to Soṇa Kolivisa's presence, (saying,) "Let Soṇa come. I desire Soṇa's coming."
(Mv.V.1.2) athakho soņassa koļivisassa mātāpitaro soņam koļivisam etadavocum rājā te tāta soņa pāde dakkhitukāmo mā kho tvam tāta soņa yena rājā tena pāde abhippasāreyyāsi rañño purato pallankena nisīda nisinnassa te rājā pāde dakkhissatīti.	Then Soṇa Kolivisa's parents said to him, "Dear son, the king wants to look at your feet. But you shouldn't point your feet at the king. Sit crosslegged in front of him—he will see your feet as you are sitting."
athakho soṇam koḷivisam sivikāya ānesum.	Then they brought Soṇa Koḷivisa on a sedan-chair.
athakho soņo koļiviso yena rājā māgadho seniyo bimbisāro tenupasankami upasankamitvā rājānam	He went to King Seniya Bimbisāra and, on arrival, having bowed down to him, sat down cross-legged in front of him.

māgadham seniyam bimbisāram abhivādetvā rañño purato pallankena nisīdi.	
addasā kho rājā māgadho seniyo bimbisāro soņassa koļivisassa pādatalesu lomāni jātāni.	King Seniya Bimbisāra of Magadha saw the hair growing on Soṇa Koḷivisa's feet.
(Mv.V.1.3) athakho rājā māgadho seniyo bimbisāro tāni asītim gāmikasahassāni diṭṭhadhammike atthe anusāsitvā uyyojesi tumhe khvattha bhaṇe mayā diṭṭhadhammike atthe anusāsitā gacchatha bhagavantam payirūpāsatha so no bhagavā samparāyike atthe anusāsissatīti.	Then King Bimbisāra of Magadha, having admonished the 80,000 villagers concerning what is beneficial in the here-and-now, dismissed them, (saying,) "I say, I have admonished you concerning what is beneficial in the here-and-now. Go to the Blessed One and attend on him. The Blessed One will admonish you concerning what is beneficial in the other world."
athakho tāni asīti gāmikasahassāni yena gijjhakūṭo pabbato tenupasaṅkamiṁsu.	So the 80,000 villagers went to Vulture Peak Mountain.
(Mv.V.1.4) tena kho pana samayena āyasmā sāgato bhagavato upaṭṭhāko hoti.	Now at that time Ven. Sāgata was the Blessed One's attendant.
athakho tāni asīti gāmikasahassāni yenāyasmā sāgato tenupasankamimsu upasankamitvā āyasmantam	Then the 80,000 villagers went to Ven. Sāgata and, on arrival, said to him, "We 80,000 villagers have come to see the Blessed One. It would be

sāgatam etadavocum imāni bhante asīti gāmikasahassāni idhūpasankantāni bhagavantam dassanāya sādhu mayam bhante labheyyāma bhagavantam dassanāyāti.	good, venerable sir, if we could get to see the Blessed One."
tenahi tumhe āyasmanto muhuttam idheva tāva hotha yāvāham bhagavantam paṭivedemīti.	"In that case, stay right here for a moment, sirs, while I tell the Blessed One."
(Mv.V.1.5) athakho āyasmā sāgato tesam asītiyā gāmikasahassānam purato pekkhamānānam pāṭikāya nimmujjitvā bhagavato purato ummujjitvā bhagavantam etadavoca imāni bhante asīti gāmikasahassāni idhūpasankantāni bhagavantam dassanāya yassadāni bhante bhagavā kālam maññatīti.	Then Ven. Sāgata, in front of the gaping 80,000 villagers, sunk down into the stone slab in front of the dwelling. Rising up in front of the Blessed One, he said to him, "Lord, these 80,000 villagers have come to see the Blessed One. Now is the time for the Blessed One to do as he sees fit."
tenahi tvam sāgata vihārappacchāyāyam āsanam paññāpehīti.	"In that case, Sāgata, lay out a seat in the shade of the dwelling."
(Mv.V.1.6) evam bhanteti kho āyasmā sāgato bhagavato paṭissuṇitvā pīṭham gahetvā bhagavato purato nimmujjitvā tesam asītiyā gāmikasahassānam purato	Responding, "As you say, lord," Ven. Sāgata took a bench and sunk down into the ground in front of the Blessed One. Rising out of the stone slab in front of the gaping 80,000

pekkhamānānam pāṭikāya ummujjitvā vihārappacchāyāyam āsanam paññāpesi.	villagers, he laid out the seat in the shade of the dwelling.
athakho bhagavā vihārā nikkhamitvā vihārappacchāyāyam paññatte āsane nisīdi.	Then the Blessed One came out of the dwelling and sat down on the seat laid out in the shade of the dwelling.
(Mv.V.1.7) athakho tāni asīti gāmikasahassāni yena bhagavā tenupasankamimsu upasankamitvā bhagavantam abhivādetvā ekamantam nisīdimsu.	The 80,000 villagers went to the Blessed One and, on arrival, having bowed down to him, sat to one side.
athakho tāni asīti gāmikasahassāni āyasmantamyeva sāgatam samannāharanti no tathā bhagavantam.	But the 80,000 villagers were still focused on Ven. Sāgata, not as much on the Blessed One.
athakho bhagavā tesam asītiyā gāmikasahassānam cetasā cetoparivitakkamaññāya āyasmantam sāgatam āmantesi tenahi tvam sāgata bhiyyoso mattāya uttarimanussadhammam iddhipāṭihāriyam dassehīti.	Then the Blessed One, having known with his awareness the train of thought in the awareness of the 80,000 villagers, addressed Ven. Sāgata, "In that case, Sāgata, display even greater wonders and superior human attainments."
evam bhanteti kho āyasmā sāgato bhagavato paṭissuṇitvā	Responding, "As you say, lord," to the Blessed One, Ven. Sāgata rose up

vehāsam abbhuggantvā ākāse antalikkhe cankamatipi tiṭṭhatipi nisīdatipi seyyampi kappeti padhūpāyatipi pajjalatipi antaradhāyatipi. into the air, walked back and forth in space, in the sky, stood, sat, lay down, emitted smoke, emitted flames, and disappeared.

(Mv.V.1.8) athakho āyasmā sāgato ākāse antalikkhe anekavihitam uttarimanussadhammam iddhipāṭihāriyam dassetvā bhagavato pādesu sirasā nipatitvā bhagavantam etadavoca satthā me bhante bhagavā sāvakohamasmi satthā me bhante bhagavā sāvakohamasmīti.

Then when he had displayed various wonders and superior human attainments in the sky, in empty space, he put his head down at the Blessed One's feet and said to him, "The Blessed One is my teacher. I am his disciple. The Blessed One is my teacher. I am his disciple."

athakho tāni asīti gāmikasahassāni acchariyam vata bho abbhutam vata bho sāvako [ME: sāvakopi] hi nāma evammahiddhiko bhavissati evammahānubhāvo aho nūna satthāti bhagavantamyeva samannāharanti no tathā āyasmantam sāgatam.

Then the 80,000 villagers, (thinking), "How amazing! How astounding!—in that even the disciple could be so mighty and powerful. Wow! What about the teacher?" focused on the Blessed One, not as much on Ven. Sāgata.

(Mv.V.1.9) athakho bhagavā tesam asītiyā gāmikasahassānam cetasā cetoparivitakkamaññāya anupubbīkatham kathesi seyyathīdam dānakatham

Then the Blessed One, having known with his awareness the train of thought in the awareness of the 80,000 villagers, gave them a graduated talk: talk on generosity, talk on virtue, talk on heaven, talk on the

sīlakatham saggakatham kāmānam ādīnavam okāram sankilesam nekkhamme ānisamsam pakāsesi. drawbacks, lowliness, and defilement of sensuality, and talk on the rewards of renunciation.

yadā te bhagavā aññāsi kallacitte muducitte vinīvaraṇacitte udaggacitte pasannacitte atha yā buddhānam sāmukkamsikā dhammadesanā tam pakāsesi dukkham samudayam nirodham maggam.

When the Blessed One knew that their minds were ready—malleable, free from hindrances, uplifted, and bright—he proclaimed the characteristic Dhamma talk of Buddhas: stress, origination, cessation, and path.

seyyathāpi nāma suddham vattham apagatakāļakam sammadeva rajanam paṭiggaṇheyya evameva tesam asītiyā gāmikasahassānam tasmimyeva āsane virajam vītamalam dhammacakkhum udapādi yankiñci samudayadhammam sabbantam nirodhadhammanti.

Just as a clean piece of cloth, free from grime, would properly take dye, in the same way the dustless, stainless eye of Dhamma arose for them as they were sitting right there—"Whatever is subject to origination is all subject to cessation."

(Mv.V.1.10) te diṭṭhadhammā pattadhammā viditadhammā pariyogāļhadhammā tiṇṇavicikicchā vigatakathamkathā vesārajjappattā aparappaccayā satthu sāsane bhagavantam etadavocum

Then they, having seen the Dhamma, having attained the Dhamma, having known the Dhamma, having fathomed the Dhamma, having crossed over and beyond uncertainty, having no more perplexity, having gained fearlessness, independence of others with regard to

the Teacher's message, said to the Blessed One,

abhikkantam bhante abhikkantam bhante seyyathāpi bhante nikkujjitam vā ukkujjeyya paṭicchannam vā vivareyya mūļhassa vā maggam ācikkheyya andhakāre vā telappajjotam dhāreyya cakkhumanto rūpāni dakkhantīti evameva bhagavatā anekapariyāyena dhammo pakāsito "Magnificent, lord! Magnificent!
Just as if he were to place upright
what was overturned, to reveal what
was hidden, to show the way to one
who was lost, or to carry a lamp into
the dark so that those with eyes could
see forms, in the same way has the
Blessed One—through many lines of
reasoning—made the Dhamma clear.

ete mayam bhante bhagavantam saranam gacchāma dhammañca bhikkhusanghañca upāsake no bhagavā dhāretu ajjatagge pāṇupete saraṇangateti. "We go to the Blessed One for refuge, to the Dhamma, & to the Sangha of monks.

"May the Blessed One remember us as lay followers who has gone for refuge from this day forward, for life."

SOŅASSA PABBAJJĀ (MV.V.1.11)

Soṇa's Going-forth

[2] athakho soņassa koļivisassa etadahosi yathā yathā kho aham bhagavatā dhammam desitam ājānāmi nayidam sukaram agāram ajjhāvasatā

Then the thought occurred to Soṇa Kolivisa, "As I understand the Dhamma that the Blessed One teaches, it's not easy living at home to live the holy life totally perfect, ekantaparipunnam ekantaparisuddham sankhalikhitam brahmacariyam caritum yannūnāham kesamassum ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyam pabbajeyyanti. totally pure, like a polished shell. What if I were to shave off my hair & beard, put on the ochre robes, and go forth from the household life into homelessness."

athakho tāni asīti gāmikasahassāni bhagavato bhāsitam abhinanditvā anumoditvā uṭṭhāyāsanā bhagavantam abhivādetvā padakkhiṇam katvā pakkamimsu.

Then the 80,000 villagers, having delighted in the Blessed One's words and expressed their approval, got up from their seats, bowed down to the Blessed One, circumambulated him, keeping him to their right, and left.

(Mv.V.1.12) athakho soņo koļiviso acirapakkantesu asītiyā gāmikasahassesu yena bhagavā tenupasaṅkami upasaṅkamitvā bhagavantaṁ abhivādetvā ekamantaṁ nisīdi.

Then Sona Kolivisa, not long after the 80,000 villagers had left, went to the Blessed One and, on arrival, bowed down to the Blessed One and sat to one side.

ekamantam nisinno kho sono koliviso bhagavantam etadavoca yatha yathaham bhante bhagavata dhammam desitam ajanami nayidam sukaram agaram ajjhavasata ekantaparipunnam ekantaparisuddham sankhalikhitam brahmacariyam caritum icchamaham bhante kesamassum oharetva kasayani vatthani acchadetva agarasma

As he was sitting there, he said to the Blessed One, "As I understand the Dhamma that the Blessed One teaches, it's not easy living at home to live the holy life totally perfect, totally pure, like a polished shell. I want to shave off my hair & beard, put on the ochre robes, and go forth from the household life into homelessness. Lord, may the Blessed One give me the Going-forth."

anagāriyam pabbajitum pabbājetu mam bhante bhagavāti.	
alattha kho soņo koļiviso bhagavato santike pabbajjam alattha upasampadam.	So Soṇa Kolivisa obtained the Going-forth in the Blessed One's presence; he obtained Acceptance.
acirupasampanno ca panāyasmā soņo sītavane viharati.	Not long after his acceptance, Ven. Sona was staying in the Cool Grove. [AN 6:55]
(Mv.V.1.13) tassa accāraddhaviriyassa caṅkamato pādā bhijjimsu.	As he practiced walking meditation with over-aroused persistence, his feet split.
cankamo lohitena phuṭṭho hoti seyyathāpi gavāghātanam.	The walking path was covered in blood as if cows had been slaughtered.
athakho āyasmato soņassa rahogatassa paṭisallīnassa evam cetaso parivitakko udapādi ye kho keci bhagavato sāvakā āraddhaviriyā viharanti ahantesam aññataro atha ca pana me nānupādāya āsavehi cittam vimuccati samvijjanti kho pana me kule bhogā sakkā bhoge ca bhuñjitum puññāni ca kātum yannūnāham hīnāyāvattitvā bhoge ca bhuñjeyyam puññāni ca kareyyanti.	Then, as Ven. Soṇa was alone in seclusion, this train of thought arose in his awareness: "Of the Blessed One's disciples who have aroused their persistence, I am one, but my mind is not released from the effluents through lack of clinging/sustenance. Now, my family has enough wealth that it would be possible to enjoy wealth & make merit. What if I were to return to the lower life, enjoy wealth, and make merit?"

(Mv.V.1.14) athakho bhagavā āyasmato soņassa cetasā cetoparivitakkamaññāya seyyathāpi nāma balavā puriso sammiñjitam vā bāham pasāreyya pasāritam vā bāham sammiñjeyya evameva gijjhakūṭe pabbate antarahito sītavane pāturahosi.

Then the Blessed One, as soon as he perceived with his awareness the train of thought in Ven. Soṇa's awareness—just as a strong man might extend his flexed arm or flex his extended arm—disappeared from Vulture Peak Mountain and appeared in the Cool Wood.

athakho bhagavā sambahulehi bhikkhūhi saddhim senāsanacārikam āhiṇḍanto yenāyasmato soṇassa caṅkamo tenupasaṅkami. Then the Blessed One, walking on an inspection tour of the lodgings with several monks, went to Ven. Soṇa's walking path.

addasā kho bhagavā āyasmato soņassa caṅkamaṁ lohitena phuṭṭhaṁ disvāna bhikkhū āmantesi kassa nvāyaṁ bhikkhave caṅkamo lohitena phuṭṭho seyyathāpi gavāghātananti.

The Blessed One saw Ven. Soṇa's walking path covered in blood and, on seeing it, addressed the monks, "Monks, whose walking path is this —covered in blood as if cows have been slaughtered?"

(Mv.V.1.15) āyasmato bhante soņassa accāraddhaviriyassa caṅkamato pādā bhijjiṁsu tassāyaṁ caṅkamo lohitena phuṭṭho seyyathāpi gavāghātananti.

"Lord, this is the walking path of Ven. Sona, whose persistence is overaroused: His feet split, so this walking path of his is covered in blood as if cows have been slaughtered."

athakho bhagavā yenāyasmato soņassa vihāro tenupasankami upasankamitvā paññatte āsane nisīdi. Then the Blessed One went to Ven. Sona's dwelling and, on arrival, sat down on a seat laid out.

āyasmāpi kho soņo bhagavantam abhivādetvā ekamantam nisīdi.	Ven. Soṇa, after bowing down to the Blessed One, also sat to one side.
ekamantam nisinnam kho āyasmantam soņam bhagavā etadavoca nanu te soņa rahogatassa paṭisallīnassa evam cetaso parivitakko udapādi ye kho keci bhagavato sāvakā āraddhaviriyā viharanti ahantesam aññataro atha ca pana me nānupādāya āsavehi cittam vimuccati samvijjanti kho pana me kule bhogā sakkā bhoge ca bhuñjitum puññāni ca kātum yannūnāham hīnāyāvattitvā bhoge ca bhuñjeyyam puññāni ca kareyyanti.	As he was sitting there, the Blessed One said to him, "Just now, as you were meditating in seclusion, didn't this train of thought appear to your awareness: 'Of the Blessed One's disciples who have aroused their persistence, I am one, but my mind is not released from the effluents through lack of clinging/sustenance. Now, my family has enough wealth that it would be possible to enjoy wealth & make merit. What if I were to, return to the lower life, enjoy wealth, and make merit?""
evam bhanteti.	"Yes, lord."
tam kim maññasi soṇa kusalo tvam pubbe āgārikabhūto vīṇāya tantissareti.	"Now what do you think, Soṇa? Before, when you were a house-dweller, were you skilled at playing the vīṇā?"
evam bhanteti.	"Yes, lord."
tam kim maññasi soṇa yadā te vīṇāya tantiyo accāyikā honti apinu te vīṇā tasmim samaye saravatī vā hoti kammaññā vāti.	"And what do you think, Soṇa? When the strings of your vīṇā were too taut, was your vīṇā, at that time, in tune and playable?"

no hetam bhanteti.	"No, lord."
(Mv.V.1.16) tam kim maññasi soṇa yadā te vīṇāya tantiyo atisithilā honti apinu te vīṇā tasmim samaye saravatī vā hoti kammaññā vāti.	"And what do you think, Soṇa? When the strings of your vīṇā were too loose, was your vīṇā, at that time, in tune and playable?"
no hetam bhanteti.	"No, lord."
tam kim maññasi soṇa yadā te vīṇāya tantiyo neva accāyikā honti nātisithilā same guṇe patiṭṭhitā apinu te vīṇā tasmim samaye saravatī vā hoti kammaññā vāti.	"And what do you think, Soṇa? When the strings of your vīṇā were neither too taut nor too loose, but established to be right on pitch, was your vīṇā, at that time, in tune and playable?"
evam bhanteti.	"Yes, lord."
evameva kho soņa accāraddhaviriyam uddhaccāya samvattati atilīnaviriyam kosajjāya samvattati	"In the same way, Soṇa, over- aroused persistence leads to restlessness, overly slack persistence leads to laziness.
(Mv.V.1.17) tasmātiha tvam soņa viriyasamatam adhiṭṭhāhi indriyānañca samatam paṭivijjha tattha ca nimittam gaṇhāhīti.	"Thus you should determine the right pitch for your persistence, attune the pitch of the faculties (to that), and there pick up your theme."
evam bhanteti kho āyasmā soņo bhagavato paccassosi.	"Yes, lord," Ven. Soņa responded to the Blessed One.
athakho bhagavā āyasmantam soņam iminā ovādena ovaditvā	Then, having given this exhortation to Ven. Sona, the

seyyathāpi nāma balavā puriso sammiñjitam vā bāham pasāreyya pasāritam vā bāham sammiñjeyya evameva sītavane āyasmato soņassa pamukhe antarahito gijjhakūṭe pabbate pāturahosi.

Blessed One—as a strong man might extend his flexed arm or flex his extended arm—disappeared from the Cool Wood and appeared on Vulture Peak Mountain.

(Mv.V.1.18) athakho āyasmā soņo aparena samayena viriyasamatam adhiṭṭhāsi indriyānañca samatam paṭivijjhi tattha ca nimittam aggahesi.

So after that, Ven. Sona determined the right pitch for his persistence, attuned the pitch of the faculties (to that), and there picked up his theme.

athakho āyasmā soņo eko vūpakaṭṭho appamatto ātāpī pahitatto viharanto nacirasseva yassatthāya kulaputtā sammadeva agārasmā anagāriyam pabbajanti tadanuttaram brahmacariyapariyosānam diṭṭhe va dhamme sayam abhiññā sacchikatvā upasampajja vihāsi khīṇā jāti vusitam brahmacariyam katam karaṇīyam nāparam itthattāyāti abbhaññāsi.

Then, dwelling alone, secluded, heedful, ardent, & resolute, he in no long time reached & remained in the supreme goal of the holy life for which clansmen rightly go forth from home into homelessness, directly knowing & realizing it for himself in the here & now. He knew: "Birth is ended, the holy life fulfilled, the task done. There is nothing further for the sake of this world."

aññataro ca panāyasmā soņo arahatam ahosi.

And thus Ven. Sona became another one of the arabants.

(Mv.V.1.19) [3] athakho āyasmato soņassa arahattam Then, on the attainment of arahantship, the thought occurred

pattassa etadahosi yannūnāham bhagavato santike aññam byākareyyanti.	to Ven. Soṇa: "What if I were to go to the Blessed One and, on arrival, to declare gnosis in his presence?"
athakho āyasmā soņo yena bhagavā tenupasankami upasankamitvā bhagavantam abhivādetvā ekamantam nisīdi.	So he then went to the Blessed One and, on arrival, having bowed down to him, sat to one side.
ekamantam nisinno kho āyasmā soņo bhagavantam etadavoca	As he was sitting there he said to the Blessed One:
(Mv.V.1.20) yo so bhante bhikkhu araham khīṇāsavo vusitavā katakaraṇīyo ohitabhāro anuppattasadattho parikkhīṇabhavasamyojano sammadaññāvimutto so chaṭṭhānāni adhimutto hoti nekkhammādhimutto hoti pavivekādhimutto hoti abyāpajjhādhimutto hoti upādānakkhayādhimutto hoti taṇhakkhayādhimutto hoti asammohādhimutto hoti	"Lord, when a monk is an arahant, with his effluents ended, one who has reached fulfillment, done the task, laid down the burden, attained the true goal, totally destroyed the fetter of becoming, and is released through right gnosis, he is dedicated to six things: He is dedicated to renunciation, seclusion, non-afflictiveness, the ending of clinging/sustenance, the ending of craving, & non-deludedness.
(Mv.V.1.21) siyā kho pana bhante idhekaccassa āyasmato evamassa kevalam saddhāmattakam nūna ayamāyasmā nissāya nekkhammādhimuttoti na kho panetam bhante evam daṭṭhabbam	"Now it may occur to a certain venerable one to think, 'Perhaps it is entirely dependent on a measure of conviction that this venerable one is dedicated to renunciation,' but it should not be seen in that way.

khīṇāsavo bhante bhikkhu vusitavā katakaraṇīyo karaṇīyamattānam asamanupassanto katassa vā paṭicayam	"The monk whose effluents are ended, having fulfilled (the holy life), does not see in himself anything further to do, or anything further to add to what he has done.
khayā rāgassa vītarāgattā nekkhammādhimutto hoti khayā dosassa vītadosattā nekkhammādhimutto hoti khayā mohassa vītamohattā nekkhammādhimutto hoti	"It is because of the ending of passion, because of his being free of passion, that he is dedicated to renunciation. It is because of the ending of aversion, because of his being free of aversion, that he is dedicated to renunciation. It is because of the ending of delusion, because of his being free of delusion, that he is dedicated to renunciation.
(Mv.V.1.22) siyā kho pana bhante idhekaccassa āyasmato evamassa lābhasakkārasilokam nūna ayamāyasmā nikāmayamāno pavivekādhimuttoti na kho panetam bhante evam daṭṭhabbam	"Now it may occur to a certain venerable one to think, 'Perhaps it is because he desires gain, honor, & fame that this venerable one is dedicated to seclusion,' but it should not be seen in that way.
khīṇāsavo bhante bhikkhu vusitavā katakaraṇīyo karaṇīyamattānaṁ asamanupassanto katassa vā paṭicayaṁ	"The monk whose effluents are ended, having fulfilled (the holy life), does not see in himself anything further to do, or anything further to add to what he has done.
khayā rāgassa vītarāgattā pavivekādhimutto hoti khayā	"It is because of the ending of passion, because of his being free of

dosassa vītadosattā pavivekādhimutto hoti khayā mohassa vītamohattā pavivekādhimutto hoti

passion, that he is dedicated to seclusion. It is because of the ending of aversion, because of his being free of aversion, that he is dedicated to seclusion. It is because of the ending of delusion, because of his being free of delusion, that he is dedicated to seclusion.

(Mv.V.1.23) siyā kho pana bhante idhekaccassa āyasmato evamassa sīlabbataparāmāsam nūna ayamāyasmā sārato paccāgacchanto abyāpajjhādhimuttoti na kho panetam bhante evam daṭṭhabbam

"Now it may occur to a certain venerable one to think, 'Perhaps it is because he falls back on attachment to habits & practices as being essential that he is dedicated to non-afflictiveness,' but it should not be seen in that way.

khīṇāsavo bhante bhikkhu vusitavā katakaraṇīyo karaṇīyamattānam asamanupassanto katassa vā paṭicayam "The monk whose effluents are ended, having fulfilled (the holy life), does not see in himself anything further to do, or anything further to add to what he has done.

khayā rāgassa vītarāgattā abyāpajjhādhimutto hoti khayā dosassa vītadosattā abyāpajjhādhimutto hoti khayā mohassa vītamohattā abyāpajjhādhimutto hoti

"It is because of the ending of passion, because of his being free of passion, that he is dedicated to non-afflictiveness. It is because of the ending of aversion, because of his being free of aversion, that he is dedicated to non-afflictiveness. It is because of the ending of delusion, because of his being free of delusion, that he is dedicated to non-afflictiveness.

(Mv.V.1.24) khayā rāgassa vītarāgattā upādānakkhayādhimutto hoti khayā dosassa vītadosattā upādānakkhayādhimutto hoti khayā mohassa vītamohattā upādānakkhayādhimutto hoti

"It is because of the ending of passion, because of his being free of passion, that he is dedicated to the ending of clinging/sustenance. It is because of the ending of aversion, because of his being free of aversion, that he is dedicated to the ending of clinging/sustenance. It is because of the ending of delusion, because of his being free of delusion, that he is dedicated to the ending of clinging/sustenance.

khayā rāgassa vītarāgattā taņhakkhayādhimutto hoti khayā dosassa vītadosattā taņhakkhayādhimutto hoti khayā mohassa vītamohattā taņhakkhayādhimutto hoti

"It is because of the ending of passion, because of his being free of passion, that he is dedicated to the ending of craving. It is because of the ending of aversion, because of his being free of aversion, that he is dedicated to the ending of craving. It is because of the ending of delusion, because of his being free of delusion, that he is dedicated to the ending of craving.

khayā rāgassa vītarāgattā asammohādhimutto hoti khayā dosassa vītadosattā asammohādhimutto hoti khayā mohassa vītamohattā asammohādhimutto hoti

"It is because of the ending of passion, because of his being free of passion, that he is dedicated to non-deludedness. It is because of the ending of aversion, because of his being free of aversion, that he is dedicated to non-deludedness. It is because of the ending of delusion, because of his being free of

	delusion, that he is dedicated to non-deludedness.
(Mv.V.1.25) evam sammāvimuttacittacittassa [ME: evam sammā vimuttacittassa] bhante bhikkhuno bhusā cepi cakkhuviññeyyā rūpā cakkhussa āpātham āgacchanti nevassa cittam pariyādiyanti amissīkatamevassa cittam hoti ṭhitam āneñjappattam vayañcassānupassati	"Lord, even if powerful forms cognizable by the eye come into the visual range of a monk whose mind is thus rightly released, his mind is neither overpowered nor even engaged. Being still, having reached imperturbability, he focuses on their passing away.
bhusā cepi sotaviññeyyā saddā	"And even if powerful sounds cognizable by the ear
ghānaviññeyyā gandhā	"aromas cognizable by the nose
jivhāviññeyyā rasā	"flavors cognizable by the tongue
kāyaviññeyyā phoṭṭhabbā	"tactile sensations cognizable by the body
manoviññeyyā dhammā manassa āpātham āgacchanti nevassa cittam pariyādiyanti amissīkatamevassa cittam hoti thitam āneñjappattam vayañcassānupassati	"(Even if powerful) ideas cognizable by the intellect come into his mental range, his mind is neither overpowered nor even engaged. Being still, having reached imperturbability, he focuses on their passing away.
(Mv.V.1.26) seyyathāpi bhante	"Just as if there were a mountain of

selo pabbato acchiddo asusiro ekaghano puratthimāya cepi disāya āgaccheyya bhusā vātavuṭṭhi neva naṁ saṅkampeyya na sampakampeyya na sampavedheyya	rock—without cracks, without fissures, one solid mass—and then from the east there were to come a powerful storm of wind & rain: (The storm) would neither make it shiver nor make it quiver nor make it shake.
pacchimāya cepi disāya āgaccheyya bhusā vātavuṭṭhi .pe.	"And then from the west there were to come a powerful storm of wind & rain
uttarāya cepi disāya āgaccheyya bhusā vātavuṭṭhi .pe.	"And then from the north there were to come a powerful storm of wind & rain
dakkhiṇāya cepi disāya āgaccheyya bhusā vātavuṭṭhi neva naṁ saṅkampeyya na sampakampeyya na sampavedheyya	"And then from the south there were to come a powerful storm of wind & rain: (The storm) would neither make it shiver nor make it quiver nor make it shake.
evameva kho bhante evam sammāvimuttacittassa bhikkhuno bhusā cepi cakkhuviññeyyā rūpā cakkhussa āpātham āgacchanti nevassa cittam pariyādiyanti amissīkatamevassa cittam hoti ṭhitam āneñjappattam vayañcassānupassati	"In the same way, lord, even if powerful forms cognizable by the eye come into the visual range of a monk whose mind is thus rightly released, his mind is neither overpowered nor even engaged. Being still, having reached imperturbability, he focuses on their passing away.
bhusā cepi sotaviññeyyā saddā	"And even if powerful sounds cognizable by the ear

ghānaviññeyyā gandhā	"aromas cognizable by the nose
jivhāviññeyyā rasā	"flavors cognizable by the tongue
kāyaviññeyyā phoṭṭhabbā	"tactile sensations cognizable by the body
manoviññeyyā dhammā manassa āpātham āgacchanti nevassa cittam pariyādiyanti amissīkatamevassa cittam hoti ṭhitam āneñjappattam vayañcassānupassatīti.	"(Even if powerful) ideas cognizable by the intellect come into his mental range, his mind is neither overpowered nor even engaged. Being still, having reached imperturbability, he focuses on their passing away.
(Mv.V.1.27) [4] nekkhammam adhimuttassa pavivekañca cetaso abyāpajjhādhimuttassa upādānakkhayassa ca	"When one's awareness is dedicated to renunciation, seclusion, non-afflictiveness, the ending of clinging,
taṇhakkhayādhimuttassa asammohañca cetaso disvā āyatanuppādaṁ sammā cittaṁ vimuccati	the ending of craving, & non-deludedness, seeing the arising of the sense media, the mind is rightly released.
tassa sammāvimuttassa santacittassa bhikkhuno katassa paṭicayo natthi karaṇīyaṁ na vijjati.	For that monk, rightly released, his mind at peace, there's nothing to be done, nothing to add to what's done.

selo yathā ekaghano vātena na samīrati evam rūpā rasā saddā gandhā phassā ca kevalā iṭṭhā dhammā aniṭṭhā ca nappavedhenti tādino ṭhitam cittam vippamuttam vayancassānupassatīti. As a single mass of rock isn't moved by the wind, even so all forms, flavors, sounds, aromas, contacts, ideas desirable & not, have no effect on one who is Such. The mind —still, totally released—focuses on their passing away."

148. DIGUŅĀDIUPĀHANAPAŢIKK HEPO (MV.V.1.28)

The Prohibition Against Double-soled Leather Footwear, etc. [BMC]

[5] athakho bhagavā bhikkhū āmantesi evam kho bhikkhave kulaputtā aññam byākaronti attho ca vutto attā ca anupanīto atha ca panidhekacce moghapurisā hasamānakam maññe aññam byākaronti te pacchā vighātam āpajjantīti.

Then the Blessed One addressed the monks, "Monks, this is how sons of good families declare gnosis. The meaning (of gnosis) is stated, but without mention of self. Yet there are some worthless men who declare gnosis as if in jest. They will fall into trouble afterwards."

(Mv.V.1.29) athakho bhagavā āyasmantaṁ soṇaṁ āmantesi tvaṁ khosi sona sukhumālo

Then the Blessed One addressed Ven. Soṇa, "Soṇa, you are delicate. I

anujānāmi te soņa ekapalāsikam upāhananti.	allow you single-soled leather footwear."
aham kho bhante asītisakaṭavāhe hiraññam ohāya agārasmā anagāriyam pabbajito sattahatthikañca anīkam	"Lord, having abandoned eighty cartloads of gold and a guard with seven elephants, I went forth from the home life into homelessness.
[ME inserts: athāham bhante ekapalāsikam ce upāhanam pariharissāmi] tassa me bhavissanti vattāro soņo koļiviso asītisakaṭavāhe hiraññam ohāya agārasmā anagāriyam pabbajito sattahatthikañca anīkam sodānāyam ekapalāsikāsu upāhanāsu sattoti	"If I were to wear single-soled leather footwear, there would be those who would say, 'Soṇa Kolivisa, having abandoned eighty cartloads of gold and troops with seven elephants, went forth from the home life into homelessness. But now he's attached to single-soled leather footwear.'
(Mv.V.1.30) sace bhagavā bhikkhusaṅghassa anujānissati ahaṁpi paribhuñjissāmi no ce bhagavā bhikkhusaṅghassa anujānissati ahaṁpi na paribhuñjissāmīti.	"If the Blessed One allows it for the Sangha of monks, I will make use of it. But if the Blessed One doesn't allow it for the Sangha of monks, I won't make use of it."
athakho bhagavā etasmim nidāne etasmim pakaraņe dhammim katham katvā bhikkhū āmantesi	Then the Blessed One, having given a Dhamma talk with regard to this cause, to this incident, addressed the monks:
anujānāmi bhikkhave ekapalāsikam upāhanam na bhikkhave diguņā upāhanā dhāretabbā na tiguņā upāhanā	"I allow single-soled leather footwear. Double-soled leather footwear should not be worn. Triple-soled leather footwear should

dhāretabbā na gaṇaṅgaṇupāhanā dhāretabbā yo dhāreyya āpatti dukkaṭassāti.	not be worn. Multi-soled leather footwear should not be worn. Whoever should wear it: an offense of wrong doing." [Sk 61]
diguṇāti dvipaṭalā. tiguṇāti tipaṭalā. gaṇaṅguṇūpāhanāti catupaṭalato paṭṭhāya vuccati.	"Double-soled": two surfaces. "Triple-soled": three surfaces. "Multi-soled leather footwear": starting from four surfaces, it is called (that).

149. SABBANĪLIKĀDIPAŢIKKHEPO (MV.V.2.1)

The Prohibition Against Entirely Blue/Green (Leather Footwear), etc. [BMC]

[6] tena kho pana samayena chabbaggiyā bhikkhū sabbanīlikā upāhanāyo dhārenti .pe.	Now at that time the Group-of-six monks wore entirely blue/green leather footwear
sabbapītikā upāhanāyo dhārenti.	They wore entirely yellow leather footwear
sabbalohitikā upāhanāyo dhārenti.	They wore entirely blood-red leather footwear
sabbamañjeṭṭhikā upāhanāyo dhārenti.	They wore entirely crimson leather footwear

sabbakanhā upāhanāyo dhārenti.	They wore entirely black leather footwear
sabbamahāraṅgarattā upāhanāyo dhārenti.	They wore entirely orange leather footwear
sabbamahānāmarattā upāhanāyo dhārenti.	They wore entirely beige leather footwear
manussā ujjhāyanti khīyanti vipācenti seyyathāpi gihī kāmabhoginoti.	People criticized and complained and spread it about, "Just like householders who partake of sensuality."
bhagavato etamattham ārocesum.	They reported the matter to the Blessed One.
na bhikkhave sabbanīlikā upāhanā dhāretabbā na sabbapītikā upāhanā dhāretabbā na sabbamañjeṭṭhikā upāhanā dhāretabbā na sabbamañjeṭṭhikā upāhanā dhāretabbā na sabbamahāraṅgarattā upāhanā dhāretabbā na sabbamahāraṅgarattā upāhanā dhāretabbā na sabbamahānāmarattā upāhanā dhāretabbā yo dhāreyya āpatti dukkaṭassāti.	"Leather footwear that is entirely blue/green should not be worn. Leather footwear that is entirely yellow should not be worn. Leather footwear that is entirely blood-red should not be worn. Leather footwear that is entirely crimson should not be worn. entirely black should not be worn. Leather footwear that is entirely orange should not be worn. Leather footwear that is entirely beige should not be worn. Whoever should wear it: an offense of wrong doing."
(Mv.V.2.2) tena kho pana	Now at that time the Group-of-six

samayena chabbaggiyā bhikkhū nīlakavaddhikā upāhanāyo dhārenti.	monks were wearing leather footwear with blue/green straps.
pītakavaddhikā upāhanāyo dhārenti.	They wore leather footwear with yellow straps.
lohitakavaddhikā upāhanāyo dhārenti.	They wore leather footwear with bloodred straps.
mañjeṭṭhikavaddhikā upāhanāyo dhārenti.	They wore leather footwear with crimson straps.
kaṇhavaddhikā upāhanāyo dhārenti.	They wore leather footwear with black straps.
mahāraṅgarattavaddhikā upāhanāyo dhārenti.	They wore leather footwear with orange straps.
mahānāmarattavaddhikā upāhanāyo dhārenti.	They wore leather footwear with beige straps.
manussā ujjhāyanti khīyanti vipācenti seyyathāpi gihī kāmabhoginoti.	People criticized and complained and spread it about, "Just like householders who partake of sensuality."
bhagavato etamattham ārocesum.	They reported the matter to the Blessed One.
na bhikkhave nīlakavaddhikā upāhanā dhāretabbā na pītakavaddhikā upāhanā dhāretabbā na	"Leather footwear with blue/green straps should not be worn. Leather footwear with yellow straps should not be worn. Leather footwear with blood-red straps should not be worn. Leather

lohitakavaddhikā upāhanā dhāretabbā na mañjiṭṭhikāvaddhikā upāhanā dhāretabbā na kaṇhavaddhikā upāhanā dhāretabbā na mahāraṅgarattavaddhikā upāhanā dhāretabbā na mahānāmarattavaddhikā upāhanā dhāretabbā yo dhāreyya āpatti dukkaṭassāti.	footwear with crimson straps should not be worn. Leather footwear with black straps should not be worn. Leather footwear with orange straps should not be worn. Leather footwear with beige straps should not be worn. Whoever should wear it: an offense of wrong doing."
(Mv.V.2.3) tena kho pana samayena chabbaggiyā bhikkhū khallakavaddhā upāhanāyo dhārenti.	Now at that time the Group-of-six monks wore leather footwear with heel-coverings.
puṭavaddhā upāhanāyo dhārenti.	They wore leather boots.
puṭabaddhāti yonakaupāhanā vuccati, yā yāvajaṅghato sabbapādaṁ paṭicchādeti.	Greek leather footwear is called "puṭabaddhā", which covers all of the foot [leg] from the knee down.
pāliguņṭhimā upāhanāyo dhārenti.	They wore leather shoes.
tūlapuṇṇikā upāhanāyo dhārenti.	They wore leather footwear stuffed with cotton [or kapok].
tittirapattikā upāhanāyo dhārenti.	They wore leather footwear decorated with partridge [or quail] wings.

meṇḍavisāṇavaddhikā upāhanāyo dhārenti.	They wore leather footwear with straps in the shape of rams' horns.
ajavisāṇavaddhikā upāhanāyo dhārenti.	They wore leather footwear with straps in the shape of goats' horns.
vicchikāļikā upāhanāyo dhārenti.	They wore leather footwear with straps in the shape of scorpion tails.
morapiñjaparisibbitā upāhanāyo dhārenti.	They wore leather footwear with peacock feathers sown around.
citrā upāhanāyo dhārenti.	They wore decorated leather footwear.
manussā ujjhāyanti khīyanti vipācenti seyyathāpi gihī kāmabhoginoti.	People criticized and complained and spread it about, "Just like householders who partake of sensuality."
bhagavato etamattham ārocesum.	They reported the matter to the Blessed One.
na bhikkhave khallakavaddhā upāhanā dhāretabbā na puṭavaddhā upāhanā dhāretabbā na pāliguṇṭhimā upāhanā dhāretabbā na tūlapuṇṇikā upāhanā dhāretabbā na tittirapattikā upāhanā dhāretabbā na meṇḍavisāṇavaddhikā	"Leather footwear with heel-coverings should not be worn. Leather shoes should not be worn. Leather footwear stuffed with cotton [or kapok] should not be worn. Leather footwear decorated with partridge [or quail] wings should not be worn. Leather footwear with straps in the shape of rams' horns should not be worn. Leather footwear with straps in the shape of goats' horns should not be worn. Leather footwear with straps in the shape of goats' horns should not be worn. Leather footwear with straps in the shape

upāhanā dhāretabbā na ajavisāṇavaddhikā upāhanā dhāretabbā na vicchikāļikā upāhanā dhāretabbā na morapiñjaparisibbitā upāhanā dhāretabbā na citrā upāhanā dhāretabbā yo dhāreyya āpatti dukkaṭassāti.	of scorpion tails should not be worn. Leather footwear with peacock feathers sown around should not be worn. Decorated leather footwear should not be worn. Whoever should wear it: an offense of wrong doing."
(Mv.V.2.4) tena kho pana samayena chabbaggiyā bhikkhū sīhacammaparikkhaṭā upāhanāyo dhārenti.	Now at that time the Group-of-six monks wore leather footwear embellished with lion skin.
byagghacammaparikkhaṭ ā upāhanāyo dhārenti.	They wore leather footwear embellished with tiger skin.
dīpicammaparikkhaṭā upāhanāyo dhārenti.	They wore leather footwear embellished with leopard skin.
ajinacammaparikkhaṭā upāhanāyo dhārenti.	They wore leather footwear embellished with black antelope skin.
uddacammaparikkhaṭā upāhanāyo dhārenti.	They wore leather footwear embellished with otter skin.
majjāricammaparikkhaṭā upāhanāyo dhārenti.	They wore leather footwear embellished with cat skin.
kāļakacammaparikkhaṭā upāhanāyo dhārenti.	They wore leather footwear embellished with squirrel skin.

ulūkacammaparikkhaṭā [ME: luvakacammaparikkhaṭā] upāhanāyo dhārenti.	They wore leather footwear embellished with flying fox skin.
manussā ujjhāyanti khīyanti vipācenti seyyathāpi gihī kāmabhoginoti.	People criticized and complained and spread it about, "Just like householders who partake of sensuality."
bhagavato etamattham ārocesum.	They reported the matter to the Blessed One.
na bhikkhave sīhacammaparikkhaṭā upāhanā dhāretabbā na byagghacammaparikkhaṭā upāhanā dhāretabbā na ajinacammaparikkhaṭā upāhanā dhāretabbā na uddacammaparikkhaṭā upāhanā dhāretabbā na majjāricammaparikkhaṭā upāhanā dhāretabbā na kāļakacammaparikkhaṭā upāhanā dhāretabbā na ulūkacammaparikkhaṭā upāhanā dhāretabbā na ulūkacammaparikkhaṭā upāhanā dhāretabbā yo dhāreyya āpatti dukkaṭassāti.	"Leather footwear embellished with lion skin should not be worn. Leather footwear embellished with tiger skin should not be worn. Leather footwear embellished with leopard skin should not be worn. Leather footwear embellished with black antelope skin should not be worn. Leather footwear embellished with otter skin should not be worn. Leather footwear embellished with cat skin should not be worn. Leather footwear embellished with squirrel skin should not be worn. Leather footwear embellished with flying fox skin should not be worn. Whoever should wear it: an offense of wrong doing."

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150. OMUKKAGUŅAŅGUŅŪPĀHA NĀNUJĀNANĀ (MV.V.3.1)

The Allowance of Cast-off Multi-soled Leather Footwear [BMC]

[7] athakho bhagavā pubbanhasamayam nivāsetvā pattacīvaramādāya rājagaham pindāya pāvisi annatarena bhikhunā pacchāsamaņena.

Now on that occasion the Blessed One, early in the morning—having adjusted his under robe and taking his bowl & outer robe—entered Rājagaha for alms with a certain monk as his attendant.

athakho so bhikkhu khañjamāno bhagavantam piţţhito piţţhito anubandhi. Then the monk, hobbling along, followed behind the Blessed One.

addasā kho aññataro upāsako gaṇaṅgaṇupāhanaṁ ārohitvā bhagavantaṁ dūrato va āgacchantaṁ disvāna upāhanā orohitvā yena bhagavā tenupasaṅkami upasaṅkamitvā bhagavantaṁ abhivādetvā yena so bhikkhu tenupasaṅkami

A certain lay follower who had put on multi-soled leather footwear saw the Blessed One, coming in the distance. On seeing him, he took off his leather footwear and went to the Blessed One. On arrival, having bowed down to the Blessed One, he went to the monk.

upasankamitvā tam bhikkhum abhivādetvā etadavoca

On arrival, he bowed down to him and said,

(Mv.V.3.1) kissa bhante ayyo khañjatīti.	"Venerable sir, why is the master hobbling along?"
pādā me āvuso phālitāti.	"Friend, my feet are split."
gaṇha bhante upāhanāyoti.	"Take (my) leather footwear, venerable sir."
alam āvuso paṭikkhittā bhagavatā gaṇangaṇupāhanāti.	"Enough, friend. The Blessed One has prohibited multi-soled leather footwear."
gaṇhāhetā bhikkhu upāhanāyoti.	[The Buddha:] "Monk, accept that leather footwear."
athakho bhagavā etasmim nidāne etasmim pakaraņe dhammim katham katvā bhikkhū āmantesi	Then the Blessed One, having given a Dhamma talk with regard to this cause, to this incident, addressed the monks:
anujānāmi bhikkhave omukkam gaṇaṅgaṇupāhanam na bhikkhave navā gaṇaṅgaṇupāhanā dhāretabbā yo dhāreyya āpatti dukkaṭassāti.	"Monks, I allow multi-soled leather footwear that has been cast off (or thrown away). But new multi-soled leather footwear should not be worn. Whoever should wear it: an offense of wrong doing."

151. AJJHĀRĀME UPĀHANAPAŢIKKHEPO (MV.V.4.1)

The Prohibition Against Leather Footwear in a Monastery [BMC: 1 2]

[8] tena kho pana samayena bhagavā ajjhokāse anupāhano caṅkamati.	Now on that occasion the Blessed One was doing walking meditation without wearing leather footwear out in the open.
satthā anupāhano caṅkamatīti therā bhikkhū anupāhanā caṅkamanti.	(Thinking,) "The Teacher is doing walking meditation without wearing leather footwear," the senior monks did walking meditation without wearing leather footwear.
chabbaggiyā bhikkhū satthari anupāhane caṅkamamāne theresupi bhikkhūsu anupāhanesu caṅkamamānesu saupāhanā caṅkamanti.	The Group-of-six monks—as the Teacher was doing walking meditation without wearing leather footwear and the senior monks were also doing walking meditation without wearing leather footwear—did walking meditation wearing leather footwear.
ye te bhikkhū appicchā .pe. te ujjhāyanti khīyanti vipācenti	Those monks who were modest criticized and complained and spread it about:
katham hi nāma chabbaggiyā bhikkhū satthari anupāhane cankamamāne theresupi bhikkhūsu anupāhanesu cankamamānesu saupāhanā cankamissantīti.	"How can the Group-of-six monks—as the Teacher is doing walking meditation without wearing leather footwear, and the senior monks are also doing walking meditation without wearing leather footwear—do walking meditation wearing leather footwear?"
(Mv.V.4.2) athakho te	Then the monks reported the matter to

bhikkhū bhagavato etamattham ārocesum.	the Blessed One.
saccam kira bhikkhave chabbaggiyā bhikkhū satthari anupāhane cankamamāne theresupi bhikkhūsu anupāhanesu cankamamānesu saupāhanā cankamantīti.	"Is it true, monks, as they say, that the Group-of-six monks—as the Teacher is doing walking meditation without wearing leather footwear, and the senior monks are also doing walking meditation without wearing leather footwear—do walking meditation wearing leather footwear?"
saccam bhagavāti.	"It's true, O Blessed One."
vigarahi buddho bhagavā katham hi nāma te bhikkhave moghapurisā satthari anupāhane cankamamāne theresupi bhikkhūsu anupāhanesu cankamamānesu saupāhanā cankamissanti	The Buddha, the Blessed One, rebuked them, "Monks, how can these worthless men—as the Teacher is doing walking meditation without wearing leather footwear, and the senior monks are also doing walking meditation without wearing leather footwear—do walking meditation wearing leather footwear?
ime hi nāma bhikkhave gihino odātavasanā abhijīvanikassa sippassa kāraṇā ācariyesu sagāravā sappatissā sabhāgavuttikā viharissanti	"Even those householders, clad in white—on account of the skill by which they make a living—dwell with respect, deference, and courtesy for their teachers.
(Mv.V.4.3) idha kho tam bhikkhave sobhetha yam tumhe evam svākkhāte dhammavinaye pabbajitā samānā ācariyesu	"So now let your light shine forth, so that you—who have gone forth in such a well-taught Dhamma & Discipline—will dwell with respect, deference, and courtesy for your teachers and those with

ācariyamattesu upajjhāyesu upajjhāyamattesu sagāravā sappatissā sabhāgavuttikā vihareyyātha	a teacher's seniority, and for your preceptors and those with a preceptor's seniority.
ācariyesūtiādimhi pabbajjācariyo, upasampadācariyo, nissayācāriyo, uddesācariyoti ime cattāropi idha ācariyā eva. avassikassa chabbasso ācariyamatto. so hi catuvassakāle tam nissāya vacchati; evam ekavassassa sattavasso, duvassassa aṭṭhavasso, tivassassa navavasso, catuvassassa dasavasso. imepi ācariyamattā eva. upajjhāyassa sandiṭṭhasambhattā pana sahāyabhikkhū, ye vā pana keci dasahi vassehi mahantatarā te sabbepi upajjhāyamattā nāma.	In reference to "For your teachers" etc., "Going-forth teacher, Acceptance teacher, Dependence teacher, Reciting teacher": These four are also teachers here. For one who has not completed a Rains, one with six rains has the seniority of a teacher. Likewise, for one with one Rains, one with seven Rains; for one with two Rains, one with eight Rains; for one with three Rains, one with nine Rains; for one with four Rains, one with ten Rains. These also have the seniority of a teacher. And close friends of one's preceptor, his monastic companions, or anyone who is senior to one by ten Rains: All of these are called those with a preceptor's seniority.
netam bhikkhave appasannānam vā pasādāya .pe.	"Monks, this neither inspires faith in the faithless"
vigarahitvā dhammim katham katvā bhikkhū āmantesi	Having rebuked him and given a Dhamma talk, he addressed the monks:

na bhikkhave ācariyesu ācariyamattesu upajjhāyesu upajjhāyamattesu anupāhanesu caṅkamamānesu saupāhanena caṅkamitabbaṁ yo caṅkameyya āpatti dukkaṭassa	"Monks, when one's teacher, one with a teacher's seniority, one's preceptor, (or) one with a preceptor's seniority is doing walking meditation without wearing leather footwear, one should not do walking meditation wearing leather footwear. Whoever should wear it: an offense of wrong doing.
na bhikkhave ajjhārāme upāhanā dhāretabbā yo dhāreyya āpatti dukkaṭassāti.	"And one should not wear leather footwear in a monastery. Whoever should wear it: an offense of wrong doing."
(Mv.V.5.1) [9] tena kho pana samayena aññatarassa bhikkhuno pādakhīlābādho hoti.	Now at that time a certain monk was afflicted with corns.
bhikkhū tam bhikkhum pariggahetvā uccārampi passāvampi nikkhāmenti.	The monks, supporting him, took him out to urinate and defecate.
addasā kho bhagavā senāsanacārikam āhiṇḍanto te bhikkhū tam bhikkhum pariggahetvā uccārampi passāvampi nikkhāmente disvāna yena te bhikkhū tenupasankami upasankamitvā te bhikkhū etadavoca kim imassa bhikkhave bhikkhuno ābādhoti.	Then the Blessed One, wandering on a tour of the lodgings, saw the monks, supporting the monk, taking him out to urinate and defecate. On seeing them, he went to the monks and, on arrival, said to them, "Monks, what disease does this monk have?"

(Mv.V.5.2) imassa bhante āyasmato pādakhīlābādho imam mayam pariggahetvā uccārampi passāvampi nikkhāmemāti.	"Lord, this venerable one is afflicted with corns. Supporting him, we are taking him out to urinate and defecate."
[10] athakho bhagavā etasmim nidāne etasmim pakaraņe dhammim katham katvā bhikkhū āmantesi	Then the Blessed One, having given a Dhamma talk with regard to this cause, to this incident, addressed the monks:
anujānāmi bhikkhave yassa pādā vā dukkhā pādā vā phālitā pādakhīlābādho vā upāhanam dhāretunti.	"Monks, I allow one whose feet are painful or one whose feet are split or one who is afflicted with corns to wear leather footwear."
(Mv.V.6.1) tena kho pana samayena bhikkhū adhotehi pādehi mañcampi pīṭhampi abhirūhanti cīvarampi senāsanampi dussati.	Now at that time the monks would get up on beds and benches with unwashed feet. The cloth1 and the lodgings got dirty. 1. cīvaram here seems to refer to the cloth covering on the bed or bench, such as a sitting or sleeping cloth.
bhagavato etamattham ārocesum.	They reported the matter to the Blessed One.
anujānāmi bhikkhave idāni mañcam vā pīṭham vā abhirūhissāmīti upāhanam dhāretunti.	"I allow you, when thinking, 'I will now get up on a bed or a bench1,' to wear leather footwear." 1. This seems to mean that he thinks, 'Soon I will have to get up on a bed or bench so I should wear sandals beforehand so as not to get my feet dirty.'

(Mv.V.6.2) tena kho pana samayena bhikkhū rattiyā uposathaggampi sannisajjampi gacchantā andhakāre khāņumpi kaṇṭakampi akkamanti pādā dukkhā honti.	Now at that time the monks, when going to the Uposatha building or the meeting place at night, would walk into a stump or step on a splinter in the darkness. Their feet were in pain.
bhagavato etamattham ārocesum.	They reported the matter to the Blessed One.
anujānāmi bhikkhave ajjhārāme upāhanam dhāretum ukkam padīpam kattaradaņḍanti.	"I allow you to wear leather footwear in a monastery, and (I allow) a torch, a lamp, and a walking stick." [BMC]

152. KAŢŢHAPĀDUKĀDIPAŢIKKHE PO (MV.V.6.3)

The Prohibition Against Wooden Shoes, etc. [BMC]

tena kho pana samayena chabbaggiyā bhikkhū rattiyā paccūsasamayam paccuṭṭhāya kaṭṭhapādukāyo abhirūhitvā ajjhokāse cankamanti uccāsaddā mahāsaddā khaṭakhaṭasaddā anekavihitam tiracchānakatham kathentā seyyathīdam

Now on that occasion the Group-of-six monks, getting up as the night was ending, put on wooden footwear and walked back and forth in the open—making a great noise, a great racket, a clattering noise—

engaging in many kinds of bestial topics of conversation: rājakatham corakatham conversation about kings, mahāmattakatham senākatham robbers, & ministers of state; bhayakatham yuddhakatham armies, alarms, & battles: food & annakatham panakatham drink; clothing, furniture, vatthakatham sayanakatham garlands, & scents; relatives; mālākatham gandhakatham vehicles; villages, towns, cities, ñātikatham yānakatham the countryside; women & gāmakatham nigamakatham heroes; the gossip of the street & nagarakatham janapadakatham the well; tales of the dead; tales of itthīkatham purisakatham diversity, the creation of the sūrakatham visikhākatham world & of the sea: talk of kumbhatthānakatham whether things exist or not, pubbapetakatham nanattakatham [BMC] lokakkhāyikam samuddakkhāyikam itibhavābhavakatham iti vā and they stepped on insects and kīţakampi akkamitvā mārenti killed them, and made monks bhikkhūpi samādhimhā cāventi. fall from concentration. Those monks who were modest (Mv.V.6.4) ye te bhikkhū appicchā .pe. te ujjhāyanti ... criticized and complained and khīyanti vipācenti spread it about: "How can the Group-of-six katham hi nāma chabbaggiyā bhikkhū rattiyā paccūsasamayam monks, getting up as the night is paccutthāya katthapādukāyo ending, put on wooden footwear and walk back and forth in the abhirūhitvā ajjhokāse cankamissanti uccāsaddā open—making a great noise, a mahāsaddā khatakhatasaddā great racket, a clattering noise anekavihitam tiracchānakatham engaging in many kinds of bestial

kathentā seyyathīdam rājakatham corakatham .pe. itibhavābhavakatham iti vā	topics of conversation: conversation about kings, robbers talk of whether things exist or not,
kīṭakampi akkamitvā māressanti bhikkhūpi samādhimhā cāvessantīti.	"and step on insects and kill them, and make monks fall from concentration?"
athakho te bhikkhū bhagavato etamattham ārocesum.	Then the monks reported the matter to the Blessed One.
saccam kira bhikkhave chabbaggiyā bhikkhū rattiyā paccūsasamayam paccuṭṭhāya kaṭṭhapādukāyo abhirūhitvā ajjhokāse cankamanti uccāsaddā mahāsaddā khaṭakhaṭasaddā anekavihitam tiracchānakatham kathentā seyyathīdam rājakatham corakatham .pe. itibhavābhavakatham iti vā	"Is it true, monks, as they say, that the Group-of-six monks, getting up as the night is ending, put on wooden footwear and walk back and forth in the open—making a great noise, a great racket, a clattering noise—engaging in many kinds of bestial topics of conversation: conversation about kings, robbers talk of whether things exist or not,
kīṭakampi akkamitvā mārenti bhikkhūpi samādhimhā cāventīti.	"and step on insects and kill them, and make monks fall from concentration?"
saccam bhagavāti .pe.	"It's true, O Blessed One."
vigarahitvā dhammim katham katvā bhikkhū āmantesi	Having rebuked him and given a Dhamma talk, he addressed the monks:

na bhikkhave kaṭṭhapādukā dhāretabbā yo dhāreyya āpatti dukkaṭassāti.	"Wooden footwear should not be worn. Whoever should wear it: an offense of wrong doing."
(Mv.V.7.1) [11] athakho bhagavā rājagahe yathābhirantam viharitvā yena bārāṇasī tena cārikam pakkāmi anupubbena cārikam caramāno yena bārāṇasī tadavasari.	Then the Blessed One, having stayed at Rājagaha as long as he liked, set out on a wandering tour toward Bārāṇasī, and traveling by stages, arrived at Bārāṇasī.
tatra sudam bhagavā bārāṇasiyam viharati isipatane migadāye.	At Bārāṇasī, the Blessed One stayed in the Game Reserve at Isipatana.
tena kho pana samayena chabbaggiyā bhikkhū bhagavatā kaṭṭhapādukā paṭikkhittāti tālataruṇe chedāpetvā tālapattapādukāyo dhārenti tāni tālataruṇāni chinnāni milāyanti.	Now at that time the Group-of-six monks, (thinking,) "The Blessed One has prohibited wooden footwear," had them cut (leaves) from young palmyra trees and wore palmyra-leaf footwear. The young palmyra trees, being cut, withered.
manussā ujjhāyanti khīyanti vipācenti katham hi nāma samaņā sakyaputtiyā tālataruņe chedāpetvā tālapattapādukāyo dhāressanti tālataruņāni chinnāni milāyanti ekindriyam samaņā sakyaputtiyā jīvam viheţhentīti.	People criticized and complained and spread it about, "How can these Sakyan-son contemplatives have them cut (leaves) from young palmyra trees and wear palmyra-leaf footwear? The young palmyra trees, being cut, are withering. The Sakyan-son contemplatives are harming one-facultied life."

assosum kho bhikkhū tesam manussānam ujjhāyantānam khīyantānam vipācentānam.	The monks heard the people criticizing and complaining and spreading it about.
athakho te bhikkhū bhagavato etamattham ārocesum.	Then the monks reported the matter to the Blessed One.
saccam kira bhikkhave chabbaggiyā bhikkhū tālataruņe chedāpetvā tālapattapādukāyo dhārenti tāni tālataruņāni chinnāni milāyantīti.	"Monks, is it true, as they say, that the Group-of-six monks had them cut (leaves) from young palmyra trees and wore palmyraleaf footwear, so that the young palmyra trees, being cut, are withering?"
saccam bhagavāti.	"It's true, O Blessed One."
vigarahi buddho bhagavā katham hi nāma te bhikkhave moghapurisā tālataruņe chedāpetvā tālapattapādukāyo dhāressanti tāni tālataruņāni chinnāni milāyanti jīvasaññino hi bhikkhave manussā rukkhasmim	The Buddha, the Blessed One, rebuked them, "Monks, how can these worthless men have them cut (leaves) from young palmyra trees and wear palmyra-leaf footwear, so that the young palmyra trees, being cut, wither? People perceive trees to have a soul."
netam bhikkhave appasannānam vā pasādāya .pe.	"Monks, this neither inspires faith in the faithless"
vigarahitvā dhammim katham katvā bhikkhū āmantesi	Having rebuked him and given a Dhamma talk, he addressed the monks:
na bhikkhave tālapattapādukā	"Palmyra-leaf footwear should

dhāretabbā yo dhāreyya āpatti dukkaṭassāti.	not be worn. Whoever should wear it: an offense of wrong doing."
(Mv.V.7.3) tena kho pana samayena chabbaggiyā bhikkhū bhagavatā tālapattapādukā paṭikkhittāti veļutaruņe chedāpetvā veļupattapādukāyo dhārenti tāni veļutaruṇāni chinnāni milāyanti.	Now at that time the Group-of- six monks, (thinking,) "The Blessed One has prohibited palmyra-leaf footwear," had them cut (leaves) from young bamboo plants and wore bamboo-leaf footwear. The young bamboo plants, being cut, withered.
manussā ujjhāyanti khīyanti vipācenti katham hi nāma samaņā sakyaputtiyā veļutaruņe chedāpetvā veļupattapādukāyo dhāressanti tāni veļutaruņāni chinnāni milāyanti ekindriyam samaņā sakyaputtiyā jīvam vihethentīti.	People criticized and complained and spread it about, "How can these Sakyan-son contemplatives have them cut (leaves) from young bamboo plants and wear bamboo-leaf footwear? The young bamboo plants, being cut, are withering. The Sakyan-son contemplatives are harming one-facultied life."
assosum kho bhikkhū tesam manussānam ujjhāyantānam khīyantānam vipācentānam.	The monks heard the people criticizing and complaining and spreading it about.
athakho te bhikkhū bhagavato etamattham ārocesum .pe.	Then the monks reported the matter to the Blessed One
na bhikkhave veļupattapādukā dhāretabbā yo dhāreyya āpatti dukkaṭassāti.	"Bamboo-leaf footwear should not be worn. Whoever should wear it: an offense of wrong doing."

(Mv.V.8.1) [12] athakho bhagavā bārāṇasiyam yathābhirantam viharitvā yena bhaddiyam tena cārikam pakkāmi anupubbena cārikam caramāno yena bhaddiyam tadavasari.	Then the Blessed One, having stayed at Bārāṇasī as long as he liked, set out on a wandering tour toward Bhaddiya, and traveling by stages, arrived at Bhaddiya.
tatra sudam bhagavā bhaddiye viharati jātiyāvane.	At Bhaddiya, the Blessed One stayed in Jāti's Grove.
tena kho pana samayena bhaddiyā bhikkhū anekavihitam pādukamaṇḍanānuyogamanuyuttā viharanti tiṇapādukam karontipi kārāpentipi muñjapādukam karontipi kārāpentipi pabbajapādukam karontipi kārāpentipi hintālapādukam karontipi kārāpentipi kamalapādukam karontipi kārāpentipi riñcanti uddesam paripuccham adhisīlam adhicittam adhipaññam.	Now at that time the Bhaddiya monks lived devoted to various kinds of footwear decoration: They made footwear (woven) of grass or had it made; they made footwear (woven) of muñja grass or had it made; they made footwear (woven) of reeds or had it made; they made footwear (woven) of marshy date-palm or had it made; they made footwear (woven) of kamala grass or had it made; they made footwear (knitted from) wool or had it made. They neglected recitation, cross-questioning, (and training in) heightened virtue, heightened mind, and heightened discernment.
(Mv.V.8.2) ye te bhikkhū appicchā .pe. te ujjhāyanti khīyanti vipācenti	Those monks who were modest criticized and complained and spread it about:
katham hi nāma bhaddiyā	"How can the Bhaddiya monks

bhikkhū anekavihitam pādukamaṇḍanānuyogamanuyuttā viharissanti tiṇapādukam karissantipi kārāpessantipi muñjapādukam karissantipi pabbajapādukam karissantipi kārāpessantipi hintālapādukam karissantipi kārāpessantipi kamalapādukam karissantipi kārāpessantipi kambalapādukam karissantipi kārāpessantipi kambalapādukam karissantipi kārāpessantipi riñcissanti uddesam paripuccham adhisīlam adhicittam adhipaññanti.

live devoted to various kinds of footwear decoration? They make footwear (woven) of grass or have it made; they make footwear (woven) of muñja grass or have it made; they make footwear (woven) of reeds or have it made; they make footwear (woven) of marshy date-palm or have it made; they make footwear (woven) of kamala grass or have it made; they make footwear (knitted from) wool or have it made. They neglect recitation, cross-questioning, (and training in) heightened virtue, heightened mind, and heightened discernment!"

athakho te bhikkhū bhagavato etamattham ārocesum.

saccam kira bhikkhave bhaddiyā bhikkhū anekavihitam pādukamaṇḍanānuyogamanuyuttā viharanti tiṇapādukam karontipi kārāpentipi muñjapādukam karontipi kārāpentipi pabbajapādukam karontipi kārāpentipi hintālapādukam

karontipi kārāpentipi

kamalapādukam karontipi

kārāpentipi kambalapādukam

karontipi kārāpentipi riñcanti

Then the monks reported the matter to the Blessed One.

"Monks, is it true, as they say, that the Bhaddiya monks live devoted to various kinds of footwear decoration: (that) they make footwear (woven) of grass or have it made; they make footwear (woven) of muñja grass or have it made; they make footwear (woven) of reeds or have it made; they make footwear (woven) of marshy date-palm or have it made; they make footwear (woven) of kamala grass or have

uddesam paripuccham adhisīlam adhicittam adhipaññanti.	it made; they make footwear (knitted from) wool or have it made; they neglect recitation, cross-questioning, (and training in) heightened virtue, heightened mind, and heightened discernment?"
saccam bhagavāti.	"It's true, O Blessed One."
vigarahi buddho bhagavā katham hi nāma te bhikkhave moghapurisā anekavihitam pādukamaṇḍanānuyogamanuyuttā viharissanti tiṇapādukam karissantipi kārāpessantipi muñjapādukam karissantipi pabbajapādukam karissantipi kārāpessantipi hintālapādukam karissantipi kārāpessantipi kamalapādukam karissantipi kārāpessantipi kārāpessantipi kārāpessantipi kārāpessantipi kārāpessantipi riñcissanti uddesam paripuccham adhisīlam adhicittam adhipaññam	The Buddha, the Blessed One, rebuked them, "Monks, how can these worthless men live devoted to various kinds of footwear decoration? They make footwear (woven) of grass or have it made; they make footwear (woven) of muñja grass or have it made; they make footwear (woven) of reeds or have it made; they make footwear (woven) of marshy datepalm or have it made; they make footwear (woven) of kamala grass or have it made; they make footwear (knitted from) wool or have it made. They neglect recitation, cross-questioning, (and training in) heightened virtue, heightened mind, and heightened discernment."
netam bhikkhave appasannānam vā pasādāya .pe.	"Monks, this neither inspires faith in the faithless"
(Mv.V.8.3) vigarahitvā dhammim	Having rebuked him and given

katham katvā bhikkhū āmantesi	a Dhamma talk, he addressed the monks:
na bhikkhave tiṇapādukā dhāretabbā na muñjapādukā dhāretabbā na pabbajapādukā dhāretabbā na hintālapādukā dhāretabbā na kamalapādukā dhāretabbā na kambalapādukā dhāretabbā	"Footwear (woven) of grass should not be worn. Footwear (woven) of muñja grass should not be worn. Footwear (woven) of reeds should not be worn. Footwear (woven) of marshy date-palm should not be worn. Footwear (woven) of kamalagrass should not be worn. Footwear (knitted from) wool should not be worn.
na sovaṇṇamayā pādukā dhāretabbā na rūpiyamayā pādukā dhāretabbā na veļuriyamayā pādukā dhāretabbā na phalikamayā pādukā dhāretabbā na kamsamayā pādukā dhāretabbā na kācamayā pādukā dhāretabbā na tipumayā pādukā dhāretabbā na sīsamayā pādukā dhāretabbā na tambalohamayā pādukā dhāretabbā na tambalohamayā pādukā dhāretabbā na dukkaṭassa	"Footwear made with gold should not be worn. Footwear made with silver should not be worn. Footwear made with gems should not be worn. Footwear made with lapis lazuli should not be worn. Footwear made with crystal should not be worn. Footwear made with bronze should not be worn. Footwear made with glass (mirrors) should not be worn. Footwear made with tin should not be worn. Footwear made with lead should not be worn. Footwear made with copper should not be worn. Whoever should wear it: an offense of wrong doing.
na ca bhikkhave kāci	"Any non-leather footwear that

sankamanīyā pādukā dhāretabbā yo dhāreyya āpatti dukkaṭassa anujānāmi bhikkhave tisso pādukāyo dhuvaṭṭhāniyā asankamanīyāyo vaccapādukam passāvapādukam ācamanapādukanti.

is meant for walking should not be worn. Whoever should wear it: an offense of wrong doing. I allow three kinds of non-leather footwear if fixed permanently in place1 and not meant for walking: defecation footrests, urination footrests, and washing footrests. [BMC]

1. This could also mean that it always stays on that place, like bathroom slippers that are meant to stay in the bathroom. Then the examples would refer to slippers for defecating, urinating, and washing.

(Mv.V.9.1) [13] athakho bhagavā bhaddiye yathābhirantam viharitvā yena sāvatthī tena cārikam pakkāmi anupubbena cārikam caramāno yena sāvatthī tadavasari.

Then the Blessed One, having stayed at Bhaddiya as long as he liked, set out on a wandering tour toward Sāvatthī, and traveling by stages, arrived at Sāvatthī.

tatra sudam bhagavā sāvatthiyam viharati jetavane anāthapindikassa ārāme.

At Sāvatthī, the Blessed One stayed in Jeta's Grove, Anāthapiņḍika's Monastery.

tena kho pana samayena chabbaggiyā bhikkhū aciravatiyā nadiyā gāvīnam tarantīnam visāņesupi gaņhanti kaņņesupi gaņhanti gīvāyapi gaņhanti cheppāyapi gaņhanti piṭṭhimpi abhirūhanti rattacittāpi aṅgajātam

Now on that occasion the Group-of-six monks—as cattle were crossing at the Aciravatī River—grabbed them by their horns, grabbed them by their ears, grabbed them by their dewlaps [necks], grabbed them

chupanti vacchatarīpi ogāhetvā mārenti.	by their tails, mounted on their backs, touched their sexual organs with lustful thoughts [intention], and dunked young female calves, killing them.
(Mv.V.9.2) manussā ujjhāyanti khīyanti vipācenti katham hi nāma samaņā sakyaputtiyā gāvīnam tarantīnam visāņesupi gahessanti kaņņesupi gahessanti gīvāyapi gahessanti cheppāyapi gahessanti piṭṭhimpi abhirūhissanti rattacittāpi aṅgajātam chupissanti vacchatarīpi ogāhetvā māressanti seyyathāpi gihī kāmabhoginoti.	People criticized and complained and spread it about, "How can these Sakyan-son contemplatives—as cattle are crossing—grab them by their horns, grab them by their ears, grab them by their dewlaps [necks], grab them by their tails, mount on their backs, touch their sexual organs with lustful thoughts, and dunk young female calves, killing them, just like householders partaking of sensuality?"
assosum kho bhikkhū tesam manussānam ujjhāyantānam khīyantānam vipācentānam.	The monks heard the people criticizing and complaining and spreading it about.
athakho te bhikkhū bhagavato etamattham ārocesum.	Then the monks reported the matter to the Blessed One.
[ME inserts: pe saccam kira, bhikkhave, pe	"Is it true, monks, as they say"
saccam bhagavāti pe	"It's true, O Blessed One."
(Mv.V.9.3) vigarahitvā pe	Having rebuked them,

dhammim katham katvā bhikkhū āmantesi]	Having given a Dhamma talk, he addressed the monks:
na bhikkhave gāvīnam visāņesu gahetabbam na kaņņesu gahetabbam na gīvāya gahetabbam na cheppāya gahetabbam na piṭṭhi abhirūhitabbā yo abhirūheyya āpatti dukkaṭassa	"One should not grab cattle by their horns. One should not grab them by their ears. One should not grab them by their dewlaps. One should not grab them by their tails. One should not mount on their backs. Whoever should mount (one): an offense of wrong doing.
na ca bhikkhave rattacittena aṅgajātaṁ chupitabbaṁ yo chupeyya āpatti thullaccayassa	"And one should not touch their sexual organs with lustful thoughts. Whoever touches (one): a grave offense. [BMC: 1 2]
na vacchatarī māretabbā yo māreyya yathādhammo kāretabboti.	"One should not kill a young female calf. Whoever kills (one) should be dealt with in accordance with the rule (Pc 61)."

153. YĀNĀDIPAŢIKKHEPO (MV.V.9.4)

The Prohibition Against Vehicles, etc. [BMC]

[14] tena kho pana samayena chabbaggiyā bhikkhū yānena yāyanti itthīyuttenapi Now at that time the Group-of-six monks rode in vehicles: yoked by a woman1 [driving] with a man inside

purisantarena	purisayuttenapi
itthantarena.	

(as a passenger), or yoked by a man with a woman inside (as a passenger).

1. According to the Commentary, *yutta*, "yoked", refers to the animal and *antarena* "inside", refers to the charioteer. Although *itthi* and *purisa* can refer to feminine and masculine qualities in general (as in grammatical categories), it seems odd to use the same word for "cow" and "woman", as with "bull" and "man". Also, it's hard to imagine why the sex of the animal would be an important issue in the rule given below—more worth mentioning than that of the driver, for that matter—as the monk doesn't even touch it.

itthiyuttenāti dhenuyuttena. purisantarenāti purisasārathinā. purisayuttenāti goņayuttena. itthantarenāti itthisārathinā.

"itthiyuttenā": "yoked to a cow".

"purisantarenā": "with a man as the charioteer". "purisayuttenā": "yoked to a bull". "itthantarenā": "with a woman as the charioteer".

manussā ujjhāyanti khīyanti vipācenti seyyathāpi gaṅgāmahiyāyāti. People criticized and complained and spread it about, "Just like the festival at the Ganges."

bhagavato etamattham ārocesum.

They reported the matter to the Blessed One.

na bhikkhave yānena yāyitabbam yo yāyeyya āpatti dukkatassāti. "Monks, one should not ride in a vehicle. Whoever should ride: an offense of wrong doing."

(Mv.V.10.1) tena kho pana samayena aññataro bhikkhu kosalesu janapadesu sāvatthim gacchanto bhagavantam Now on that occasion a certain monk was in the Kosalan countryside, going to Sāvatthī to see the Blessed One, and got sick along the road.

dassanāya antarāmagge gilāno hoti.	
athakho so bhikkhu maggā okkamma aññatarasmim rukkhamūle nisīdi.	Then the monk came down from the road and sat down at the root of a certain tree.
manussā tam bhikkhum passitvā etadavocum kaham bhante ayyo gamissatīti.	On seeing the monk, people said to him, "Venerable sir, where is the master going?"
sāvatthim kho aham āvuso gamissāmi bhagavantam dassanāyāti.	"Sāvatthī is where I'm going, friends—to see the Blessed One."
(Mv.V.10.2) ehi bhante gamissāmāti.	"Come, venerable sir, lets go."
nāham āvuso sakkomi gilānomhīti.	"I can't, friends. I'm sick."
ehi bhante yānam abhirūhāti.	"Come, venerable sir, get in a vehicle."
alam āvuso paṭikkhittam bhagavatā yānanti.	"Enough, friends. The Blessed One has prohibited vehicles."
kukkuccāyanto yānam nābhirūhi.	Anxious, he didn't get in the vehicle.
athakho so bhikkhu sāvatthim gantvā bhikkhūnam etamattham ārocesi.	Then the monk, having gone to Sāvatthī, reported the matter to the monks.
bhikkhū bhagavato	The monks reported the matter to

etamattham ārocesum.	the Blessed One.
athakho bhagavā etasmim nidāne etasmim pakaraņe dhammim katham katvā bhikkhū āmantesi	Then the Blessed One, having given a Dhamma talk with regard to this cause, to this incident, addressed the monks:
anujānāmi bhikkhave gilānassa yānanti.	"Monks, I allow a vehicle for one who is ill."
(Mv.V.10.3) athakho bhikkhūnam etadahosi itthīyuttam nu kho purisayuttam nu khoti.	Then the thought occurred to the monks, "Yoked by a woman [driving], or by a man?"
bhagavato etamattham ārocesum.	They reported the matter to the Blessed One.
anujānāmi bhikkhave purisayuttam hatthavaṭṭakanti.	"Monks, I allow a cart yoked by a man [i.e., driving] and a hand cart." [BMC]
purisayuttam hatthavaţţakanti ettha purisayuttam itthisārathi vā hotu, purisasārathi vā vaṭṭati. hatthavaṭṭakam pana itthiyo vā vaṭṭentu purisā vā, vaṭṭatiyeva.	"Yoked by a man /to a bull": In this case, (if it's) yoked to a bull, let the charioteer be a woman or a man: it's allowable. But let a woman or a man pull the hand cart: It's still allowable.
tena kho pana samayena aññatarassa bhikkhuno yānugghāṭena bāḥataraṁ aphāsu ahosi.	Now on that occasion a certain monk—because of the jolting of the vehicle—became even more unwell.
bhagavato etamattham	They reported the matter to the

ārocesum.	Blessed One.
anujānāmi bhikkhave sivikam pāṭaṅkinti.	"Monks, I allow a sedan-chair and a hammock sedan-chair."

154. UCCĀSAYANAMAHĀSAYANAP AŢIKKHEPO (MV.V.10.4)

The Prohibition Against High and Luxurious Seats/Beds [BMC]

[15] tena kho pana samayena chabbaggiyā bhikkhū uccāsayanamahāsayanāni dhārenti seyyathīdam āsandim pallankam goṇakam cittakam paṭikam paṭilikam tūlikam vikatikam uddhalomim ekantalomim kaṭissam koseyyam kuttakam hatthattharam assattharam rathattharam ajinappaveṇim kaddalimigapavarapaccatharaṇam sauttaracchadam ubhatolohitakūpadhānam.

Now at that time the Group-ofsix monks used high and great furnishings for reclining: a dais, a throne, a long-haired coverlet, a decorated coverlet, a white spread made of animal hair, a wool coverlet with floral designs, a blanket of cotton batting, a wool coverlet decorated with animals, a wool covering with fleece on both sides, a wool covering with the fleece on one side, a silken sheet embroidered with jewels (woven with silver or gold threads), a dancer's carpet, an elephant-back rug, a horse-back rug, a chariot rug, a spread of black antelope skins, a sheet of kadali-deer hide, a bed with a

canopy above, a bed with red cushions at either end. manussā vihāracārikam People wandering on a tour of āhindantā passitvā ujihāyanti the dwellings, on seeing them, khīyanti vipācenti seyyathāpi gihī criticized and complained and kāmabhoginoti. spread it about, "Just like householders who partake of sensuality." bhagavato etamattham They reported the matter to the Blessed One. ārocesum. (Mv.V.10.4) na bhikkhave "One should not use high and great furnishings for reclining: a uccāsayanamahāsayanāni dhāretabbāni seyyathīdam āsandi dais, a throne, a long-haired pallanko gonako cittako patika coverlet, a decorated coverlet, a paţalikā tūlikā vikatikā uddhalomī white spread made of animal hair, ekantalomī katissam koseyyam a wool coverlet with floral kuttakam hatthattharam designs, a blanket of cotton assattharam rathattharam batting, a wool coverlet decorated ajinappaveņi with animals, a wool covering kaddalimigapavarapaccattharaṇam with fleece on both sides, a wool sauttaracchadam covering with the fleece on one ubhatolohitakūpadhānam yo side, a silken sheet embroidered dhāreyya āpatti dukkaṭassāti. with jewels (woven with silver or gold threads), a silken sheet decorated with jewels (fringed with silver or gold), a dancer's carpet, an elephant-back rug, a horse-back rug, a chariot rug, a spread of black antelope skins, a sheet of kadali-deer hide, a bed with a canopy above, a bed with

red cushions at either end.

Whoever should use them: an offense of wrong doing."

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155. SABBACAMMAPAŢIKKHEPO (MV.V.10.6)

The Prohibition Against All Skins/Hides

[16] tena kho pana samayena chabbaggiyā bhikkhū bhagavatā uccāsayanamahāsayanāni paṭikkhittānīti mahācammāni dhārenti sīhacammam byagghacammam dīpicammam.

Now at that time the Group-of-six monks, (thinking,) "The Blessed One has prohibited high and great furnishings for reclining," used large skins, (such as) a lion skin, a tiger skin, a leopard skin.

tāni mañcappamāņenapi chinnāni honti pīṭhappamāņenapi chinnāni honti antopi mañce paññattāni honti bahipi mañce paññattāni honti antopi pīṭhe paññattāni honti bahipi pīṭhe paññattāni honti.

These were cut to the size of a bed, cut to the size of a bench, laid out on the inner side of a bed, laid out on the outer side of a bed, laid out on the inner side of a bench, laid out on the outer side of a bench.

manussā vihāracārikam āhiņḍantā passitvā ujjhāyanti People wandering on a tour of the dwellings, on seeing them, criticized and complained and spread it about,

khīyanti vipācenti seyyathāpi gihī kāmabhoginoti.	"Just like householders who partake of sensuality."
bhagavato etamattham ārocesum.	They reported the matter to the Blessed One.
na bhikkhave mahācammāni dhāretabbāni sīhacammam byagghacammam dīpicammam yo dhāreyya āpatti dukkaṭassāti.	"Large skins, (such as) a lion skin, a tiger skin, a leopard skin, should not be used. Whoever should use them: an offense of wrong doing." [BMC]
(Mv.V.10.7) [17] tena kho pana samayena chabbaggiyā bhikkhū bhagavatā mahācammāni paṭikkhittānīti gocammāni dhārenti.	Now at that time the Group-of-six monks, (thinking,) "The Blessed One has prohibited large skins," used cowhides.
tāni mañcappamāņenapi chinnāni honti	These were cut to the size of a bed, cut to the size of a bench, laid out on
pīṭhappamāṇenapi chinnāni honti antopi mañce paññattāni honti bahipi mañce paññattāni honti antopi pīṭhe paññattāni honti bahipi pīṭhe paññattāni honti.	the inner side of a bed, laid out on the outer side of a bed, laid out on the inner side of a bench, laid out on the outer side of a bench.
honti antopi mañce paññattāni honti bahipi mañce paññattāni honti antopi pīṭhe paññattāni honti bahipi pīṭhe paññattāni	outer side of a bed, laid out on the inner side of a bench, laid out on the

pāpupāsakassa nivesanam tenupasankami upasankamitvā paññatte āsane nisīdi.	robe—went to the residence of the evil lay follower and, on arrival, sat down on a seat laid out.
athakho so pāpupāsako yena pāpabhikkhu tenupasankami upasankamitvā tam pāpabhikkhum abhivādetvā ekamantam nisīdi.	Then the evil lay follower went to the evil monk and, on arrival, having bowed down to the evil monk, sat to one side.
(Mv.V.10.8) tena kho pana samayena tassa pāpupāsakassa vacchako hoti taruņo abhirūpo dassanīyo pāsādiko citro seyyathāpi dīpicchāpo.	Now at that time the evil lay follower had a calf—young, handsome, good-looking, striking, marked like a leopard cub.
athakho so pāpabhikkhu tam vacchakam sakkaccam upanijjhāyati.	Then the evil monk stared intently at the calf.
athakho so pāpupāsako tam pāpabhikkhum etadavoca kissa bhante ayyo imam vacchakam sakkaccam upanijjhāyatīti.	The evil lay follower said to him, "Venerable sir, why is the master staring intently at this calf?"
attho me āvuso imassa vacchakassa cammenāti.	"I could use this calf's hide, friend."
athakho so pāpupāsako tam vacchakam vadhitvā cammam vidhūnitvā tassa pāpabhikkhuno adāsi.	Then the evil lay follower, having killed the calf, removed the hide and gave it to the evil monk.

athakho so pāpabhikkhu tam cammam sanghāṭiyā paṭicchādetvā agamāsi.	Then the evil monk, wrapping the hide in his outer robe, left.
(Mv.V.10.9) athakho sā gāvī vacchagiddhinī tam pāpabhikkhum piṭṭhito piṭṭhito anubandhi.	Then the cow, longing for her calf, followed along behind the evil monk.
bhikkhū evamāhamsu kissa tyāyam āvuso gāvī piṭṭhito piṭṭhito anubaddhāti.	The monks said to him, "Friend, why it this cow following along behind you?"
ahampi kho āvuso na jānāmi kena myāyam gāvī piṭṭhito piṭṭhito anubaddhāti.	"Friends, I don't know why this cow is following along behind me."
tena kho pana samayena tassa pāpabhikkhuno saṅghāṭi lohitena makkhitā hoti.	Now on that occasion the evil monk's outer robe was stained with blood.
bhikkhū evamāhamsu ayam pana te āvuso sanghāṭi kim katāti.	The monks said to him, "But friend, what happened to your outer robe?"
athakho so pāpabhikkhu bhikkhūnam etamattham ārocesi.	Then the evil monk reported the matter to the monks.
kim pana tvam āvuso pāņātipāte samādapesīti.	"But friend, did you incite (another) to kill a living being?"
evam āvusoti.	"Yes, friends."
ye te bhikkhū appicchā .pe.	Those monks who were modest

te ujjhāyanti khīyanti vipācenti	criticized and complained and spread it about:
katham hi nāma bhikkhu pāṇātipāte samādapessati nanu bhagavatā anekapariyāyena pāṇātipāto garahito pāṇātipātā veramaṇī pasatthāti.	"How can a monk incite (another) to kill a living being? Hasn't the Blessed One criticized, through many lines of reasoning, the killing of living beings, and praised refraining from the killing of living beings?"
(Mv.V.10.10) athakho te bhikkhū bhagavato etamatthaṁ ārocesuṁ.	Then the monks reported the matter to the Blessed One.
[18] athakho bhagavā etasmim nidāne etasmim pakaraņe bhikkhusangham sannipātāpetvā tam pāpabhikkhum paṭipucchi	Then the Blessed One, with regard to this cause, to this incident, had the monks assembled and asked the evil monk:
saccam kira tvam bhikkhu pāṇātipāte samādapesīti.	"Monk, is it true, as they say, that you incited (another) to kill a living being?"
saccam bhagavāti.	"It's true, O Blessed One."
vigarahi buddho bhagavā katham hi nāma tvam moghapurisa pāṇātipāte samādapessasi nanu mayā moghapurisa anekapariyāyena pāṇātipāto garahito pāṇātipātā veramaṇī pasatthā	The Buddha, the Blessed One, rebuked him, "Worthless man, how can you incite (another) to kill a living being? Haven't I criticized, through many lines of reasoning, the killing of living beings, and praised refraining from the killing of living beings?"

netam moghapurisa appasannānam vā pasādāya .pe.	"Worthless man, this neither inspires faith in the faithless"
vigarahitvā dhammim katham katvā bhikkhū āmantesi	Having rebuked him and given a Dhamma talk, he addressed the monks:
na bhikkhave pāṇātipāte samādapetabbaṁ yo samādapeyya yathādhammo kāretabbo.	"One should not incite (another) to kill a living being. Whoever should incite is to be dealt with in accordance with the rule (Pr 1 / Pc 61)."
na ca bhikkhave gocammam dhāretabbam yo dhāreyya āpatti dukkaṭassa.	"And one should not make use of a cow-hide. Whoever should make use of one: an offense of wrong doing.
na bhikkhave kiñci cammam dhāretabbam yo dhāreyya āpatti dukkaṭassāti.	"One should not make use of any hide. Whoever should make use of one: an offense of wrong doing." [BMC Mv.V.13.13]

156. GIHIVIKATĀNUÑÑĀTĀDI (MV.V.11.1)

The Allowance for What is Arranged by Householders [BMC]

tena kho pana samayena manussānam mañcampi	Now on that occasion people had beds and benches upholstered with

pīṭhampi cammonaddhāni honti cammavinaddhāni.	skins/hides or tied together with leather (strips).
bhikkhū kukkuccāyantā nābhinisīdanti.	The monks, anxious, didn't sit down.
bhagavato etamattham ārocesum.	They reported the matter to the Blessed One.
anujānāmi bhikkhave gihivikatam abhinisīditum na tveva abhinipajjitunti.	"Monks, I allow one to sit on what has been made for householders, but not to lie down on it."
tena kho pana samayena vihārā cammabandhehi ogumphiyanti.	Now on that occasion the dwellings were bound1 with skin/hide bands. 1. It is unclear whether this was for decoration, for repair, or a construction technique.
bhikkhū kukkuccāyantā nābhinisīdanti.	The monks, anxious, didn't sit down.
bhagavato etamattham ārocesum.	They reported the matter to the Blessed One.
anujānāmi bhikkhave bandhanamattam abhinisīditunti.	"Monks, I allow one to sit on the amount of hide used for binding."
(Mv.V.12.1) [19] tena kho pana samayena chabbaggiyā bhikkhū saupāhanā gāmam pavisanti.	Now at that time the Group-of-six monks would enter the village wearing leather footwear.

manussā ujjhāyanti khīyanti vipācenti seyyathāpi gihī kāmabhoginoti.	People criticized and complained and spread it about, "Just like householders who partake of sensuality."
bhagavato etamattham ārocesum.	They reported the matter to the Blessed One.
na bhikkhave saupāhanena gāmo pavisitabbo yo paviseyya āpatti dukkaṭassāti.	Monks, one should not enter a village while wearing leather footwear. Whoever should enter: an offense of wrong doing."
tena kho pana samayena aññataro bhikkhu gilāno hoti na sakkoti vinā upāhanena gāmam pavisitum.	Now on that occasion a certain monk was sick. He couldn't enter the village without leather footwear.
bhagavato etamattham ārocesum.	They reported the matter to the Blessed One.
anujānāmi bhikkhave gilānena bhikkhunā saupāhanena gāmam pavisitunti.	"Monks, I allow that a sick monk enter a village while wearing leather footwear."

157. SOŅAKUŢIKAŅŅAVATTHU (MV.V.13.1)

The Story of Sona Kuṭīkaṇṇa [Ud 5:6]

[20] tena kho pana samayena āyasmā mahākaccāno avantīsu viharati kuraraghare papāte pabbate.	And on that occasion Ven. Mahā Kaccāna was living among the Avantīs on Papāte [Precipice] Mountain near the Osprey Habitat.
tena kho pana samayena soņo upāsako kuṭikaṇṇo āyasmato mahākaccānassa upaṭṭhāko hoti.	And at that time the lay follower Soṇa Kuṭikaṇṇa was a supporter of Ven. Mahā Kaccāna.
athakho soņo upāsako kuṭikaṇṇo yenāyasmā mahākaccāno tenupasaṅkami upasaṅkamitvā āyasmantaṁ mahākaccānaṁ abhivādetvā ekamantaṁ nisīdi.	So he went to Ven. Mahā Kaccāna and on arrival, having bowed down to him, sat to one side.
ekamantam nisinno kho sono upāsako kuṭikaṇṇo āyasmantam mahākaccānam etadavoca	As he was sitting there he said to Ven. Mahā Kaccāna,
yathā yathāham bhante ayyena mahākaccānena dhammam desitam ājānāmi nayidam sukaram agāram ajjhāvasatā ekantaparipuṇṇam ekantaparisuddham sankhalikhitam brahmacariyam caritum icchāmaham bhante kesamassum ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyam pabbajitum pabbājetu mam bhante ayyo mahākaccānoti.	"Venerable sir, as I understand the Dhamma that Master Mahā Kaccāna teaches, it's not easy living at home to live the holy life totally perfect, totally pure, like a polished shell. I want to shave off my hair & beard, put on the ochre robes, and go forth from the household life into homelessness. Give me the Goingforth, Master Mahā Kaccāna!"
(Mv.V.13.2) evam vutte āyasmā	When this was said, Ven. Mahā

mahākaccāno soṇam upāsakam kuṭikaṇṇam etadavoca dukkaram kho soṇa yāvajīvam ekaseyyam ekabhattam brahmacariyam caritum	Kaccāna said to the lay follower Soṇa Kuṭikaṇṇa, "It's hard, Soṇa, to live the life-long, sleeping- alone, one-meal-a-day holy life.
ingha tvam sona tattheva agārikabhūto buddhānam sāsanam anuyunja kālayuttam ekaseyyam ekabhattam brahmacariyanti.	"Please, right there as you are a householder, devote yourself to the message of the Awakened Ones and to the proper-time [i.e., Uposatha day], sleeping-alone, one-meal-a-day holy life."
athakho soņassa upāsakassa kuṭikaṇṇassa yo ahosi pabbajjābhisaṅkhāro so paṭippassambhi.	And so Soṇa Koṭikaṇṇa's aspiration for going forth subsided.
dutiyampi kho soņo upāsako kuṭikaṇṇo .pe.	Then a second time, Soṇa Kuṭikaṇṇa
tatiyampi kho soņo upāsako kuṭikaṇṇo yenāyasmā mahākaccāno tenupasaṅkami upasaṅkamitvā āyasmantaṁ mahākaccānaṁ abhivādetvā ekamantaṁ nisīdi.	Then a third time, Soṇa Kuṭikaṇṇa went to Ven. Mahā Kaccāna and on arrival, having bowed down to Ven. Mahā Kaccāna, sat to one side.
ekamantam nisinno kho soņo upāsako kuţikanno āyasmantam mahākaccānam etadavoca	As he was sitting there he said to Ven. Mahā Kaccāna,
yathā yathāham bhante ayyena mahākaccānena dhammam desitam ājānāmi nayidam	"Venerable sir, as I understand the Dhamma that Master Mahā Kaccāna teaches, it's not easy

sukaram agāram ajjhāvasatā ekantaparipuṇṇam ekantaparisuddham sankhalikhitam brahmacariyam caritum icchāmaham bhante kesamassum ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyam pabbajitum pabbājetu mam bhante ayyo mahākaccānoti.

living at home to live the holy life totally perfect, totally pure, like a polished shell. I want to shave off my hair & beard, put on the ochre robes, and go forth from the household life into homelessness. Give me the Goingforth, Master Mahā Kaccāna!"

athakho āyasmā mahākaccāno soņam upāsakam kuṭikaṇṇam pabbājesi. So Ven. Mahā Kaccāna gave Soņa Koṭikaṇṇa the going-forth.

tena kho pana samayena avantidakkhiṇāpatho appabhikkhuko hoti.

Now at that time Avantī and the Southern Route [The Deccan] had few monks.

athakho āyasmā mahākaccāno tiṇṇam vassānam accayena kicchena kasirena tato tato dasavaggam bhikkhusangham sannipātāpetvā āyasmantam soṇam upasampādesi.

So only after three years—having gathered from here & there with hardship & difficulty a quorum-of-ten Sangha of monks—did Ven. Mahā Kaccāna give the Acceptance to Ven. Sona.

158. MAHĀKACCĀNASSA PAÑCAVARAPARIDASSANĀ (MV.V.13.3)

Mahā Kaccāna's Five-fold Request

athakho āyasmato soņassa vassam

Then, after having

vutthassa rahogatassa paṭisallīnassa evam cetaso parivitakko udapādi	completed the Rains, as he was alone in seclusion, this train of thought appeared to Ven. Soņa's awareness:
sutoyeva kho me so bhagavā ediso ca ediso cāti na ca mayā sammukhā diṭṭho gaccheyyāhaṁ taṁ bhagavantaṁ dassanāya arahantaṁ sammāsambuddhaṁ sace maṁ upajjhāyo anujāneyyāti.	"I've simply heard that the Blessed One is like this and like this. I haven't seen him face-to-face. I would go to see the Blessed One, worthy & rightly self-awakened, if my preceptor would give me permission."
athakho āyasmā soņo sāyaņhasamayam paţisallānā vuṭṭhito yenāyasmā mahākaccāno tenupasankami upasankamitvā āyasmantam mahākaccānam abhivādetvā ekamantam nisīdi.	So, leaving seclusion in the late afternoon, he went to Ven. Mahā Kaccāna and, on arrival, having bowed down to him, sat to one side.
ekamantam nisinno kho āyasmā soņo āyasmantam mahākaccānam etadavoca	As he was sitting there, he said to Ven. Mahā Kaccāna,
(Mv.V.13.4) idha mayham bhante rahogatassa paṭisallīnassa evam cetaso parivitakko udapādi	"Just now, venerable sir, as I was alone in seclusion, this train of thought appeared to my awareness:
sutoyeva kho me so bhagavā ediso ca ediso cāti na ca mayā sammukhā diṭṭho gaccheyyāhaṁ taṁ bhagavantaṁ dassanāya arahantaṁ sammāsambuddhaṁ sace maṁ	"'I've simply heard that the Blessed One is like this and like this. I haven't seen him face-to-face. I would go to see the Blessed One, worthy &

upajjhāyo anujāneyyāti gaccheyyāham bhante tam bhagavantam dassanāya arahantam sammāsambuddham sace mam upajjhāyo anujānātīti.	rightly self-awakened, if my preceptor would give me permission? Venerable sir, I would go to see the Blessed One, worthy & rightly self-awakened, if my preceptor would give me permission."
sādhu sādhu soņa gaccha tvam soņa tam bhagavantam dassanāya arahantam sammāsambuddham dakkhissasi	"Good, Soṇa. Very good. Go, Soṇa, to see the Blessed One, worthy & rightly selfawakened.
(Mv.V.13.5) tvam soṇa tam bhagavantam pāsādikam pasādanīyam santindriyam santamānasam uttamadamathasamathamanuppattam dantam guttam yatindriyam nāgam	"You will see the Blessed One who is serene & inspires serene confidence, his senses at peace, his mind at peace, one who has attained the utmost tranquility & poise, tamed, guarded, his senses restrained, a Great One.
tenahi tvam soņa mama vacanena bhagavato pāde sirasā vanda upajjhāyo me bhante āyasmā mahākaccāno bhagavato pāde sirasā vandatīti	"On seeing him, show reverence with your head to his feet in my name, (saying,) 'Lord, my preceptor, Ven. Mahā Kaccāna, shows reverence with his head to your feet.'
evañca vadehi avantidakkhiṇāpatho bhante appabhikkhuko tiṇṇaṁ me vassānaṁ accayena kicchena kasirena tato tato dasavaggaṁ	"Also say, 'Lord, Avantī and the Southern Route [The Deccan] have few monks. Only after three years— having gathered from here &

bhikkhusangham sannipātāpetvā upasampadam alattham	there with hardship & difficulty a quorum-of-ten Sangha of monks—did I obtain the Acceptance.
appevanāma bhagavā avantidakkhiṇāpathe appatarena gaṇena upasampadam anujāneyya	"'Perhaps the Blessed One would allow the Acceptance by a smaller quorum in Avantī and the Southern Route.
(Mv.V.13.6) avantidakkhiṇāpathe bhante kaṇhuttarā bhūmi kharā gokaṇṭakahatā appevanāma bhagavā avantidakkhiṇāpathe gaṇaṅgaṇupāhanaṁ anujāneyya	"'Lord, in Avantī and the Southern Route the ground has black surface soil, it's rough, scarred by the hooves of cattle. Perhaps the Blessed One would allow multi-soled leather footwear in Avantī and the Southern Route.
avantidakkhiṇāpathe bhante nahānagarukā manussā udakasuddhikā appevanāma bhagavā avantidakkhiṇāpathe dhuvanahānaṁ anujāneyya	"Lord, in Avantī and the Southern Route, the people give importance to bathing; they are water-bathers. Perhaps the Blessed One would allow regular bathing in Avantī and the Southern Route.
avantidakkhiṇāpathe bhante cammāni attharaṇāni eļakacammam ajacammam migacammam seyyathāpi bhante majjhimesu janapadesu eragu moragu majjāru jantu evameva kho bhante avantidakkhiṇāpathe	"Lord, in Avantī and the Southern Route, (they use) hide-coverings: sheepskin, goatskin, deerskin. Lord, just as in the Middle Country (we use) eraka grass, moragū grass,

cammāni attharaṇāni eļakacammam ajacammam migacammam

majjāru grass, and jantu grass: In the same way, lord, in Avantī and the Southern Route, (they use) hidecoverings: sheepskin, goatskin, deerskin.

appevanāma bhagavā avantidakkhiņāpathe cammāni attharaṇāni anujāneyya eļakacammam ajacammam migacammam "'Perhaps the Blessed One would allow, in Avantī and the Southern Route, hide-coverings: sheepskin, goatskin, deerskin.

(Mv.V.13.7) etarahi bhante manussā nissīmagatānam bhikkhūnam cīvaram denti imam cīvaram itthannāmassa demāti te āgantvā ārocenti itthannāmehi te āvuso manussehi cīvaram dinnanti te kukkuccāyantā na sādiyanti mā no nissaggiyam ahosīti appevanāma bhagavā cīvare pariyāyam ācikkheyyāti.

"Lord, at this time people give robe-cloth for monks who have gone outside of the (monastery) territory, (saying,) "We give this robe-cloth to so-and-so." Coming back, they inform them, "This robe-cloth was given by people named so-and-so." Anxious, they don't consent to it, (thinking,) "May we not have a nissaggiya." Perhaps the Blessed One would establish a procedure in regard to robe-cloth."

evam bhanteti kho āyasmā soņo āyasamto mahākaccānassa paṭissuṇitvā uṭṭhāyāsanā āyasmantam mahākaccānam abhivādetvā padakkhiṇam katvā senāsanam Responding, "As you say, venerable sir," to Ven. Mahā Kaccāna, he got up from his seat, bowed down to him, and circumambulated him, keeping him to his right.

samsāmetvā pattacīvaramādāya yena sāvatthī tena pakkāmi	Then he put his lodgings in order and, taking his robes and bowl, set out on a wandering tour toward Sāvatthī.
(Mv.V.13.8) anupubbena yena sāvatthī jetavanam anāthapiņḍikassa ārāmo yena bhagavā tenupasankami upasankamitvā bhagavantam abhivādetvā ekamantam nisīdi.	Traveling by stages, he arrived at Sāvatthī, went to Jeta's Grove, Anāthapiṇḍika's Monastery, and went to the Blessed One. On arrival, he bowed to the Blessed One and sat to one side.
athakho bhagavā āyasmantam ānandam āmantesi imassa ānanda āgantukassa bhikkhuno senāsanam paññāpehīti.	Then the Blessed One addressed Ven. Ānanda, "Ānanda, prepare lodgings for this incoming monk."
athakho āyasmā ānando yassa kho mam bhagavā āṇāpeti imassa ānanda āgantukassa bhikkhuno senāsanam paññāpehīti icchati bhagavā tena bhikkhunā saddhim ekavihāre vatthum icchati bhagavā āyasmatā soṇena saddhim ekavihāre vatthunti yasmim vihāre bhagavā viharati tasmim vihāre āyasmato soṇassa senāsanam paññāpesi.	Then Ven. Ānanda, (thinking,) "For anyone about whom the Blessed One directs me, 'Ānanda, prepare lodgings for this incoming monk,' the Blessed One wants to stay in the same lodging with that monk. The Blessed One wants to stay in the same lodging with Ven. Soṇa," prepared lodgings for Ven. Soṇa in the dwelling that the Blessed One was staying in.
(Mv.V.13.9) [21] athakho bhagavā bahudeva rattim ajjhokāse	Then the Blessed One, having spent most of the

vītināmetvā vihāram pāvisi.	night out in the open, entered the dwelling.
āyasmāpi kho soņo bahudeva rattim ajjhokāse vītināmetvā vihāram pāvisi.	Ven. Sona also having spent most of the night out in the open, entered the dwelling.
athakho bhagavā rattiyā paccūsasamayam paccuṭṭhāya āyasmantam soṇam ajjhesi paṭibhātu tam bhikkhu dhammo bhāsitunti.	Then the Blessed One, getting up as the night was ending, invited Ven. Sona, "May the Dhamma occur to you, monk, to speak it."
evam bhanteti kho āyasmā soņo bhagavato paṭissuṇitvā sabbāneva aṭṭhakavaggikāni sarena abhāsi.	Responding, "As you say, lord," to the Blessed One, Ven. Soṇa chanted the entire Aṭṭhaka Vagga.
athakho bhagavā āyasmato soņassa sarabhaññapariyosāne abbhānumodi sādhu sādhu bhikkhu suggahitāni kho te bhikkhu aṭṭhakavaggikāni sumanasikatāni sūpadhāritāni kalyāṇiyāsi vācāya samannāgato vissaṭṭhāya anelagalāya atthassa viññāpaniyā kativassosi tvam bhikkhūti.	The Blessed One, at the conclusion of Ven. Soṇa's chanting, expressed high approval: "Good, monk. Very good. You have learned the Aṭṭhaka Vagga (verses) well, have considered them well, have borne them well in mind. You have a fine delivery, clear & faultless, that makes the meaning intelligible. How many Rains do you have, monk?"
ekavasso aham bhagavāti.	"I have one Rains, Blessed One."

kissa pana tvam bhikkhu evamciram akāsīti.	"But why did you take so long (to ordain)?"
(Mv.V.13.10) ciram dittho me bhante kāmesu ādīnavo apica sambādhā gharāvāsā bahukiccā bahukaraṇīyāti.	"For a long time, lord, I have seen the drawbacks in sensuality, but the household life is confining with many duties, many things to be done."
athakho bhagavā etamattham viditvā tāyam velāyam imam udānam udānesi	Then, on realizing the significance of that, the Blessed One on that occasion exclaimed:
disvā ādīnavam loke ñatvā dhammam nirūpadhim ariyo na ramatī pāpe pāpe na ramatī sucīti.	"Seeing the drawbacks of the world, knowing the state without acquisitions, a noble one doesn't find joy in evil, in evil a clean one doesn't find joy."
(Mv.V.13.11) [22] athakho āyasmā soņo paṭisammodati kho mam bhagavā ayam khvassa kālo yam me upajjhāyo paridassīti uṭṭhāyāsanā ekamsam uttarāsangam karitvā bhagavato pādesu sirasā nipatitvā bhagavantam etadavoca	Then Ven. Sona, (thinking,) "The Blessed One approves of me. This is the time for my preceptor's message," got up from his seat, arranged his upper robe over one shoulder, and putting his head down at the Blessed One's feet, said to him,
upajjhāyo me bhante āyasmā	"Lord, my preceptor, Ven.

mahākaccāno bhagavato pādesu sirasā vandati	Mahā Kaccāna, shows reverence with his head to your feet.
evañca vadeti avantidakkhiṇāpatho bhante appabhikkhuko tiṇṇaṁ me vassānaṁ accayena kicchena kasirena tato tato dasavaggaṁ bhikkhusaṅghaṁ sannipātāpetvā upasampadaṁ alatthaṁ	"He also says, 'Lord, Avantī and the Southern Route [The Deccan] have few monks. Only after three years— having gathered from here & there with hardship & difficulty a quorum-of-ten community of monks—did (Ven. Soṇa) obtain the Acceptance.
appevanāma bhagavā avantidakkhiṇāpathe appatarena gaṇena upasampadaṁ anujāneyya	"'Perhaps the Blessed One would allow the Acceptance by a smaller quorum in Avantī and the Southern Route.
avantidakkhiṇāpathe bhante kaṇhuttarā bhūmi kharā gokaṇṭakahatā appevanāma bhagavā avantidakkhiṇāpathe gaṇaṅgaṇupāhanaṁ anujāneyya	"Lord, in Avantī and the Southern Route the ground has black surface soil, it's rough, scarred by the hooves of cattle. Perhaps the Blessed One would allow multi-soled leather footwear in Avantī and the Southern Route.
avantidakkhiṇāpathe bhante nahānagarukā manussā udakasuddhikā appevanāma bhagavā avantidakkhiṇāpathe dhuvanahānaṁ anujāneyya	"Lord, in Avantī and the Southern Route, the people give importance to bathing; they are water-bathers. Perhaps the Blessed One

would allow regular bathing in Avantī and the Southern Route.

avantidakkhiṇāpathe bhante cammāni attharaṇāni eļakacammam ajacammam migacammam seyyathāpi bhante majjhimesu janapadesu eragu moragu majjāru jantu evameva kho bhante avantidakkhiṇāpathe cammāni attharaṇāni eļakacammam ajacammam migacammam

"Lord, in Avantī and the Southern Route, (they use) hide-coverings: sheepskin, goatskin, deerskin. Lord, just as in the Middle Country (we use) eraka grass, moragū grass, majjāru grass, and jantu grass: In the same way, lord, in Avantī and the Southern Route, (they use) hide-coverings: sheepskin, goatskin, deerskin.

appevanāma bhagavā avantidakkhiṇāpathe cammāni attharaṇāni anujāneyya eļakacammam ajacammam migacammam "'Perhaps the Blessed One would allow, in Avantī and the Southern Route, hide-coverings: sheepskin, goatskin, deerskin.

etarahi bhante manussā nissīmagatānam bhikkhūnam cīvaram denti imam cīvaram itthannāmassa demāti te āgantvā ārocenti itthannāmehi te āvuso manussehi cīvaram dinnanti te kukkuccāyantā na sādiyanti mā no nissaggiyam ahosīti appevanāma bhagavā cīvare pariyāyam ācikkheyyāti.

"Lord, at this time people give robe-cloth for monks who have gone outside of the (monastery) territory, (saying,) "We give this to so-and-so." Coming back, they inform them, "This robe-cloth was given by people named so-and-so." Anxious, they don't consent to it, (thinking,) "May we not have a nissaggiya." Perhaps the

	Blessed One would establish a procedure in regard to robe-cloth."
[23] athakho bhagavā etasmim nidāne etasmim pakaraņe dhammim katham katvā bhikkhū āmantesi	Then the Blessed One, having given a Dhamma talk with regard to this cause, to this incident, addressed the monks:
avantidakkhiṇāpatho bhikkhave appabhikkhuko anujānāmi bhikkhave sabbapaccantimesu janapadesu vinayadharapañcamena gaṇena upasampadam.	"Avantī and the Southern Route have few monks. Monks, I allow, in all outlying districts, Acceptance by a group with a Vinaya expert as the fifth. [Mv.IX.4.1]
(Mv.V.13.12) tatrīme paccantimā janapadā puratthimāya disāya kajangalam nāma nigamo tassa parena mahāsālā tato parā paccantimā janapadā orato majjhe.	"In this case, these are outlying districts: In the east, there is a town called Kajangala. Beyond that is Mahāsāla. Beyond that are outlying districts. Inside that is in the Middle.
puratthimadakkhiṇāya disāya sallavatī nāma nadī tato parā paccantimā janapadā orato majjhe.	"In the southeast, there is a river called the Sallavatī. Beyond that are outlying districts. Inside that is in the Middle.
dakkhiṇāya disāya setakaṇṇikam nāma nigamo tato parā paccantimā janapadā orato majjhe.	"In the south, there is a town called Setakaṇṇika. Beyond that are outlying districts. Inside that is in the Middle.

pacchimāya disāya thūnam nāma brāhmaṇagāmo tato parā paccantimā janapadā orato majjhe.	"In the west, there is a brahman village called Thūna. Beyond that are outlying districts. Inside that is in the Middle.
uttarāya disāya usīraddhajo nāma pabbato tato parā paccantimā janapadā orato majjhe.	"In the north, there is a mountain called Usīraddhaja. Beyond that are outlying districts. Inside that is in the Middle.
anujānāmi bhikkhave evarūpesu paccantimesu janapadesu vinayadharapañcamena gaņena upasampadam.	"Monks, I allow, in all such outlying districts, Acceptance by a group with a Vinaya expert as the fifth.
(Mv.V.13.13) avantidakkhiṇāpathe bhikkhave kaṇhuttarā bhūmi kharā gokaṇṭakahatā	"In Avantī and the Southern Route the ground has black surface soil, it's rough, scarred by the hooves of cattle.
anujānāmi bhikkhave sabbapaccantimesu janapadesu gaṇaṅgaṇupāhanaṁ.	"Monks, I allow, in all outlying districts, multi-soled leather footwear. [BMC]
avantidakkhiṇāpathe bhikkhave nahānagarukā manussā udakasuddhikā	"In Avantī and the Southern Route, the people give importance to bathing; they are water-bathers.
anujānāmi bhikkhave sabbapaccantimesu janapadesu dhuvanahānam.	"Monks, I allow, in all outlying districts, regular bathing. [Pc 57 BMC]

avantidakkhiṇāpathe bhikkhave cammāni attharaṇāni eļakacammam ajacammam seyyathāpi bhikkhave majjhimesu janapadesu eragu moragu majjāru jantu evameva kho bhikkhave avantidakkhiṇāpathe cammāni attharaṇāni eļakacammam ajacammam migacammam	"In Avantī and the Southern Route, (they use) hide-coverings: sheepskin, goatskin, deerskin. Monks, just as in the Middle Country (we use) eraka grass, moragū grass, majjāru grass, and jantu grass: In the same way, in Avantī and the Southern Route, (they use) hide-coverings: sheepskin, goatskin, deerskin.
anujānāmi bhikkhave sabbapaccantimesu janapadesu cammāni attharaṇāni eļakacammam ajacammam migacammam.	"Monks, I allow, in all outlying districts, hide-coverings: sheepskin, goatskin, deerskin. [BMC]
idha pana bhikkhave manussā nissīmagatānam bhikkhūnam cīvaram denti imam cīvaram itthannāmassa demāti anujānāmi bhikkhave sāditum na tāva tam gaṇanupagam yāva na hattham gacchatīti.	"And there is the case where people give robe-cloth for monks who have gone outside the territory, (saying,), 'I give this robe-cloth for so-and-so.' I allow that one consent to it, and there is no counting of the time-span as long as it has not come to his hand." [BMC: 1 2 3 4 5]
cammakkhandhakam pañcamam.	The Leather Khandhaka, the fifth, (is finished).
imamhi khandhake vatthū tesaṭṭhī.	In this khandhaka there are sixty-three cases.

TASSUDDĀNAM

Mnemonic Verses

[24] rājā ca māgadho soņo asītisahassissaro sāgato gijjhakūṭasmim bahum dassesi uttarim.	The King of Magadha, Soṇa, the leader of 80,000 Sāgata, on Vulture Peak, displayed many marvels.
pabbajjāraddhabhijjimsu vīņam ekapalāsikam nīlā pītā lohitikā mañjeṭṭhā kaṇhameva ca.	Acceptance, exerting, they split, a vīṇa, single-soled, blue/green, yellow, blood-red, crimson, and black.
mahāraṅga mahānāmā vaddhikā ca paṭikkhipi khallakā pūṭapālī ca tūlatittirameṇḍajā.	Orange and beige, and with straps: He prohibited them. Heel-coverings, boots, and shoes. cotton, partridge, rams, and goats.
vicchikā moracitrañca sīhabyagghā ca dīpikā ajinuddā majjārī ca kāļolūkaparikkhaṭā.	Scorpion, peacock, decorated, lion, tiger, and leopard, black antelope, otter, and cat, squirrel and flying fox—they were embellished.
phālitupāhanā khīlā dhotakhāņukhaṭakhaṭā tālaveļutiņañceva muñjapabbajahintalā.	Split, leather footwear, and corns, (un-)washed, stumps, clacking, palmyra, bamboo, and also grass: muñja, reeds, and marshy datepalm.

kamalakambalasovaņņā rūpikā maņi veļurī phalikā kamsakācā ca tipusīsanca tambakā.	Kamala grass, wool, and gold, silver, gems, lapis lazuli, crystal, bronze, and glass, tin, lead, and copper.
gāvī yānam gilāno ca purisayuttasīvikā sayanāni mahācammā gocammehi ca pāpako.	A cow, a vehicle, and a sick (monk), yoked by a man [with a bull], a sedan chair, furnishings for reclining, large skins, with cow-hide, the evil (monk).
gihīnam cammavaddhehi pavisanti gilāyano	Householders' (furnishings), with leather straps, they entered, the sick one.
mahākaccāyano soņo sarenaṭṭhakavaggikam. upasampadam pañcahi gaṇā [ME: guṇaṅguṇā] dhuvasināyanā	Mahā Kaccāna, Soṇa, the Aṭṭhaka Vagga, chanted, Acceptance with the fifth, multi-soled, regular bathing.
sammattharaṇānuññāsi [ME: cammattharaṇānuññāsi] na tāva gaṇanūpagaṁ adāsīme vare pañca soṇattherassa nāyakoti.	He allowed hide-coverings, no counting of the time-span until. The leader granted these five requests to the Elder Sona.

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VI bhesajjakkhandhako

The Medicine Khandhaka [BMC] 160. PAÑCABHESAJJAKATHĀ (MV.VI.1.1)

Discussion of the Five Tonics [BMC]

[25] tena samayena buddho bhagavā sāvatthiyam viharati jetavane anāthapiņḍikassa ārāme.	Now at that time the Buddha, the Blessed One, was staying at Sāvatthī, in Jeta's Grove, Anāthapiṇḍika's Monastery.
tena kho pana samayena bhikkhūnam sāradikena ābādhena phuṭṭhānam yāgupi pītā uggacchati bhattampi bhuttam uggacchati.	And at that time, the bhikkhus, afflicted by the autumn disease, would throwup the conjey they had drunk and the meals they had eaten.
te tena kisā honti lūkhā dubbaņņā	Because of this they were thin, wretched, unattractive, pale, their

uppaṇḍuppaṇḍukajātā dhamanisanthatagattā.	bodies covered with veins.
addasā kho bhagavā te bhikkhū kise lūkhe dubbaņņe uppaṇḍuppaṇḍukajāte dhamanisanthatagatte disvāna āyasmantaṁ ānandaṁ āmantesi	The Blessed One saw them—thin, wretched, unattractive, pale, their bodies covered with veins—and on seeing them, addressed Ven. Ānanda,
kinnu kho ānanda etarahi bhikkhū kisā lūkhā dubbaṇṇā uppaṇḍuppaṇḍukajātā dhamanisanthatagattāti.	"Ānanda, why are the monks, at this time, thin, wretched, unattractive, pale, their bodies covered with veins?"
etarahi bhante bhikkhūnam sāradikena ābādhena phuṭṭhānam yāgupi pītā uggacchati bhattampi bhuttam uggacchati te tena kisā lūkhā dubbaṇṇā uppaṇḍuppaṇḍukajātā dhamanisanthatagattāti.	"Lord, at this time the monks, afflicted by the autumn disease, throw up the conjey they have drunk and the meals they have eaten. Because of this they are thin, wretched, unattractive, pale, their bodies covered with veins."
(Mv.VI.1.2) athakho bhagavato rahogatassa paṭisallīnassa evaṁ cetaso parivitakko udapādi	Then, as the Blessed One was alone in seclusion, this train of thought arose in his awareness:
etarahi kho bhikkhūnam sāradikena ābādhena phuṭṭhānam yāgupi pītā uggacchati bhattampi bhuttam uggacchati te tena kisā lūkhā dubbaṇṇā	"At this time the monks, afflicted by the autumn disease, throw up the conjey they have drunk and the meals they have eaten. Because of this they are thin, wretched,

uppaṇḍuppaṇḍukajātā dhamanisanthatagattā	unattractive, pale, their bodies covered with veins.
kinnu kho aham bhikkhūnam bhesajjam anujāneyyam yam bhesajjañceva assa bhesajjasammatañca lokassa āhāratthañca phareyya na ca oļāriko āhāro paññāyeyyāti.	"What if I were to allow medicine for them that would be both medicine and agreed to be medicine by the world, and fulfill the purpose of food, yet would not be considered substantial food."
athakho bhagavato etadahosi imāni kho pañca bhesajjāni seyyathīdam sappi navanītam telam madhu phāṇitam bhesajjāni ceva bhesajjasammatāni ca lokassa āhāratthañca pharanti na ca oļāriko āhāro paññāyati	Then the thought occurred to him: "There are these five tonics—ghee, fresh butter, oil, honey, sugar/molasses—that are both medicine and agreed to be medicine by the world, and fulfill the purpose of food, yet would not be considered substantial food.
yannūnāham bhikkhūnam imāni pañca bhesajjāni anujāneyyam kāle paṭiggahetvā kāle paribhuñjitunti.	"What if I were now to allow the monks, having accepted them at the right time (from dawnrise to noon), to consume them at the right time?"
(Mv.VI.1.3) athakho bhagavā sāyaṇhasamaye paṭisallānā vuṭṭhito etasmim nidāne etasmim pakaraṇe dhammim katham katvā bhikkhū āmantesi	Then, when it was evening, the Blessed One rose from seclusion and, having given a Dhamma talk with regard to this cause, to this incident, addressed the monks:
idha mayham bhikkhave rahogatassa paṭisallīnassa evam cetaso parivitakko udapādi	"Just now, monks, as I was alone in seclusion, this train of thought arose in my awareness:

etarahi kho bhikkhūnam sāradikena ābādhena phuṭṭhānam yāgupi pītā uggacchati bhattampi bhuttam uggacchati te tena kisā lūkhā dubbaṇṇā uppaṇḍuppaṇḍukajātā dhamanisanthatagattā

"At this time the monks, afflicted by the autumn disease, throw up the conjey they have drunk and the meals they have eaten. Because of this they are thin, wretched, unattractive, pale, their bodies covered with veins.

kinnu kho aham bhikkhūnam bhesajjam anujāneyyam yam bhesajjanceva assa bhesajjasammatanca lokassa āhāratthanca phareyya na ca oļāriko āhāro pannāyeyyāti

"What if I were to allow medicine for them that would be both medicine and agreed to be medicine by the world, and fulfill the purpose of food, yet would not be considered substantial food."

tassa mayham bhikkhave etadahosi imāni kho pañca bhesajjāni seyyathīdam sappi navanītam telam madhu phāṇitam bhesajjāni ceva bhesajjasammatāni ca lokassa āhāratthañca pharanti na ca oļāriko āhāro paññāyati

"Then this thought occurred to me: 'There are these five tonics—ghee, fresh butter, oil, honey, sugar/molasses—that are both medicine and agreed to be medicine by the world, and fulfill the purpose of food yet would not be considered substantial food.

yannūnāham bhikkhūnam imāni pañca bhesajjāni anujāneyyam kāle paṭiggahetvā kāle paribhuñjitunti.

"What if I were now to allow the monks, having accepted them at the right time (from dawnrise to noon), to consume them at the right time?"

anujānāmi bhikkhave tāni pañca bhesajjāni kāle paṭiggahetvā kāle paribhuñjitunti.

"Monks, I allow that the five tonics, having been accepted at the right time, be consumed at the right time."

(Mv.VI.1.4) [26] tena kho pana samayena bhikkhū tāni pañca bhesajjāni kāle paṭiggahetvā kāle paribhuñjanti.	Now at that time monks, having accepted the five tonics at the right time, consumed them at the right time.
tesam yānipi tāni pākatikāni lūkhāni bhojanāni tānipi nacchādenti pageva senesikāni.	(Because of this) they could not stomach even ordinary coarse foods, much less rich, greasy ones.
te tena ceva sāradikena ābādhena phuṭṭhā iminā ca bhattācchādakena tadubhayena bhiyyoso mattāya kisā honti lūkhā dubbaṇṇā uppaṇḍuppaṇḍukajātā dhamanisanthatagattā.	As a result, afflicted both by the autumn disease and this loss of appetite for meals, they became even more thin, wretched, unattractive, pale, their bodies covered with veins.
addasā kho bhagavā te bhikkhū bhiyyoso mattāya kise lūkhe dubbanņe uppaṇḍuppaṇḍukajāte dhamanisanthatagatte disvāna āyasmantam ānandam āmantesi	The Blessed One saw them—even more thin, wretched, unattractive, pale, their bodies covered with veins—and on seeing them, addressed Ven. Ānanda,
kinnu kho ānanda etarahi bhikkhū bhiyyoso mattāya kisā lūkhā dubbaṇṇā uppaṇḍuppaṇḍukajātā dhamanisanthatagattāti.	"Ānanda, why are the monks now even more thin, wretched, unattractive, pale, their bodies covered with veins?"
(Mv.VI.1.5) etarahi bhante bhikkhū tāni pañca bhesajjāni	"At this time, the monks, having accepted the five tonics at the right

kāle paṭiggahetvā kāle paribhuñjanti	time, consume them at the right time.
tesam yānipi tāni pākatikāni lūkhāni bhojanāni tānipi nacchādenti pageva senesikāni	"Because of this they can't stomach even ordinary coarse foods, much less rich, greasy ones.
te tena ceva sāradikena ābādhena phuṭṭhā iminā ca bhattācchādakena tadubhayena bhiyyoso mattāya kisā lūkhā dubbaṇṇā uppaṇḍuppaṇḍukajātā dhamanisanthatagattāti.	"As a result, afflicted both by the autumn disease and this loss of appetite for meals, they are even more thin, wretched, unattractive, pale, their bodies covered with veins."
athakho bhagavā etasmim nidāne etasmim pakaraņe dhammim katham katvā bhikkhū āmantesi	Then the Blessed One, having given a Dhamma talk with regard to this cause, to this incident, addressed the monks:
anujānāmi bhikkhave tāni pañca bhesajjāni paṭiggahetvā kālepi vikālepi paribhuñjitunti.	"Monks, I allow that the five tonics, having been accepted, be consumed at the right time or the wrong time."
(Mv.VI.2.1) [27] tena kho pana samayena gilānānam bhikkhūnam vasehi bhesajjehi attho hoti.	Now at that time the sick monks needed tallow-medicine.
bhagavato etamattham ārocesum.	They reported the matter to the Blessed One.
anujānāmi bhikkhave vasāni bhesajjāni acchavasam	"Monks, I allow that tallow-medicine—i.e., tallow from bears,

macchavasam susukāvasam sūkaravasam gadrabhavasam kāle paṭiggahitam kāle nipakkam kāle samsaṭṭham telaparibhogena paribhuñjitum.

tallow from fish, tallow from alligators, tallow from pigs, tallow from donkeys—be consumed as oil if received in the right time, rendered in the right time, and filtered in the right time. [BMC]

(Mv.VI.2.2) vikāle ce bhikkhave paṭiggahitaṁ vikāle nipakkaṁ vikāle saṁsaṭṭhaṁ tañce paribhuñjeyya āpatti tiṇṇaṁ dukkaṭānaṁ. "Monks, if one should consume what is received in the wrong time, rendered in the wrong time, and filtered in the wrong time: three offenses of wrong-doing.

kāle ce bhikkhave paṭiggahitaṁ vikāle nipakkaṁ vikāle saṁsaṭṭhaṁ tañce paribhuñjeyya āpatti dvinnaṁ dukkaṭānaṁ. "Monks, if one should consume what is received in the right time, rendered in the wrong time, and filtered in the wrong time: two offenses of wrong-doing.

kāle ce bhikkhave paṭiggahitaṁ kāle nipakkaṁ vikāle saṁsaṭṭhaṁ tañce paribhuñjeyya āpatti dukkatassa. "Monks, if one should consume what is received in the right time, rendered in the right time, and filtered in the wrong time: an offense of wrong-doing.

kāle ce bhikkhave paṭiggahitaṁ kāle nipakkaṁ kāle saṁsaṭṭhaṁ tañce paribhuñjeyya anāpattīti. "Monks, if one should consume what is received in the right time, rendered in the right time, and filtered in the right time: no offense.

161. MŪLĀDIBHESAJJAKATHĀ (MV.VI.3.1)

Discussion of Root-medicine, etc. [BMC]

[28] tena kho pana samayena gilānānam bhikkhūnam mūlehi bhesajjehi attho hoti.	Now at that time the sick monks needed root-medicine.
bhagavato etamattham ārocesum.	They reported the matter to the Blessed One.
anujānāmi bhikkhave mūlāni bhesajjāni haliddam singiveram vacam vacattham ativisam kaṭukarohiṇim usīram bhaddamuttakam yāni vā panaññānipi atthi mūlāni bhesajjāni neva khādanīye khādaniyattham pharanti na bhojanīye bhojanīyattham pharanti tāni paṭiggahetvā yāvajīvam pariharitum sati paccaye paribhuñjitum	"Monks, I allow root-medicines—i.e., turmeric, ginger, sweet flag, white orris root, ativisa, black hellebore, khuskhus, nut-grass, or whatever other roots are medicines and do not serve, among non-staple food, the purpose of non-staple food; or, among staple food, the purpose of staple food. Having accepted them, one may keep them for life and, when there is reason, consume them.
asati paccaye paribhuñjantassa āpatti dukkaṭassāti.	"If there is no reason, there is an offense of wrong doing for one who consumes it."
(Mv.VI.3.2) tena kho pana samayena gilānānam bhikkhūnam mūlehi bhesajjehi piṭṭhehi attho hoti.	Now at that time the sick monks needed ground root-medicine.
bhagavato etamattham	They reported the matter to the

ārocesum.	Blessed One.
anujānāmi bhikkhave nisadam nisadapotanti.	"I allow a grindstone and a grinding wheel."
(Mv.VI.4.1) [29] tena kho pana samayena gilānānam bhikkhūnam kasāvehi bhesajjehi attho hoti.	Now at that time the sick monks needed astringent-decoction medicine.
bhagavato etamattham ārocesum.	They reported the matter to the Blessed One.
anujānāmi bhikkhave kasāvāni bhesajjāni nimbakasāvam kuṭajakasāvam paṭolakasāvam paggavakasāvam nattamālakasāvam yāni vā panaññānipi atthi kasāvāni bhesajjāni neva khādanīye khādanīyattham pharanti na bhojanīye bhojanīyattham pharanti tāni paṭiggahetvā yāvajīvam paribaritum sati paccaye paribhuñjitum	"Monks, I allow astringent-decoction medicines—i.e., astringent decoctions from the neem-tree, from the kuṭaja, from the pakkava, from the nattamāla, or whatever other astringent decoctions are medicines and do not serve, among non-staple food, the purpose of non-staple food; or, among staple food, the purpose of staple food. Having accepted them, one may keep them for life and, when there is reason, consume them.
asati paccaye paribhuñjantassa āpatti dukkaṭassāti.	"If there is no reason, there is an offense of wrong doing for one who consumes it."
(Mv.VI.5.1) [30] tena kho pana samayena gilānānam	Now at that time the sick monks needed leaf-medicine.

bhikkhūnam paṇṇehi bhesajjehi attho hoti.	
bhagavato etamattham ārocesum.	They reported the matter to the Blessed One.
anujānāmi bhikkhave paṇṇāni bhesajjāni nimbapaṇṇam kuṭajapaṇṇam paṭolapaṇṇam sulasipaṇṇam kappāsipaṇṇam yāni vā panaññānipi atthi paṇṇāni bhesajjāni neva khādanīye khādanīyattham pharanti na bhojanīye bhojanīyattham pharanti tāni paṭiggahetvā yāvajīvam pariharitum sati paccaye paribhuñjitum	"Monks, I allow leaf-medicines—i.e., neem leaves, kuṭaja leaves, cucumber leaves, basil leaves, cotton tree leaves, or whatever other leaves are medicines and do not serve, among non-staple food, the purpose of non-staple food; or, among staple food, the purpose of staple food. Having accepted them, one may keep them for life and, when there is reason, consume them.
asati paccaye paribhuñjantassa āpatti dukkaṭassāti.	"If there is no reason, there is an offense of wrong doing for one who consumes it."
(Mv.VI.6.1) [31] tena kho pana samayena gilānānam bhikkhūnam phalehi bhesajjehi attho hoti.	Now at that time the sick monks needed fruit-medicine.
bhagavato etamattham ārocesum.	They reported the matter to the Blessed One.
anujānāmi bhikkhave phalāni bhesajjāni vilangam pipphalim maricam	"Monks, I allow fruit-medicines—i.e., vilanga, long pepper, black pepper, yellow myrobalan, beleric myrobalan,

harītakam vibhītakam āmalakam goṭhaphalam yāni vā panaññānipi atthi phalāni bhesajjāni neva khādanīye khādanīyattham pharanti na bhojanīye bhojanīyattham pharanti tāni paṭiggahetvā yāvajīvam pariharitum sati paccaye paribhuñjitum	embric myrobalan, goțha, or whatever other fruits are medicines and do not serve, among non-staple food, the purpose of non-staple food; or, among staple food, the purpose of staple food. Having accepted them, one may keep them for life and, when there is reason, consume them.
asati paccaye paribhuñjantassa āpatti dukkaṭassāti.	"If there is no reason, there is an offense of wrong doing for one who consumes it."
(Mv.VI.7.1) [32] tena kho pana samayena gilānānam bhikkhūnam jatūhi bhesajjehi attho hoti.	Now at that time the sick monks needed resin-medicine.
bhagavato etamattham ārocesum.	They reported the matter to the Blessed One.
anujānāmi bhikkhave jatūni bhesajjāni hingum hingujatum hingusipātikam takam takapattim takapaṇṇim sajjulasam yāni vā panaññānipi atthi jatūni bhesajjāni neva khādanīye khādanīyattham pharanti na bhojanīye bhojanīyattham pharanti tāni paṭiggahetvā yāvajīvam pariharitum sati	"Monks, I allow resin-medicines— i.e., assafoetida, assafoetida-resin, assafoetida-gum, gum, gum-patti, gum- panni, or whatever other resins are medicines and do not serve, among non-staple food, the purpose of non- staple food; or, among staple food, the purpose of staple food. Having accepted them, one may keep them for life and, when there is reason, consume them.
paccaye paribhuñjitum	

asati paccaye paribhuñjantassa āpatti dukkaṭassāti.	"If there is no reason, there is an offense of wrong doing for one who consumes it."
(Mv.VI.8.1) [33] tena kho pana samayena gilānānam bhikkhūnam loņehi bhesajjehi attho hoti.	Now at that time the sick monks needed salt-medicine.
bhagavato etamattham ārocesum.	They reported the matter to the Blessed One.
anujānāmi bhikkhave loņāni bhesajjāni sāmuddam kāļaloņam sindhavam ubbhidam bilam yāni vā panaññānipi atthi loņāni bhesajjāni neva khādanīye khādanīyattham pharanti na bhojanīye bhojanīyattham pharanti tāni paṭiggahetvā yāvajīvam pariharitum sati paccaye paribhuñjitum	"Monks, I allow salt-medicines—i.e., sea salt, black salt, rock salt, culinary salt, red salt, or whatever other salts are medicines and do not serve, among non-staple food, the purpose of non-staple food; or, among staple food, the purpose of staple food. Having accepted them, one may keep them for life and, when there is reason, consume them. [BMC]
asati paccaye paribhuñjantassa āpatti dukkaṭassāti.	"If there is no reason, there is an offense of wrong doing for one who consumes it."
(Mv.VI.9.1) [34] tena kho pana samayena āyasmato ānandassa upajjhāyassa āyasmato velaṭṭhasīsassa thullakacchābādho hoti.	Now at that time Ven. Ānanda's preceptor, Velaṭṭhasīsa, had small pox/chicken poxpox [Mv.VIII.17.1, For a discussion of the following section, see BMC]
tassa lasikāya cīvarāni kāye	His robes stuck to his body because

lagganti.	of the discharge.
tāni bhikkhū udakena temetvā temetvā apakaḍḍhanti.	Repeatedly wetting them with water, the monks pulled them off.
addasā kho bhagavā senāsanacārikam āhiņḍanto te bhikkhū tāni cīvarāni udakena temetvā temetvā apakaḍḍhante	Then the Blessed One, wandering on a tour of the lodgings, saw the monks repeatedly wetting those robes with water and pulling them off.
disvāna yena te bhikkhū tenupasankami upasankamitvā te bhikkhū etadavoca kimimassa bhikkhave bhikkhuno ābādhoti.	On seeing them, he went to the monks and, on arrival, said to them, "What is this monk's illness?"
imassa bhante āyasmato thullakacchābādho lasikāya cīvarāni kāye lagganti tāni mayam udakena temetvā temetvā apakaḍḍhāmāti.	"Lord, this venerable one has a small pox/chicken poxpox. His robes stick to his body because of the discharge. Wetting them repeatedly, we are pulling them off."
atha kho bhagavā etasmim nidāne etasmim pakaraņe dhammim katham katvā bhikkhū āmantesi	(Mv.VI.9.2) Then the Blessed One, having given a Dhamma talk with regard to this cause, to this incident, addressed the monks:
anujānāmi bhikkhave yassa kaṇḍu vā piļakā vā assāvo vā thullakacchā vā ābādho kāyo vā duggandho cuṇṇāni bhesajjāni agilānassa	"Monks, I allow powders as medicines for one who has an itch, a small boil, a running sore, or small pox/chicken poxpox; or for one whose body smells bad; I allow (powdered)

chakanam mattikam rajananipakkam anujānāmi bhikkhave udukkhalam musalanti.	dung, clay, and dye-dregs for one who is not sick. I allow a pestle and mortar."
(Mv.VI.10.1) [35] tena kho pana samayena gilānānam bhikkhūnam cuṇṇehi bhesajjehi cālitehi attho hoti.	Now at that time the sick monks needed sifted powder-medicine.
bhagavato etamattham ārocesum.	They reported the matter to the Blessed One.
anujānāmi bhikkhave cuņņacālaninti.	"Monks, I allow a powder sifter."
saṇhehi attho hoti.	They needed it fine.
anujānāmi bhikkhave dussacālaninti.	"Monks, I allow a cloth sifter."
(Mv.VI.10.2) [36] tena kho pana samayena aññatarassa bhikkhuno amanussikābādho hoti.	Now at that time a certain monk was possessed by non-human beings.
tam ācariyupajjhāyā upaṭṭhahantā nāsakkhimsu arogam kātum.	His preceptor and teacher, tending to him, could not make him well.
so sūkarasūnam gantvā āmakamamsam khādi āmakalohitam pivi.	Having gone to a pig-slaughterhouse, he ate raw meat and drank raw blood.
tassa so amanussikābādho	His possession by non-human beings

paṭippassambhi.	subsided.
bhagavato etamattham ārocesum.	They reported the matter to the Blessed One.
anujānāmi bhikkhave amanussikābādhe āmakamamsam āmakalohitanti.	"I allow, in the case of possession by non-human beings, raw flesh and raw blood." [BMC]
(Mv.VI.11.1) [37] tena kho pana samayena aññatarassa bhikkhuno cakkhurogābādho hoti.	Now on that occasion a certain monk was sick with an eye-disease.
tam bhikkhū pariggahetvā uccārampi passāvampi nikkhāmenti.	The monks, taking hold of him, helped him urinate and defecate. [i.e., They had to lead him.]
addasā kho bhagavā senāsanacārikam āhiṇḍanto te bhikkhū tam bhikkhum pariggahetvā uccārampi passāvampi nikkhāmente disvāna yena te bhikkhū tenupasankami upasankamitvā te bhikkhū etadavoca kimimassa bhikkhave bhikkhuno ābādhoti.	Then the Blessed One, wandering on a tour of the lodgings, saw the monks, having taken hold of the monk, making him urinate and defecate. On seeing them, he went to the monks and, on arrival, said to them, "Monks, what is this monk's illness?" [cf Mv.5]
(Mv.VI.11.2) imassa bhante āyasmato cakkhurogābādho imam mayam pariggahetvā	"Lord, this venerable one is sick with an eye-disease: Having taken hold of him, we are making him urinate and defecate.

uccārampi passāvampi nikkhāmemāti.	
athakho bhagavā etasmim nidāne etasmim pakaraņe dhammim katham katvā bhikkhū āmantesi	Then the Blessed One, having given a Dhamma talk with regard to this cause, to this incident, addressed the monks:
anujānāmi bhikkhave añjanam kāļañjanam rasañjanam sotañjanam gerukam kapallanti.	"Monks, I allow (eye) ointments: black collyrium ointment, rasa-ointment, sota-ointment, yellow orpiment, lamp-black." [BMC]
añjanupapimsanehi attho hoti.	They needed powdered (eye) ointments.
bhagavato etamattham ārocesum.	They reported the matter to the Blessed One.
anujānāmi bhikkhave candanam tagaram kāļānusāriyam tālīsam bhaddamuttakanti.	"Monks, I allow sandalwood, tagara, benzoin gum, tālīsa, nut-grass."
(Mv.VI.12.1) tena kho pana samayena bhikkhū piṭṭhāni añjanāni thālakesupi sarāvakesupi nikkhipanti tiṇacuṇṇehipi paṁsukehipi okiriyanti.	Now at that time the monks kept the ground ointment in bowls and cups. It became sprinkled (contaminated) with grass powder and dust.
bhagavato etamattham ārocesum.	They reported the matter to the Blessed One.
anujānāmi bhikkhave	"Monks, I allow an ointment box."

añjaninti.	
tena kho pana samayena chabbaggiyā bhikkhū uccāvacā añjaniyo dhārenti sovaṇṇamayaṁ rūpiyamayaṁ.	Now at that time the Group-of-six monks used fancy ointment-boxes, made of gold or silver.
manussā ujjhāyanti khīyanti vipācenti seyyathāpi nāma gihī kāmabhoginoti.	People criticized and complained and spread it about: "Just like householders who partake of sensuality."
bhagavato etamattham ārocesum.	They reported the matter to the Blessed One.
na bhikkhave uccāvacā añjanī dhāretabbā yo dhāreyya āpatti dukkaṭassa	"Monks, one should not use fancy ointment boxes. Whoever does: an offense of wrong doing.
anujānāmi bhikkhave aṭṭhimayaṁ dantamayaṁ visāṇamayaṁ nalamayaṁ velumayaṁ kaṭṭhamayaṁ jatumayaṁ phalamayaṁ lohamayaṁ saṅkhanābhimayanti.	"I allow (ointment boxes) made of bone, ivory, horn, reed, bamboo, wood, lac (resin), fruit (e.g., coconut shell), copper (metal), or conch-shell."
(Mv.VI.12.2) tena kho pana samayena añjanī apārutā honti tiṇacuṇṇehipi paṁsukehipi okiriyanti.	Now at that time the ointment-boxes were open. (The ointment) became sprinkled (contaminated) with grass powder and dust.
bhagavato etamattham ārocesum.	They reported the matter to the Blessed One.

anujānāmi bhikkhave apidhānanti.	"Monks, I allow a lid."
apidhānam nipatati.	The lid fell off.
anujānāmi bhikkhave suttakena bandhitvā añjaniyā bandhitunti.	"Monks, I allow, having tied it with thread/string, to tie it to the ointment- box."
añjanī phalati.	An ointment box became split.
anujānāmi bhikkhave suttakena sibbetunti.	"Monks, I allow it to be bound together with thread/string."
(Mv.VI.12.3) tena kho pana samayena bhikkhū aṅguliyā añjanti akkhīni dukkhāni honti.	Now at that time the monks applied the ointment with their fingers. Their eyes hurt.
bhagavato etamattham ārocesum.	They reported the matter to the Blessed One.
anujānāmi bhikkhave añjanīsalākanti.	"I allow an ointment-stick."
tena kho pana samayena chabbaggiyā bhikkhū uccāvacā añjanīsalākāyo dhārenti sovaņņamayam rūpiyamayam.	Now at that time the Group-of-six monks used fancy ointment-sticks, made of gold or silver.
manussā ujjhāyanti khīyanti vipācenti seyyathāpi gihī kāmabhoginoti.	People criticized and complained and spread it about: "Just like householders who partake of sensuality."

bhagavato etamattham ārocesum.	They reported the matter to the Blessed One.
na bhikkhave uccāvacā añjanīsalākā dhāretabbā yo dhāreyya āpatti dukkaṭassa	"Monks, one should not use fancy ointment sticks. Whoever does: an offense of wrong doing.
anujānāmi bhikkhave aṭṭhimayaṁ dantamayaṁ visāṇamayaṁ .pe. saṅkhanābhimayanti.	"I allow (ointment sticks) made of bone, ivory, horn, or conch-shell."
(Mv.VI.12.4) tena kho pana samayena añjanīsalākā bhūmiyam patati pharusā hoti.	Now at that time the ointment-sticks fell on the ground and became rough.
bhagavato etamattham ārocesum.	They reported the matter to the Blessed One.
anujānāmi bhikkhave salākodhāniyanti. [ME: salākaṭhāniyanti]	"I allow a case for (ointment) sticks."
tena kho pana samayena bhikkhū añjanimpi añjanīsalākampi hatthena pariharanti.	Now at that time the monks carried the ointment-boxes and ointment-sticks around in their hands.
bhagavato etamattham ārocesum.	They reported the matter to the Blessed One.
anujānāmi bhikkhave añjanitthavikanti.	"Monks, I allow a bag for the ointment box."

amsavaddhako na hoti.	There was no carrying strap.
bhagavato etamattham ārocesum.	They reported the matter to the Blessed One.
anujānāmi bhikkhave amsavaddhakam bandhanasuttakanti.	"Monks, I allow a string for tying the mouth of the bag as a carrying strap."
(Mv.VI.13.1) [38] tena kho pana samayena āyasmato pilindavacchassa sīsābhitāpo hoti.	Now at that time Ven. Pilindavaccha's head was feverish.
bhagavato etamattham ārocesum.	They reported the matter to the Blessed One.
anujānāmi bhikkhave muddhani telakanti.	"Monks, I allow oil for the head."
nakkhamanīyo hoti.	It didn't improve.
bhagavato etamattham ārocesum.	They reported the matter to the Blessed One.
anujānāmi bhikkhave natthukammanti.	"Monks, I allow treatment through the nose."
natthu galati.	The nose-(treatment) dripped out.
bhagavato etamattham ārocesum.	They reported the matter to the Blessed One.
anujānāmi bhikkhave natthukaraņinti.	"Monks, I allow a nose-tube (or nose-spoon)."

tena kho pana samayena chabbaggiyā bhikkhū uccāvacā natthukaraṇiyo dhārenti sovaṇṇamayaṁ rūpiyamayaṁ.	Now at that time the Group-of-six monks used fancy nose-tubes, made of gold or silver.
manussā ujjhāyanti khīyanti vipācenti seyyathāpi gihī kāmabhoginoti.	People criticized and complained and spread it about: "Just like householders who partake of sensuality."
bhagavato etamattham ārocesum.	They reported the matter to the Blessed One.
na bhikkhave uccāvacā natthukaraṇī dhāretabbā yo dhāreyya āpatti dukkaṭassa	"Monks, one should not use fancy nose tubes. Whoever does: an offense of wrong doing.
anujānāmi bhikkhave aṭṭhimayaṁ .pe. saṅkhanābhimayanti.	"Monks, I allow (nose tubes) made of bone, or conch-shell."
(Mv.VI.13.2) natthu visamam āsiñciyati.	The nose was unevenly moistened.
bhagavato etamattham ārocesum.	They reported the matter to the Blessed One.
anujānāmi bhikkhave yamakam natthukaraņinti.	"Monks, I allow a double nose-tube."
nakkhamanīyo hoti.	It didn't improve.
bhagavato etamattham ārocesum.	They reported the matter to the Blessed One.

anujānāmi bhikkhave dhūmam pātunti.	"Monks, I allow that smoke be inhaled."
taññeva vaṭṭiṁ ālimpetvā pivanti kaṇṭho dahati.	Having lit the wick, they inhaled. Their throats were burned.
bhagavato etamattham ārocesum.	They reported the matter to the Blessed One.
anujānāmi bhikkhave dhūmanettanti.	"Monks, I allow a tube for inhaling smoke."
tena kho pana samayena chabbaggiyā bhikkhū uccāvacāni dhūmanettāni dhārenti sovaṇṇamayaṁ rūpiyamayaṁ.	Now at that time the Group-of-six monks used fancy tubes for inhaling smoke, made of gold or silver.
manussā ujjhāyanti khīyanti vipācenti seyyathāpi gihī kāmabhoginoti.	People criticized and complained and spread it about: "Just like householders who partake of sensuality."
bhagavato etamattham ārocesum.	They reported the matter to the Blessed One.
na bhikkhave uccāvacāni dhūmanettāni dhāretabbāni yo dhāreyya āpatti dukkaṭassa	"One should not use fancy smoke- inhaling tubes. Whoever does: an offense of wrong doing.
anujānāmi bhikkhave aṭṭhimayam .pe. sankhanābhimayanti.	"Monks, I allow (smoke-inhaling tubes) made of bone, or conch-shell."
tena kho pana samayena	Now at that time the smoke-inhaling

dhūmanettāni apārutāni honti pāṇakā pavisanti.	tubes were open. Insects entered them.
bhagavato etamattham ārocesum.	They reported the matter to the Blessed One.
anujānāmi bhikkhave apidhānanti.	"Monks, I allow a lid."
tena kho pana samayena bhikkhū dhūmanettāni hatthena pariharanti.	Now at that time the monks carried the smoke-inhaling tubes around in their hands.
bhagavato etamattham ārocesum.	They reported the matter to the Blessed One.
anujānāmi bhikkhave dhūmanettatthavikanti.	"Monks, I allow a bag for the smoke- inhaling tubes."
ekato ghamsiyanti.	(Being carried) together, they banged (against each other). or: They banged together.
bhagavato etamattham ārocesum.	They reported the matter to the Blessed One.
anujānāmi bhikkhave yamakatthavikanti.	"Monks, I allow a double bag."
aṁsavaddhako na hoti.	There was no carrying strap.
bhagavato etamattham ārocesum.	They reported the matter to the Blessed One.
anujānāmi bhikkhave	"Monks, I allow a string for tying the

amsavaddhakam bandhanasuttakanti.	mouth of the bag as a carrying strap."
(Mv.VI.14.1) [39] tena kho pana samayena āyasmato pilindavacchassa vātābādho hoti.	Now on that occasion Ven. Pilindavaccha had a wind-disease.
vejjā evamāhamsu telam pacitabbanti.	The doctors said, "Oil should be decocted."
bhagavato etamattham ārocesum.	They reported the matter to the Blessed One.
anujānāmi bhikkhave telapākanti.	"Monks, I allow a decoction of oil."
tasmim kho telapāke majjam pakkhipitabbam hoti.	In that decoction of oil, alcohol was supposed to be mixed.
bhagavato etamattham ārocesum.	They reported the matter to the Blessed One.
anujānāmi bhikkhave telapāke majjam pakkhipitunti.	"Monks, I allow that alcohol be mixed in the decoction of oil."
tena kho pana samayena chabbaggiyā bhikkhū atipakkhittamajjāni telāni pacanti tāni pivitvā majjanti.	Now on that occasion the Group-of- six monks decocted oil mixed with too much alcohol. Drinking it, they became drunk.
bhagavato etamattham ārocesum.	They reported the matter to the Blessed One.

na bhikkhave atipakkhittamajjam telam pātabbam yo piveyya yathādhammo kāretabbo.	"Monks, oil mixed with too much alcohol should not be drunk. Whoever drinks it is to be dealt with in accordance with the rule (Pc 51).
anujānāmi bhikkhave yasmim telapāke majjassa na vaṇṇo na gandho na raso paññāyati evarūpam majjapakkhittam telam pātunti.	"Monks, I allow that when neither the color, the smell, nor the taste of alcohol can be detected in the decoction of oil, this sort of oil mixed with alcohol may be drunk."
(Mv.VI.14.2) tena kho pana samayena bhikkhūnam bahum atipakkhittamajjam telam pakkam hoti.	Now at that time the monks had decocted a large amount of oil with too much alcohol.
athakho bhikkhūnam etadahosi kathannu kho atipakkhittamajje tele paṭipajjitabbanti.	Then the thought occurred to them, "What should we do with the oil decocted with too much alcohol?"
bhagavato etamattham ārocesum.	They reported the matter to the Blessed One.
anujānāmi bhikkhave abbhañjanam adhiṭṭhātunti.	"Monks, I allow that it be determined as rubbing-oil"
tena kho pana samayena āyasmato pilindavacchassa bahum telam pakkam hoti.	Now at that time Ven. Pilindavaccha had a large amount of decocted oil.
telabhājanaṁ na vijjati.	There was no oil-container to be found.

bhagavato etamattham ārocesum.	They reported the matter to the Blessed One.
anujānāmi bhikkhave tīņi tumbāni lohatumbam kaṭṭhatumbam phalatumbanti.	"Monks, I allow (for oil) three kinds of flasks: a metal flask, a wooden flask, and a fruit (e.g., coconut shell) flask."
(Mv.VI.14.3) tena kho pana samayena āyasmato pilindavacchassa aṅgavāto hoti.	Now on that occasion Ven. Pilindavaccha had a wind affliction in the limbs.
bhagavato etamattham ārocesum.	They reported the matter to the Blessed One.
anujānāmi bhikkhave sedakammanti.	"Monks, I allow a sweating treatment."
nakkhamanīyo hoti.	It didn't improve.
bhagavato etamattham ārocesum.	They reported the matter to the Blessed One.
anujānāmi bhikkhave sambhārasedanti.	"Monks, I allow a sweating treatment with herbs."
nakkhamanīyo hoti.	It didn't improve.
anujānāmi bhikkhave mahāsedanti.	"Monks, I allow a great-sweating treatment."
nakkhamanīyo hoti.	It didn't improve.
anujānāmi bhikkhave	"Monks, I allow hemp water."

bhangodakanti.	
nakkhamanīyo hoti.	It didn't improve.
anujānāmi bhikkhave udakakoṭṭhakanti.	"Monks, I allow a water tub."
(Mv.VI.14.4) [40] tena kho pana samayena āyasmato pilindavacchassa pabbavāto hoti.	Now on that occasion Ven. Pilindavaccha had a wind affliction in the joints.
bhagavato etamattham ārocesum.	They reported the matter to the Blessed One.
anujānāmi bhikkhave lohitam mocetunti.	"Monks, I allow blood-letting." [BMC]
nakkhamanīyo hoti.	It didn't improve.
bhagavato etamattham ārocesum.	They reported the matter to the Blessed One.
anujānāmi bhikkhave lohitam mocetvā visāņena gahetunti.	"Monks, I allow, having let blood, to perform moxibustion." ??H cup with a horn
[41] tena kho pana samayena āyasmato pilindavacchassa pādā phālitā honti.	Now on that occasion Ven. Pilindavaccha had split feet.
bhagavato etamattham ārocesum.	They reported the matter to the Blessed One.

anujānāmi bhikkhave pādabbhañjananti.	"Monks, I allow rubbing-oil for the feet."
nakkhamanīyo hoti.	It didn't improve.
bhagavato etamattham ārocesum.	They reported the matter to the Blessed One.
anujānāmi bhikkhave pajjam abhisankharitunti.	"Monks, I allow that a foot salve be prepared."
[42] tena kho pana samayena aññatarassa bhikkhuno gaṇḍābādho hoti.	Now on that occasion a certain monk had boils.
bhagavato etamattham ārocesum.	They reported the matter to the Blessed One.
anujānāmi bhikkhave satthakammanti.	"Monks, I allow lancing (surgery)."
kasāvodakena attho hoti.	They needed astringent water.
anujānāmi bhikkhave kasāvodakanti.	"Monks, I allow astringent water."
tilakakkena attho hoti.	They needed pounded sesame paste.
anujānāmi bhikkhave tilakakkanti.	"Monks, I allow pounded sesame paste."
(Mv.VI.14.5) kabalikāya attho hoti.	They needed a compress.

anujānāmi bhikkhave kabaļikanti.	"Monks, I allow a compress."
vaṇabandhanacolena attho hoti.	They needed a bandage.
anujānāmi bhikkhave vaṇabandhanacolanti.	"Monks, I allow a bandage."
vaņo kaņḍavati [ME kaṇḍuvati].	The sore/wound itched.
anujānāmi bhikkhave sāsapakuḍḍena dhovitunti.	"Monks, I allow that it be sprinkled with mustard-seed powder (to prevent itching)."
vaņo kilijjittha.	The sore/wound festered.
anujānāmi bhikkhave	"Monks, I allow fumigating."
dhūmam kātunti.	, 3
dhūmam kātunti. vaḍḍhamamsam vuṭṭhāti.	The tissue swelled.
vaḍḍhamaṁsaṁ vuṭṭhāti. anujānāmi bhikkhave loṇasakkharikāya	The tissue swelled. "Monks, I allow that (scar-tissue) be
vaḍḍhamaṁsaṁ vuṭṭhāti. anujānāmi bhikkhave loṇasakkharikāya chinditunti.	The tissue swelled. "Monks, I allow that (scar-tissue) be cut off with a piece of salt-crystal."
vaḍḍhamaṁsaṁ vuṭṭhāti. anujānāmi bhikkhave loṇasakkharikāya chinditunti. vaṇo na rūhati. anujānāmi bhikkhave	The tissue swelled. "Monks, I allow that (scar-tissue) be cut off with a piece of salt-crystal." The sore/wound didn't heal. "Monks, I allow oil for the

ārocesum.	Blessed One.
anujānāmi bhikkhave vikāsikam sabbam vaņapaṭikammanti.	"Monks, I allow an old piece of cloth (for soaking up the oil) and every kind of treatment for sores/wounds."
(Mv.VI.14.6) [43] tena kho pana samayena aññataro bhikkhu ahinā daṭṭho hoti.	Now on that occasion a certain monk had been bitten by a snake.
bhagavato etamattham ārocesum.	They reported the matter to the Blessed One.
anujānāmi bhikkhave cattāri mahāvikaṭāni dātum gūtham muttam chārikam mattikanti.	"Monks, I allow that the four great filthy things be given: excrement, urine, ashes, clay."
athakho bhikkhūnam etadahosi appaṭiggahitāni nu kho udāhu paṭiggahetabbānīti.	Then the thought occurred to the monks, "Are they not (to be) received, or should they be received?"
bhagavato etamattham ārocesum.	They reported the matter to the Blessed One.
anujānāmi bhikkhave sati kappiyakārake paṭiggahāpetum asati kappiyakārake sāmam gahetvā paribhuñjitunti.	"Monks, I allow, when there is someone to make them allowable, that he have them received; (or) when there is no one to make them allowable, that, having taken them oneself, one consume them." [BMC]
tena kho pana samayena aññatarena bhikkhunā visam	Now on that occasion a certain monk had drunk poison.

pītam hoti.	
bhagavato etamattham ārocesum.	They reported the matter to the Blessed One.
anujānāmi bhikkhave gūtham pāyetunti.	"I allow that (water mixed with) excrement be drunk."
athakho bhikkhūnam etadahosi appaṭiggahito nu kho udāhu paṭiggahetabboti.	Then the thought occurred to the monks, "Is it not (to be) received, or should it be received?"
bhagavato etamattham ārocesum.	They reported the matter to the Blessed One.
anujānāmi bhikkhave yam karonto paṭiggaṇhāti sveva paṭiggaho kato na puna paṭiggahetabboti.	"I allow that what is one received while making it is received in and of itself. Once made it is not to be received again."
(Mv.VI.14.7) [44] tena kho pana samayena aññatarassa bhikkhuno gharadinnakābādho hoti.	Now on that occasion a certain monk was afflicted by [i.e., had drunk] a sorcery concoction.
bhagavato etamattham ārocesum.	They reported the matter to the Blessed One.
anujānāmi bhikkhave sītāloļim pāyetunti.	"I allow that mud turned up by the plow be drunk."
tena kho pana samayena aññataro bhikkhu duṭṭhagahaṇiko hoti.	Now on that occasion a certain monk was constipated.

bhagavato etamattham ārocesum.	They reported the matter to the Blessed One.
anujānāmi bhikkhave āmisakhāram pāyetunti.	"I allow that alkaline juice be drunk."
tena kho pana samayena aññatarassa bhikkhuno paṇḍurogābādho hoti.	Now on that occasion a certain monk had jaundice.
bhagavato etamattham ārocesum.	They reported the matter to the Blessed One.
anujānāmi bhikkhave muttaharīṭakam pāyetunti.	"I allow that urine and yellow myrobalan be drunk."
tena kho pana samayena aññatarassa bhikkhuno chavidosābādho hoti.	Now on that occasion a certain monk had a skin disease.
bhagavato etamattham ārocesum.	They reported the matter to the Blessed One.
anujānāmi bhikkhave gandhālepam kātunti.	"I allow that a scented rubbing be done."
tena kho pana samayena aññataro bhikkhu abhisannakāyo hoti.	Now on that occasion a certain monk's body had an excess of toxins. [Mv.VIII.1.30]
bhagavato etamattham ārocesum.	They reported the matter to the Blessed One.
anujānāmi bhikkhave virecanam pātunti.	"I allow that a purgative be drunk."

acchakañjiyā attho hoti.	They needed clarified conjey.
bhagavato etamattham ārocesum.	They reported the matter to the Blessed One.
anujānāmi bhikkhave acchakañjikanti.	"I allow clarified conjey."
akaṭayūsena attho hoti.	They needed clear green gram broth.
bhagavato etamattham ārocesum.	They reported the matter to the Blessed One.
anujānāmi bhikkhave akaṭayūsanti.	"I allow clear green gram broth."
kaṭākaṭena attho hoti.	They needed slightly thick (green gram broth).
bhagavato etamattham ārocesum.	They reported the matter to the Blessed One.
anujānāmi bhikkhave kaṭākaṭanti.	"I allow slightly thick (green gram broth)."
paṭicchādanīyena attho hoti.	They needed meat broth.
bhagavato etamattham ārocesum.	They reported the matter to the Blessed One.
anujānāmi bhikkhave paṭicchādanīyanti.	"I allow meat broth." [BMC]

162. PILINDAVACCHAVATTHU (MV.VI.15.1)

The Story of Ven. Pilindavaccha

[45] tena kho pana samayena āyasmā pilindavaccho rājagahe pabbhāram sodhāpeti lenam kattukāmo.	Now on that occasion Ven. Pilindavaccha, wanting to build/dig a cell was having a spot on a mountainside near Rājagaha cleared.
athakho rājā māgadho seniyo bimbisāro yena āyasmā pilindavaccho tenupasankami upasankamitvā āyasmantam pilindavaccham abhivādetvā ekamantam nisīdi.	Then King Seniya Bimbisāra of Magadha went to Ven. Pilindavaccha and, on arrival, having bowed down to him, sat to one side.
ekamantam nisinno kho rājā māgadho seniyo bimbisāro āyasmantam pilindavaccham etadavoca kim bhante thero kārāpetīti.	As he was sitting there, he said to Ven. Pilindavaccha, "Venerable sir, what is the elder having built?"
pabbhāram mahārāja sodhāpemi lenam kattukāmoti.	"Great king, I'm having a spot cleared on the mountainside. I want to build/dig a cell."
attho bhante ayyassa ārāmikenāti.	"Venerable sir, does the master have need for a monastery attendant?"
na kho mahārāja bhagavatā ārāmiko anuññātoti.	"Great king, the Blessed One has not allowed a monastery attendant."

tenahi bhante bhagavantam paṭipucchitvā mama āroceyyāthāti.	"In that case, venerable sir, having asked the Blessed One, inform me (what he says)."
evam mahārājāti kho āyasmā pilindavaccho rañño māgadhassa seniyassa bimbisārassa paccassosi.	"As you say, great king," Ven. Pilindavaccha responded to King Seniya Bimbisāra of Magadha.
(Mv.VI.15.2) athakho āyasmā pilindavaccho rājānam māgadham seniyam bimbisāram dhammiyā kathāya sandassesi samādapesi samuttejesi sampahamsesi.	Then Ven. Pilindavaccha instructed, urged, roused, & encouraged King Seniya Bimbisāra of Magadha a with Dhamma talk.
athakho rājā māgadho seniyo bimbisāro āyasmatā pilindavacchena dhammiyā kathāya sandassito samādapito samuttejito sampahamsito uṭṭhāyāsanā āyasmantam pilindavaccham abhivādetvā padakkhiṇam katvā pakkāmi.	Having been instructed, urged, roused, & encouraged by Ven. Pilindavaccha with a Dhamma talk, he got up from his seat, bowed down to him, circumambulated him, keeping him to his right, and left.
athakho āyasmā pilindavaccho bhagavato santike dūtam pāhesi rājā bhante māgadho seniyo bimbisāro ārāmikam dātukāmo katham nu kho bhante paṭipajjitabbanti.	Then Ven. Pilindavaccha sent a messenger to the Blessed One's presence, (saying,) "Lord, King Seniya Bimbisāra of Magadha wants to give a monastery attendant. What course should I take?"

athakho bhagavā etasmim nidāne etasmim pakaraņe dhammim katham katvā bhikkhū āmantesi	Then the Blessed One, having given a Dhamma talk with regard to this cause, to this incident, addressed the monks:
anujānāmi bhikkhave ārāmikanti.	"I allow a monastery attendant." [BMC]
(Mv.VI.15.3) dutiyampi kho rājā māgadho seniyo bimbisāro yenāyasmā pilindavaccho tenupasankami upasankamitvā āyasmantam pilindavaccham abhivādetvā ekamantam nisīdi.	A second time, King Seniya Bimbisāra of Magadha went to Ven. Pilindavaccha and, on arrival, having bowed down to him, sat to one side.
ekamantam nisinno kho rājā māgadho seniyo bimbisāro āyasmantam pilindavaccham etadavoca anuññāto bhante bhagavatā ārāmikoti.	As he was sitting there, he said to Ven. Pilindavaccha, "Venerable sir, did the Blessed One allow a monastery attendant?"
evam mahārājāti.	"Yes, great king."
tenahi bhante ayyassa ārāmikam dammīti.	"In that case, venerable sir, I will give the master a monastery attendant."
athakho rājā māgadho seniyo bimbisāro āyasmato pilindavacchassa ārāmikam paṭissuṇitvā vissaritvā cirena satim paṭilabhitvā aññataram sabbatthakam mahāmattam āmantesi yo mayā bhaņe	Then King Seniya Bimbisāra of Magadha, having promised Ven. Pilindavaccha a monastery attendant, forgot. After a long time, on remembering, he addressed a certain all-purpose minister, "I say, that monastery attendant we promised the

ayyassa ārāmiko paṭissuto dinno so ārāmikoti.	master—has the monastery attendant been given to him?"
na kho deva ayyassa ārāmiko dinnoti.	"No, you majesty, the monastery attendant hasn't been given to the master."
kīvaciram nu kho bhane ito ratti hotīti.	"I say, how long has it been since that day?"
(Mv.VI.15.4) athakho so mahāmatto rattiyo gaņetvā rājānam māgadham seniyam bimbisāram etadavoca pañca deva rattisatānīti.	Then the minister, having counted the days, said to King Seniya Bimbisāra of Magadha, "Five hundred days, your majesty."
tenahi bhane ayyassa pañca ārāmikasatāni dehīti.	"I say, in that case, give the master five hundred monastery attendants."
evam devāti kho so mahāmatto rañño māgadhassa seniyassa bimbisārassa paṭissuṇitvā āyasmato pilindavacchassa pañca ārāmikasatāni adāsi.	Responding, "As you say, your majesty," to King Seniya Bimbisāra of Magadha, the minister gave Ven. Pilindavaccha five hundred monastery attendants.
pāṭiyekko gāmo nivisi.	They lived in a separate village.
ārāmikagāmakotipi nam āhamsu pilindavacchagāmakotipi nam āhamsu.	They called it 'Monastery Attendant Village' and also 'Pilindavaccha Village'.
[46] tena kho pana samayena āyasmā	At that time, Ven. Pilindavaccha would visit the families in the village.

pilindavaccho tasmim gāmake kulupako hoti.	
athakho āyasmā pilindavaccho pubbaṇhasamayam nivāsetvā pattacīvaramādāya pilindavacchagāmakam piṇḍāya pāvisi.	Then, early in the morning, Ven. Pilindavaccha adjusted his under robe and—carrying his bowl and robes—went into Pilindavaccha Village for alms.
(Mv.VI.15.5) tena kho pana samayena tasmim gāmake ussavo hoti.	And on that occasion, there was a festival in the village.
dārakā alankatā mālākitā kīļanti.	Little girls—ornamented & garlanded—were playing.
athakho āyasmā pilindavaccho pilindavacchagāmake sapadānam pindāya caramāno yena aññatarassa ārāmikassa nivesanam tenupasankami upasankamitvā paññatte āsane nisīdi.	As he was going through Pilindavaccha Village for alms without bypassing a donor, Ven. Pilindavaccha came to the residence of a certain monastery attendant and, on arrival, sat down on a seat laid out.
tena kho pana samayena tassā ārāmikiniyā dhītā aññe dārake alaṅkate mālākite passitvā rodati mālaṁ me detha alaṅkāraṁ me dethāti.	And on that occasion, the daughter of the monastery attendant's wife, seeing other little girls ornamented & garlanded, was crying, "Give me a garland! Give me an ornament!"
athakho āyasmā pilindavaccho tam	So Ven. Pilindavaccha said to the monastery attendant's wife, "What is this little girl crying about?"

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ārāmikinim etadavoca kissāyam dārikā rodatīti.	
ayam bhante dārikā aññe dārake alankate mālākite passitvā rodati mālam me detha alankāram me dethāti kuto amhākam duggatānam mālā kuto alankāroti.	"Venerable sir, this little girl, seeing other little girls ornamented & garlanded, is crying, 'Give me a garland! Give me an ornament' But from where is there a garland for us poor people? From where an ornament?"
(Mv.VI.15.6) athakho āyasmā pilindavaccho aññataram tiṇaṇḍūpakam gahetvā tam ārāmikinim etadavoca handimam tiṇaṇḍūpakam tassā dārikāya sīse paṭimuñcāhīti.	Then Ven. Pilindavaccha, taking a circle of grass, said to the monastery attendant's wife, "Now set this circle of grass on this little girl's head."
athakho sā ārāmikinī tam tiņaņdūpakam gahetvā tassā dārikāya sīse paṭimuñci.	Then the monastery attendant's wife, taking that circle of grass, set it on the little girl's head.
sā ahosi suvaņņamālā abhirūpā dassanīyā pāsādikā.	It became a garland of gold: beautiful, attractive, exquisite.
natthi tādisā raññopi antepure suvaņņamālā.	There was no garland of gold like it even in the king's harem.
manussā rañño māgadhassa seniyassa bimbisārassa ārocesum amukassa deva ārāmikassa ghare suvaņņamālā abhirūpā dassanīyā pāsādikā natthi	People said to King Seniya Bimbisāra of Magadha, "In the house of that monastery attendant over there is a garland of gold: beautiful, attractive, exquisite. There is no garland of gold like it even in your majesty's harem.

tādisā devassāpi antepure suvaņņamālā kuto tassa duggatassa nissamsayam corikāya ābhatāti.	So from where did that poor man (get it)? It must have been taken by theft."
athakho rājā māgadho seniyo bimbisāro tam ārāmikakulam bandhāpesi.	So King Seniya Bimbisāra had the monastery attendant's family imprisoned.
(Mv.VI.15.7) dutiyampi kho āyasmā pilindavaccho pubbanhasamayam nivāsetvā pattacīvaramādāya pilindavacchagāmakam pindāya pāvisi pilindavacchagāmake sapadānam pindāya caramāno yena tassa ārāmikassa nivesanam tenupasankami upasankamitvā pativissake pucchi kaham idam ārāmikakulam gatanti.	Then a second time, early in the morning, Ven. Pilindavaccha adjusted his under robe and—carrying his bowl and robes—went into Pilindavaccha Village for alms. As he was going through Pilindavaccha Village for alms without bypassing a donor, he came to the residence of the monastery attendant and, on arrival, asked the neighbors, "Where has the monastery attendant's family gone?"
etissā bhante suvaņņamālāya kāraņā raññā bandhāpitanti.	"Venerable sir, the king has had them imprisoned on account of that garland of gold."
athakho āyasmā pilindavaccho yena rañño māgadhassa seniyassa bimbisārassa nivesanam tenupasankami upasankamitvā paññatte āsane nisīdi.	Then Ven. Pilindavaccha went to the residence of King Seniya Bimbisāra of Magadha and, on arrival, sat down on a seat laid out.

athakho rājā māgadho seniyo bimbisāro yenāyasmā pilindavaccho tenupasankami upasankamitvā āyasmantam pilindavaccham abhivādetvā ekamantam nisīdi.	Then King Seniya Bimbisāra of Magadha went to Ven. Pilindavaccha and, on arrival, having bowed down to him, sat to one side.
ekamantam nisinnam kho rājānam māgadham seniyam bimbisāram āyasmā pilindavaccho etadavoca	As he was sitting there, Ven. Pilindavaccha said to him:
(Mv.VI.15.8) kissa mahārāja ārāmikakulam bandhāpitanti.	"Why, great king, has the monastery attendant's family been imprisoned?"
tassa bhante ārāmikassa ghare suvaṇṇamālā abhirūpā dassanīyā pāsādikā natthi tādisā amhākampi antepure suvaṇṇamālā kuto tassa duggatassa nissamsayam corikāya ābhatāti.	"Venerable sir, in the monastery attendant's house was a garland of gold: beautiful, attractive, exquisite. There is no garland of gold like it even in our own harem. So from where did that poor man (get it)? It must have been taken by theft."
athakho āyasmā pilindavaccho rañño māgadhassa seniyassa bimbisārassa pāsādam suvaņņanti adhimucci.	Then Ven. Pilindavaccha willed that the palace of King Seniya Bimbisāra be gold.
so ahosi sabbasovaṇṇamayo.	And it became made entirely of gold.
idam pana te mahārāja tāvabahum suvaņņam kutoti.	"But from where did you get so much of this gold, great king?"

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aññātam bhante ayyassa seveso iddhānubhāvoti tam ārāmikakulam muñcāpesi.	(Saying,) "I understand, venerable sir. This is simply the master's psychic power," he had the monastery attendant's family released.
(Mv.VI.15.9) [47] manussā ayyena kira pilindavacchena sarājikāya parisāya uttarimanussadhammam iddhipāṭihāriyam dassitanti attamanā abhippasannā āyasmato pilindavacchassa pañca bhesajjāni abhiharimsu seyyathīdam sappim navanītam telam madhum phāṇitam.	The people, saying, "A psychic wonder, a superior human feat, they say, was displayed to the king and his assembly by Master Pilindavaccha," were pleased and delighted. They presented Ven. Pilindavaccha with the five tonics: ghee, butter, oil, honey, and sugar-molasses.
pakatiyāpicāyasmā pilindavaccho lābhī hoti pañcannam bhesajjānam laddham laddham parisāya vissajjeti.	Now ordinarily Ven. Pilindavaccha was already a receiver of the five tonics, so he distributed his gains among his following.
parisā cassa hoti bāhullikā laddham laddham kolambepi ghaṭepi pūretvā paṭisāmeti parissāvanānipi thavikāyopi pūretvā vātapānesu laggeti.	They came to live in abundance. They put away their gains, having filled jars and water-pots. They hung up their gains in windows, having filled water strainers and bags.
tāni olīnavīlināni tiṭṭhanti.	These kept oozing and seeping.
undurehipi vihārā okiņņavikiņņā honti.	Their dwellings were crawling and creeping with rats.
manussā vihāracārikam	People, engaged in a tour of the

āhiņdantā passitvā ujjhāyanti khīyanti vipācenti antokoṭṭhāgārikā ime samaņā sakyaputtiyā seyyathāpi rājā māgadho seniyo bimbisāroti.	dwellings and seeing this, criticized and complained and spread it about, "These Sakyan-son contemplatives have inner storerooms like King Seniya Bimbisāra of Magadha."
(Mv.VI.15.10) assosum kho bhikkhū tesam manussānam ujjhāyantānam khīyantānam vipācentānam.	The monks heard the people criticizing and complaining and spreading it about.
ye te bhikkhū appicchā .pe. te ujjhāyanti khīyanti vipācenti	Those bhikkhus who were modest criticized and complained and spread it about:
katham hi nāma bhikkhū evarūpāya bāhullāya cetessantīti.	"How can the monks be intent on such abundance?"
athakho te bhikkhū bhagavato etamattham ārocesum.	Then the monks reported the matter to the Blessed One.
saccam kira bhikkhave bhikkhū evarūpāya bāhullāya cetessantīti.	"Is it true, as they say, monks, that you are intent on such abundance?"
saccam bhagavāti .pe.	"It's true, O Blessed One"
vigarahitvā dhammim katham katvā bhikkhū āmantesi	Having rebuked them and given a Dhamma talk, he addressed the monks:
yāni kho pana tāni gilānānaṁ bhikkhūnaṁ	"There are these tonics to be taken by sick bhikkhus: ghee, butter, oil,

paṭisāyanīyāni bhesajjāni seyyathīdam sappi navanītam telam madhu phāṇitam tāni paṭiggahetvā sattāhaparamam sannidhikārakam paribhuñjitabbāni tam atikkāmayato yathādhammo kāretabboti. honey, sugar-molasses. Having been received, they may be consumed from storage seven days at most. Beyond that, one is to be dealt with in accordance with the rule (NP 23)."

bhesajjānuññātabhāṇavāram paṭhamam.

The first recitation section, on the allowances for medicines, is finished.

163. GUĻĀDIANUJĀNANĀ (MV.VI.16.1)

The Allowance for sugar-lumps, etc.

[48] athakho bhagavā sāvatthiyam yathābhirantam viharitvā yena rājagaham tena cārikam pakkāmi.

Then the Blessed One, having stayed at Sāvatthī as long as he liked, set out on a wandering tour toward Rājagaha.

addasā kho āyasmā kankhārevato antarāmagge guļakaraņam okkamitvā guļe piṭṭhampi chārikampi pakkhipante disvāna akappiyo guļo sāmiso na kappati guļo vikāle paribhunjitunti kukkuccāyanto sapariso guļam na paribhunjati.

Along the road, Ven. Kankharevata saw a sugar-lump stand. Having come down (from the road), seeing them mixing flour and ashes in the sugar lumps, anxious (with the thought) that, "Sugar lumps with food mixed in are unallowable. It's not allowable to consume them at the wrong time," he, along with his following, didn't consume them.

yepissa sotabbam maññanti tepi guḷam na paribhuñjanti.	And those who thought his (reasoning) was worth listening to didn't consume the sugar lumps either.
bhagavato etamattham ārocesum.	They reported the matter to the Blessed One.
kimatthāya bhikkhave guļe piṭṭhampi chārikampi pakkhipantīti.	"Monks, for what purpose do they mix flour or ashes into sugar lumps?"
bandhanatthāya bhagavāti.	"For the purpose of binding it together, O Blessed One."
sace bhikkhave bandhanatthāya guļe piṭṭhampi chārikampi pakkhipanti so ca gulotveva sankhyam gacchati. anujānāmi bhikkhave yathāsukham gulam paribhunjitunti.	"Even though, to bind it together, they mix flour or ashes into sugar lumps, but it still counts as sugar. I allow that sugar be consumed as much as you like." [BMC]
(Mv.VI.16.2) addasā kho āyasmā kaṅkhārevato antarāmagge vacce muggaṁ jātaṁ passitvā akappiyā muggā pakkāpi muggā jāyantīti kukkuccāyanto sapariso muggaṁ na paribhuñjati.	Along the road, Ven. Kankhārevata saw some green gram sprouting in excrement. On seeing it, anxious (with the thought) that, "Green gram is unallowable. Even when digested, it sprouts," didn't consume them, along with his following.
yepissa sotabbam maññanti tepi muggam na	And those who thought his (reasoning) was worth listening to didn't consume

paribhuñjanti.	green gram either.
bhagavato etamattham ārocesum.	They reported the matter to the Blessed One.
sace bhikkhave pakkāpi muggā jāyanti anujānāmi bhikkhave yathāsukham muggam paribhunjitunti	"Monks, although green gram, even when digested, sprouts, I allow that green gram be consumed as much as you like." [BMC]
(Mv.VI.16.3) tena kho pana samayena aññatarassa bhikkhuno udaravātābādho hoti.	On that occasion a certain monk had a stomach-wind illness.
so loņasocirakam apāyi.	He drank some loṇasociraka. [BMC]
tassa so udaravātābādho paṭippassambhi.	His gas subsided.
bhagavato etamattham ārocesum.	They reported the matter to the Blessed One.
anujānāmi bhikkhave yathāsukham gilānassa loņasocirakam agilānassa udakasambhinnam pānaparibhogena paribhuñjitunti.	"Monks, I allow that a bhikkhu who is sick may consume lonasociraka as much as he likes, and that one who is not sick may consume it mixed with water as a beverage."

164. ANTOVUŢŢĦĀDIPAŢIKKHEPA KATĦĀ (MV.VI.17.1)

The Discussion of the Prohibition Against Storing Indoors, etc.

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[49] athakho bhagavā anupubbena cārikam caramāno yena rājagaham tadavasari.	Then the Blessed One, traveling by stages, arrived at Rājagaha.
tatra sudam bhagavā rājagahe viharati veļuvane kalandakanivāpe.	There he stayed in the Bamboo Grove, the Squirrels' Feeding Ground.
tena kho pana samayena bhagavato udaravātābādho hoti.	On that occasion, the Blessed One had a stomach-wind illness.
athakho āyasmā ānando pubbepi bhagavato udaravātābādho tekaṭulāya yāguyā phāsu hotīti sāmam tilampi taṇḍulampi muggampi viññāpetvā anto vāsetvā anto sāmam pacitvā bhagavato upanāmesi pivatu bhagavā tekaṭulam yāgunti.	Then Ven. Ānanda, (thinking,) "Before, when the Blessed One had stomach-wind illness, triple-pungent conjey made him feel at ease," having himself asked for sesame seeds, rice, and green gram, having stored it inside and cooked it himself inside, presented it to the Blessed One, (saying,) "May the Blessed One drink some triple-pungent conjey."
(Mv.VI.17.2) jānantāpi tathāgatā pucchanti jānantāpi na pucchanti	Knowing, Tathāgatas ask. Knowing, they don't ask.
kālam viditvā pucchanti kālam viditvā na pucchanti	Considering the time, they ask. Considering the time, they don't ask.

atthasañhitam tathāgatā pucchanti no anatthasañhitam anatthasañhite setughāto tathāgatānam.	Tathāgatas ask in a way that is connected to the goal /welfare, not in a way unconnected to the goal/welfare. Tathāgatas have cut off the bridge in reference to things that are unconnected to the goal/welfare.
dvīhākārehi buddhā bhagavanto bhikkhū paṭipucchanti dhammam vā desessāma sāvakānam vā sikkhāpadam paññāpessāmāti.	Buddhas, Blessed Ones, cross-question monks for two reasons: (thinking,) "I will teach the Dhamma," or (thinking,) "I will lay down a training rule."
athakho bhagavā āyasmantam ānandam āmantesi kutāyam ānanda yāgūti.	Then the Blessed One addressed Ven. Ānanda, "Ānanda, where did this conjey come from?"
athakho āyasmā ānando bhagavato etamattham ārocesi.	Then Ven. Ānanda reported the matter to the Blessed One.
(Mv.VI.17.3) vigarahi buddho bhagavā ananucchavikam ānanda ananulomikam appaṭirūpam assāmaṇakam akappiyam akaraṇīyam	The Buddha, the Blessed One, rebuked him, "Ānanda, it is unseemly, unbecoming, unsuitable, unworthy of a contemplative, improper, and not to be done.
katham hi nāma tvam ānanda evarūpāya bāhullāya cetessasi yadapi ānanda anto vuttham tadapi akappiyam yadapi	"Ānanda, how could you be intent on this kind of abundance? Whatever is stored indoors is unallowable. Whatever is cooked indoors is unallowable. Whatever is cooked by oneself is

anto pakkam tadapi akappiyam yadapi sāmam pakkam tadapi akappiyam netam ānanda appasannānam vā pasādāya .pe.	unallowable. Ānanda, this neither inspires faith in the faithless"
vigarahitvā dhammim katham katvā bhikkhū āmantesi	Having rebuked him and given a Dhamma talk, he addressed the monks:
na bhikkhave anto vuttham anto pakkam sāmam pakkam paribhuñjitabbam yo paribhuñjeyya āpatti dukkaṭassa.	"One should not consume what has been stored indoors, cooked indoors, or cooked by oneselves. Whoever should consume it: an offense of wrong doing. [BMC: 1 2 3]
(Mv.VI.17.4) anto ce bhikkhave vuttham anto pakkam sāmam pakkam tance paribhunjeyya āpatti tinnam dukkaṭānam.	"Monks, if one should consume what has been stored indoors, cooked indoors, cooked by oneselves: an offense of three wrong doings.
anto ce bhikkhave vuttham anto pakkam aññehi pakkam tañce paribhuñjeyya āpatti dvinnam dukkaṭānam.	"Monks, if one should consume what has been stored indoors, cooked indoors, cooked by others: an offense of two wrong doings.
anto ce bhikkhave vuttham bahi pakkam sāmam pakkam tañce paribhuñjeyya āpatti dvinnam dukkaṭānam.	"Monks, if one should consume what has been stored indoors, cooked outside, cooked by oneselves: an offense of two wrong doings.

(Mv.VI.17.5) bahi ce bhikkhave vuttham anto pakkam sāmam pakkam tañce paribhuñjeyya āpatti dvinnam dukkaṭānam.	"Monks, if one should consume what has been stored outside, cooked indoors, cooked by oneselves: an offense of two wrong doings.
anto ce bhikkhave vuttham bahi pakkam aññehi pakkam tañce paribhuñjeyya āpatti dukkaṭassa.	"Monks, if one should consume what has been stored indoors, cooked outside, cooked by others: an offense of wrong doing.
bahi ce bhikkhave vuttham anto pakkam aññehi pakkam tañce paribhuñjeyya āpatti dukkaṭassa.	"Monks, if one should consume what has been stored outside, cooked indoors, cooked by others: an offense of wrong doing.
bahi ce bhikkhave vuttham bahi pakkam sāmam pakkam tañce paribhuñjeyya āpatti dukkaṭassa.	"Monks, if one should consume what has been stored outside, cooked outside, cooked by oneselves: an offense of wrong doing.
bahi ce bhikkhave vuttham bahi pakkam aññehi pakkam tañce paribhuñjeyya anāpattīti.	"Monks, if one should consume what has been stored outside, cooked outside, cooked by others: no offense."
(Mv.VI.17.6) [50] tena kho pana samayena bhikkhū bhagavatā sāmapāko paṭikkhittoti punapāke kukkuccāyanti.	Now at that time monks, (thinking,) The Blessed One has prohibited cooking by oneselves," were anxious about reheating.

bhagavato etamattham ārocesum.	They reported the matter to the Blessed One.
anujānāmi bhikkhave punapākam pacitunti.	"Monks, I allow reheating."
(Mv.VI.17.7) [51] tena kho pana samayena rājagaham dubbhikkham hoti.	Now at that time Rājagaha was in a famine.
manussā loņampi telampi taņḍulampi khādanīyampi ārāmaṁ āharanti.	People brought salt, sesame seeds, rice, and non-staple foods to the monastery.
tāni bhikkhū bahi vāsenti	The monks stored them outdoors.
ukkapiṇḍakāpi khādanti corāpi haranti.	Small animals chewed them and thieves stole them.
bhagavato etamattham ārocesum.	They reported the matter to the Blessed One.
anujānāmi bhikkhave anto vāsetunti.	"I allow storing indoors." [BMC]
anto vāsetvā bahi pācenti damakā parivārenti.	Having stored it indoors, they cooked it outdoors. Beggars surrounded them.
bhikkhū avissaṭṭhā paribhuñjanti.	The monks warily consumed it.
bhagavato etamattham ārocesum.	They reported the matter to the Blessed One.
anujānāmi bhikkhave	"Monks, I allow cooking indoors."

anto pacitunti.	
dubbhikkhe kappiyakārakā bahutaram haranti appataram bhikkhūnam denti.	Because of the famine, those who made (the food) allowable took more than they gave to the monks.
bhagavato etamattham ārocesum.	They reported the matter to the Blessed One.
anujānāmi bhikkhave sāmam pacitum.	"Monks, I allow that you cook for yourselves."
anujānāmi bhikkhave anto vuttham anto pakkam sāmam pakkanti.	"Monks, I allow what is stored indoors, cooked indoors, and cooked by oneselves."

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165. UGGAHITAPAŢIGGAHAŅĀ (MV.VI.17.8)

Accepting What One has Picked Up

[52] tena kho pana samayena sambahulā bhikkhū kāsīsu vassam vutthā rājagaham gacchantā bhagavantam dassanāya antarāmagge na labhimsu lūkhassa vā paṇītassa

Now at that time several monks, having spent the Rains among the Kāsis, going to Rājagaha to see the Blessed One, didn't get as much coarse or refined staple food along the road as they needed.

vā bhojanassa yāvadattham pāripūrim	
bahuñca phalakhādanīyam ahosi kappiyakārako ca na ahosi.	There was plenty of non-staple fruit but no one to make it allowable.
athakho te bhikkhū kilantarūpā yena rājagaham veļuvanam kalandakanivāpo yena bhagavā tenupasankamimsu upasankamitvā bhagavantam abhivādetvā ekamantam nisīdimsu.	Then the monks, looking exhausted, went to Rājagaha, to the Bamboo Grove, the Squirrels' Feeding Ground. They went to the Blessed One and, on arrival, having bowed down to him, sat to one side.
āciṇṇam kho panetam buddhānam bhagavantānam āgantukehi bhikkhūhi saddhim paṭisammoditum.	It is the practice of Buddhas, Blessed Ones, to engage in conversation with visiting monks.
athakho bhagavā te bhikkhū etadavoca kacci bhikkhave khamanīyam kacci yāpanīyam kaccittha appakilamathena addhānam āgatā kuto ca tumhe bhikkhave āgacchathāti.	Then the Blessed One said to them, "Is it agreeable, monks? Are you getting by? Did you come along the road with little weariness? Where are you coming from, monks?"
(Mv.VI.17.9) khamanīyam bhagavā yāpanīyam bhagavā idha mayam bhante kāsīsu vassam vutthā rājagaham āgacchantā bhagavantam dassanāya antarāmagge na labhimhā lūkhassa vā paṇītassa vā	"It's agreeble, O Blessed One. We're getting by, O Blessed One. Just now, lord, having spent the Rains among the Kāsis, coming to Rājagaha to see the Blessed One, we didn't get as much coarse or refined staple food along the road as we needed.

bhojanassa yāvadattham pāripūrim	
bahuñca phalakhādanīyam ahosi kappiyakārako ca na ahosi	"There was plenty of non-staple fruit but no one to make it allowable.
tena mayam kilantarūpā addhānam āgatāti.	"That's why we have arrived looking exhausted."
athakho bhagavā etasmim nidāne etasmim pakaraņe dhammim katham katvā bhikkhū āmantesi	Then the Blessed One, having given a Dhamma talk with regard to this cause, to this incident, addressed the monks:
anujānāmi bhikkhave yattha phalakhādanīyam passati kappiyakārako ca na hoti sāmam gahetvā haritvā kappiyakārakam passitvā bhūmiyam nikkhipitvā paṭiggahāpetvā paribhuñjitum.	"Monks, I allow that where one sees non-staple fruit, and there is no one to make it allowable, having picked it up and carried it away, having seen someone to make it allowable, having placed it on the ground, having formally received it, one may consume it.
anujānāmi bhikkhave uggahitam paṭiggahetunti.	"Monks, I allow that one formally accept what one has picked up." [BMC]
(Mv.VI.18.1) [53] tena kho pana samayena aññatarassa brāhmaṇassa navā ca tilā navañca madhu uppannā honti.	Now on that occasion some fresh sesame seed and fresh honey accrued to a certain brahman.
athakho tassa brāhmaņassa etadahosi yannūnāham nave ca	Then the thought occurred to him, "What if I were to give this

tile navañca madhum buddhappamukhassa bhikkhusanghassa dadeyyanti.	fresh sesame seed and fresh honey to the Sangha of monks, headed by the Buddha?"
athakho so brāhmaņo yena bhagavā tenupasankami upasankamitvā bhagavatā saddhim sammodi sammodanīyam katham sārānīyam vītisāretvā ekamantam aṭṭhāsi.	So the brahman went to the Blessed One and, on arrival, exchanged courteous greetings with him. After an exchange of friendly greetings & courtesies, he stood to one side.
ekamantam thito kho so brāhmaņo bhagavantam etadavoca adhivāsetu me bhante bhavam gotamo svātanāya bhattam saddhim bhikkhusanghenāti.	As he was standing there, he said to the Blessed One, "Lord, may Master Gotama acquiesce to my meal tomorrow, together with the Saṅgha of monks."
adhivāsesi bhagavā tuņhībhāvena.	The Blessed One acquiesced with silence.
athakho so brāhmaņo bhagavato adhivāsanam viditvā pakkāmi.	Then the brahman, understanding the Blessed One's acquiescence, left.
(Mv.VI.18.2) athakho so brāhmaņo tassā rattiyā accayena paṇītaṁ khādanīyaṁ bhojanīyaṁ paṭiyādāpetvā bhagavato kālaṁ ārocāpesi kālo bho gotama niṭṭhitaṁ bhattanti.	As the night was ending, the brahman, having ordered exquisite staple and non-staple food prepared, had the time announced to the Blessed One: "It's time, Master Gotama. The meal is ready."
athakho bhagavā pubbanhasamayam nivāsetvā	Then, early in the morning, having adjusted his under robe and

pattacīvaramādāya yena tassa brāhmaṇassa nivesanam tenupasankami upasankamitvā paññatte āsane nisīdi saddhim bhikkhusanghena. carrying his bowl and robes, the Blessed One went to the brahman's residence and, on arrival, sat down on a seat laid out, along with the Sangha of monks.

athakho so brāhmaņo buddhappamukham bhikkhusangham paņītena khādanīyena bhojanīyena sahatthā santappetvā sampavāretvā bhagavantam bhuttāvim onītapattapāņim ekamantam nisīdi. Then the brahman, with his own hand served and satisfied the Sangha of monks headed by the Buddha with exquisite staple and non-staple foods. When the Blessed One had finished his meal and withdrawn his hand from the bowl, he sat to one side.

ekamantam nisinnam kho tam brāhmaṇam bhagavā dhammiyā kathāya sandassetvā samādapetvā samuttejetvā sampahamsetvā uṭṭhāyāsanā pakkāmi. Having instructed, urged, roused, and encouraged the brahman with a Dhamma talk as he was sitting there, the Blessed One got up from his seat and left.

(Mv.VI.18.3) athakho tassa brāhmaṇassa acirapakkantassa bhagavato etadahosi yesam kho mayā atthāya buddhappamukho bhikkhusangho nimantito nave ca tile navanca madhum dassāmīti te mayā pamuṭṭhā dātum yannūnāham nave ca tile navanca madhum kolambehi ca ghaṭehi ca ārāmam harāpeyyanti.

Then, not long after the Blessed One had left, the thought occurred to the brahman, "The purpose for which I invited the Sangha of monks, headed by the Buddha, was (thinking,) 'I will give fresh sesame seed and fresh honey.' But I forgot to give them. What if I were to have it carried to the monastery in jars and water-pots?"

athakho so brāhmaņo nave ca tile navañca madhum kolambehi ca ghaṭehi ca ārāmam harāpetvā So the brahman, having had the fresh sesame seed and fresh honey carried to the monastery in jars and

yena bhagavā tenupasankami upasankamitvā ekamantam aṭṭhāsi.	water-pots, went to the Blessed One and, on arrival, stood to one side.
ekamantam thito kho so brāhmaņo bhagavantam etadavoca	As he was standing there, he said to the Blessed One,
(Mv.VI.18.4) yesam kho mayā bho gotama atthāya buddhappamukho bhikkhusangho nimantito nave ca tile navanca madhum dassāmīti te mayā pamuṭṭhā dātum paṭiggaṇhātu me bhavam gotamo nave ca tile navanca madhunti.	"Master Gotama, the purpose for which I invited the Sangha of monks, headed by the Buddha, was (thinking,) 'I will give fresh sesame seed and fresh honey.' But I forgot to give them. May Master Gotama accept my fresh sesame seed and fresh honey."
tenahi tvam brāhmaņa bhikkhūnam dehīti.	"In this case, brahman, give it to the monks."
tena kho pana samayena bhikkhū dubbhikkhe appamattakepi pavārenti paṭisaṅkhāpi paṭikkhipanti	Now at that time, because of the famine, the monks, having refused (further food) after just a little, and on consideration, rejected (the offer). [BMC]
sabbo ca saṅgho pavārito hoti.	The entire Sangha had refused (further food).
bhikkhū kukkuccāyantā na paṭiggaṇhanti.	Anxious, the monks didn't accept the fresh sesame seed and fresh honey.
paṭiggaṇhatha bhikkhave	"Accept it, monks, and consume

paribhuñjatha	it.
anujānāmi bhikkhave tato nīhaṭaṁ bhuttāvinā pavāritena anatirittaṁ paribhuñjitunti.	"I allow that, having eaten and refused (further food), one may consume what has not been made left over if it is brought back from there (where the meal was)."

166. PAŢIGGAHITĀDIANUJĀNANĀ (MV.VI.19.1)

The Allowance of What has been Accepted, etc.

[54] tena kho pana samayena āyasmato upanandassa sakyaputtassa upaṭṭhākakulaṁ saṅghassa atthāya khādanīyaṁ pāhesi ayyassa upanandassa dassetvā saṅghassa dātabbanti.	Now on that occasion a family, supporters of Ven. Upananda the Sakyan-son, sent some non-staple foods for the sake of the Sangha, (thinking,) "Having shown it to Master Upananda, it should be given to the Sangha." 1. This incident is also reported in the origin story to Pc 46
tena kho pana samayena āyasmā upanando sakyaputto gāmam piņḍāya paviṭṭho hoti.	And at that time Ven. Upananda the Sakyan-son had entered the village for alms.
athakho te manussā ārāmam gantvā bhikkhū pucchimsu kaham	Then the people, going to the monastery, asked the monks,

bhante ayyo upanandoti.	"Venerable sirs, where is Master Upananda?"
esāvuso āyasmā upanando sakyaputto gāmam piņḍāya paviṭṭhoti.	"Friends, Ven. Upananda the Sakyan-son has entered the village for alms."
idam bhante khādanīyam ayyassa upanandassa dassetvā sanghassa dātabbanti.	"Having been shown to Master Upananda, this non-staple food should be given to the Sangha."
bhagavato etamattham ārocesum.	They reported the matter to the Blessed One.
tenahi bhikkhave paṭiggahetvā nikkhipatha yāva upanando āgacchatīti.	"In this case, monks, having accepted it, set it aside until Upananda comes back."
(Mv.VI.19.2) athakho āyasmā upanando sakyaputto purebhattam kulāni payirūpāsitvā divā āgacchati.	Then Ven. Upananda the Sakyan-son, having visited families before the meal, came back during the day1. 1. Apparently <i>divā</i> here means late in the morning, otherwise the monks wouldn't be able to receive the food anyway.
tena kho pana samayena bhikkhū dubbhikkhe appamattakepi pavārenti paṭisaṅkhāpi paṭikkhipanti	Now at that time, because of the famine, the monks, having refused (further food) after just a little, and on consideration, rejected (the offer).
sabbo ca saṅgho pavārito hoti.	The entire Sangha had refused (further food).

bhikkhū kukkuccāyantā na paṭiggaṇhanti.	Anxious, the monks didn't accept the food.
paṭiggaṇhatha bhikkhave paribhuñjatha	"Accept it, monks, and consume it.
anujānāmi bhikkhave purebhattam paṭiggahitam bhuttāvinā pavāritena anatirittam paribhuñjitunti.	"Monks, I allow that, having eaten and refused (further food), one may consume what has not been made left over if it was formally accepted before the meal."
(Mv.VI.20.1) [55] athakho bhagavā rājagahe yathābhirantam viharitvā yena sāvatthī tena cārikam pakkāmi anupubbena cārikam caramāno yena sāvatthī tadavasari.	Then the Blessed One, having stayed at Rājagaha as long as he liked, set out on a wandering tour toward Sāvatthī, and traveling by stages, arrived at Sāvatthī.
tatra sudam bhagavā sāvatthiyam viharati jetavane anāthapiņḍikassa ārāme.	There he stayed at Jeta's Grove, Anāthapiṇḍika's Monastery.
tena kho pana samayena āyasmato sārīputtassa kāyadāhābādho hoti.	Now at that time Ven. Sāriputta had a body-inflammation illness.
athakho āyasmā mahāmoggallāno yenāyasmā sārīputto tenupasankami upasankamitvā āyasmantam sārīputtam etadavoca pubbe te āvuso sārīputta kāyadāhābādho kena phāsu hotīti.	Then Ven. Mahā Moggallāna went to Ven. Sāriputta and, on arrival, said to him, "Friend, when you had a bodyinflammation illness before, what made you feel at ease?"

bhisehi ca me āvuso mūlālikāhi cāti.	"Lotus roots and stalks (work) for me, friend."
athakho āyasmā mahāmoggallāno seyyathāpi nāma balavā puriso sammiñjitam vā bāham pasāreyya pasāritam vā bāham sammiñjeyya evameva jetavane antarahito mandākiniyā pokkharaņiyā tīre pāturahosi.	So Ven. Mahā Moggallāna— just as a strong man might extend his flexed arm or flex his extended arm—disappeared from Jeta's Grove and reappeared on the banks of the Lake Mandākinī.
(Mv.VI.20.2) addasā kho aññataro nāgo āyasmantaṁ mahāmoggallānaṁ dūrato va āgacchantaṁ disvāna āyasmantaṁ mahāmoggallānaṁ etadavoca etu kho bhante ayyo mahāmoggallāno svāgataṁ bhante ayyassa mahāmoggallānassa kena bhante ayyassa attho kiṁ dammīti.	A certain elephant saw him coming in the distance and, on seeing him, said to him, "Venerable sir, may the Master Mahā Moggallāna come. Venerable sir, welcome to Master Mahā Moggallāna. What, venerable sir, does the master need? What shall I give?"
bhisehi ca me āvuso attho mūlālikāhi cāti.	"Friend, I need lotus roots and stalks."
athakho so nāgo aññataram nāgam āṇāpesi tenahi bhaṇe ayyassa bhise ca mūlālikāyo ca yāvadattham dehīti.	So the elephant commanded a certain elephant, "I say, then, give the master as much lotus root and stalk as he needs."
athakho so nāgo mandākinim pokkharaņim ogāhetvā soņḍāya bhisamūlālikāyo abbāhitvā suvikkhālitam vikkhāletvā bhaṇḍikam bandhitvā yenāyasmā mahāmoggallāno tenupasankami.	Then the elephant, plunging into Lake Mandākinī, having pulled up some lotus roots and stalk with his trunk and washed them well, binding them in a

	bundle, went to Ven. Mahā Moggallāna.
(Mv.VI.20.3) athakho āyasmā mahāmoggallāno seyyathāpi nāma balavā puriso sammiñjitam vā bāham pasāreyya pasāritam vā bāham sammiñjeyya evameva mandākiniyā pokkharaṇiyā tīre antarahito jetavane pāturahosi.	Then Ven. Mahā Moggallāna—just as a strong man might extend his flexed arm or flex his extended arm—disappeared from the banks of Lake Mandākinī and reappeared in Jeta's Grove.
sopi kho nāgo mandākiniyā pokkharaņiyā tīre antarahito jetavane pāturahosi.	The elephant also disappeared from the banks of Lake Mandākinī and reappeared in Jeta's Grove.
athakho so nāgo āyasmato mahāmoggallānassa bhise ca mūlālikāyo ca paṭiggahāpetvā jetavane antarahito mandākiniyā pokkharaṇiyā tīre pāturahosi.	Then the elephant, having gotten them to offer the lotus roots and stalks to Ven. Mahā Moggallāna, disappeared from Jeta's Grove and reappeared on the banks of the Lake Mandākinī.
athakho āyasmā mahāmoggallāno āyasmato sārīputtassa bhise ca mūlālikāyo ca upanāmesi.	Then Ven. Mahā Moggallāna presented the lotus roots and stalks to Ven. Sāriputta.
athakho āyasmato sārīputtassa bhise ca mūlālikāyo ca paribhuttassa kāyadāhābādho paṭippassambhi.	And when he had consumed the lotus roots and stalks, his body-inflammation illness subsided.
bahū bhisā ca mūlālikāyo ca avasiṭṭhā honti.	There was a large amount of left-over lotus root and stalk.

(Mv.VI.20.4) tena kho pana samayena bhikkhū dubbhikkhe appamattakepi pavārenti paṭisaṅkhāpi paṭikkhipanti	Now at that time, because of the famine, the monks, having refused (further food) after just a little, and on consideration, rejected (the offer).
sabbo ca saṅgho pavārito hoti.	The entire Sangha had refused (further food).
bhikkhū kukkuccāyantā na paṭiggaṇhanti.	Anxious, the monks didn't accept (the lotus roots and stalks).
paṭiggaṇhatha bhikkhave paribhuñjatha	"Accept it, monks, and consume it.
anujānāmi bhikkhave vanaṭṭham pokkharaṭṭham bhuttāvinā pavāritena anatirittam paribhuñjitunti.	"Monks, I allow that, having eaten and refused (further food), one may consume what has not been made left over if it grows in the woods, if it grows in a lotus pond."
(Mv.VI.21.1) [56] tena kho pana samayena sāvatthiyam bahum phalakhādanīyam ussannam hoti kappiyakārako ca na hoti.	Now at that time, in Sāvatthī, there was a great excess of non-staple fruit fruit, but no one to make it allowable.
bhikkhū kukkuccāyantā phalam na paribhuñjanti.	Anxious, the monks didn't consume the fruit.
bhagavato etamattham ārocesum.	They reported the matter to the Blessed One.
anujānāmi bhikkhave abījam	"Monks, I allow that fruit that

nibbaṭabījam akatakappam phalam paribhuñjitunti.

has not been made allowable1 be consumed if it is without seeds, or if the seeds are discharged."

1: Making allowable' here refers to cutting, etc., not to formally offering.

167. SATTHAKAMMAPAŢIKKHEPA KATHĀ (MV.VI.22.1)

The Discussion of the Prohibition Against Surgery

[57] athakho bhagavā sāvatthiyam yathābhirantam viharitvā yena rājagaham tena cārikam pakkāmi anupubbena cārikam caramāno yena rājagaham tadavasari.	Then the Blessed One, having stayed at Sāvatthī as long as he liked, set out on a wandering tour toward Rājagaha, and traveling by stages, arrived at Rājagaha.
tatra sudam bhagavā rājagahe viharati veļuvane kalandakanivāpe.	There at Rājagaha he stayed in the Bamboo Grove, the Squirrel's Feeding Ground.
tena kho pana samayena aññatarassa bhikkhuno bhagandalābādho hoti.	Now at that time a certain bhikkhu had a hemorrhoid.
ākāsagotto vejjo satthakammam karoti.	A doctor of the Ākāsa clan was performing surgery on it.

athakho bhagavā senāsanacārikam āhiṇḍanto yena tassa bhikkhuno vihāro tenupasankami.	Then the Blessed One, on a tour of the lodgings, went to that bhikkhu's dwelling.
(Mv.VI.22.2) addasā kho ākāsagotto vejjo bhagavantam dūrato va āgacchantam disvāna bhagavantam etadavoca āgacchatu bhavam gotamo imassa bhikkhuno vaccamaggam passatu seyyathāpi godhāmukhanti.	The doctor of the Ākāsa clan saw the Blessed One coming from afar and, on seeing him, said, "Come, Master Gotama. Look at this bhikkhu's anus. It's like an iguana's mouth."
athakho bhagavā mamam khvāyam moghapuriso uppaņdetīti tato va paṭinivattitvā etasmim nidāne etasmim pakaraņe bhikkhusangham sannipātāpetvā bhikkhū paṭipucchi atthi bhikkhave amukasmim vihāre bhikkhu gilānoti.	Then the Blessed One, (knowing,) "This worthless man is making fun of me," having turned back right there, had the monks assembled and —with regard to this cause, to this incident—asked them: "Monks, is there a sick monk in that dwelling over there?"
atthi bhagavāti.	"There is, O Blessed One."
kintassa bhikkhave bhikkhuno ābādhoti.	"Monks, what is the monk's illness?"
tassa bhante āyasmato bhagandalābādho ākāsagotto vejjo satthakammam karotīti.	"Lord, that venerable one has a hemorrhoid. A doctor of the Ākāsa clan is performing surgery on it."
(Mv.VI.22.3) vigarahi buddho	The Buddha, the Blessed One,

bhagavā ananucchavikam bhikkhave tassa moghapurisassa ananulomikam appaṭirūpam assāmaṇakam akappiyam akaraṇīyam	rebuked them, "Monks, it is unseemly, unbecoming, unsuitable, unworthy of a contemplative, improper, and not to be done.
katham hi nāma so bhikkhave moghapuriso sambādhe satthakammam kārāpessati sambādhe bhikkhave sukhumā chavi duropayo vaņo dupparihāram sattham	"How can this worthless man have surgery done in the crotch? In the crotch the skin is tender, a wound is hard to heal, the knife hard to guide.
netam bhikkhave appasannānam vā pasādāya .pe.	"Monks, this neither inspires faith in the faithless"
vigarahitvā dhammim katham katvā bhikkhū āmantesi na bhikkhave sambādhe satthakammam kārāpetabbam yo kārāpeyya āpatti thullaccayassāti.	Having rebuked them and given a Dhamma talk, he addressed the monks: "One should not have surgery done in the crotch. Whoever should have it done: a grave offense."
(Mv.VI.22.4) tena kho pana samayena chabbaggiyā bhikkhū bhagavatā satthakammam paṭikkhittanti vatthikammam kārāpenti.	Now at that time the Group-of-six monks, (thinking,) "Surgery has been prohibited by the Blessed One," had hemorrhoid removal performed (using string).
ye te bhikkhū appicchā .pe. te ujjhāyanti khīyanti vipācenti	Those bhikkhus who were modest criticized and complained and spread it about:
katham hi nāma chabbaggiyā bhikkhū vatthikammam	"How can the Group-of-six monks have hemorrhoid removal

kārāpessantīti.	performed?"
athakho te bhikkhū bhagavato etamattham ārocesum.	Then the monks reported the matter to the Blessed One.
saccam kira bhikkhave chabbaggiyā bhikkhū vatthikammam kārāpentīti.	"It it true, as they say, monks, that the Group-of-six monks have hemorrhoid removal performed?"
saccam bhagavāti .pe.	"It's true, O Blessed One."
vigarahitvā dhammim katham katvā bhikkhū āmantesi na bhikkhave sambādhassa sāmantā dvangule satthakammam vā vatthikammam vā kārāpetabbam yo kārāpeyya āpatti thullaccayassāti.	Having rebuked them and given a Dhamma talk, he addressed the monks: "Surgery and hemorrhoid removal should not be done within the area two inches around the crotch. Whoever should do it (have it done): a grave offense." [BMC]

168. MANUSSAMAMSAPAŢIKKHEP AKATHĀ (MV.VI.23.1)

The Discussion of the Prohibition Against Human Flesh

Then the Blessed One, having stayed at Rājagaha as long as he liked, set out on a wandering tour toward Bārāṇasī,

anupubbena cārikam caramāno yena bārāṇasī tadavasari.	and traveling by stages, arrived at Bārāṇasī.
tatra sudam bhagavā bārāṇasiyam viharati isipatane migadāye.	There at Bārāṇasī, he stayed in the Deer Park at Isipatana.
tena kho pana samayena bārāṇasiyam suppiyo ca upāsako suppiyā ca upāsikā ubho pasannā honti dāyakā kārakā saṅghupaṭṭhākā.	Now at that time in Bārāṇasī, Suppiya the male lay follower and Suppiyā the female lay follower were both those with conviction, donors, helpers, supporters of the Saṅgha.
athakho suppiyā upāsikā ārāmam gantvā vihārena vihāram pariveņena pariveņam upasankamitvā bhikkhū pucchati ko bhante gilāno kassa kim āhariyatūti.	Then Suppiyā the female lay follower, going to the monastery, from dwelling to dwelling, from courtyard to courtyard, asked the monks, "Venerable sirs, who is sick? What can I bring for whom?"
(Mv.VI.23.2) tena kho pana samayena aññatarena bhikkhunā virecanam pītam hoti.	Now on that occasion a certain monk had drunk a purgative.
athakho so bhikkhu suppiyam upāsikam etadavoca mayā kho bhagini virecanam pītam attho me paṭicchādanīyenāti.	Then the monk said to Suppiyā the female lay follower, "Sister, I have drunk a purgative. I need some meat broth."
suṭṭhu ayya āhariyissatīti gharaṁ gantvā antevāsiṁ	(Saying,) "Very well, master, it will be brought," she went home and

āṇāpesi gaccha bhaṇe pavattamamsam jānāhīti. evam ayyeti kho so puris

commanded a servant, "I say, go and find some butchered meat."

evam ayyeti kho so puriso suppiyāya upāsikāya paṭissuṇitvā kevalakappam bārāṇasim āhiṇḍanto na addasa pavattamamsam. Responding, "As you say, lady," to Suppiyā the female lay follower, the man, wandering all over the area of Bārāṇasī, didn't see any butchered meat.

athakho so puriso yena suppiyā upāsikā tenupasankami upasankamitvā suppiyam upāsikam etadavoca natthayye pavattamamsam māghāto ajjāti.

Then he went to Suppiyā the female lay follower and, on arrival, said to her, "Lady, there is no butchered1 meat. Today is a non-killing day2.

- 1. The fact that there would be none available on a non-killing day seems to indicate that butchers didn't store meat overnight, but slaughtered animals as needed—which makes sense in a time without refrigeration. There is a parallel term, *pavattaphala*: 'natural fruit,' which means fruit that has fallen from the tree. But if *pavattamamsam* meant 'meat from an animal that died of natural causes,' then the fact that it was a non-killing day wouldn't make any difference.
- 2. According to the Commentary, an order had been sent out that killing was not allowed that day.

(Mv.VI.23.3) athakho suppiyāya upāsikāya etadahosi tassa kho gilānassa bhikkhuno paṭicchādanīyaṁ alabhantassa ābādho vā Then the thought occurred to Suppiyā the female lay follower, "If that sick monk doesn't get the meat broth, his illness will get much worse, or his death will come about. It

abhivaddhissati kālakiriyā vā bhavissati na kho me tam paṭirūpam yāham paṭissuṇitvā na harāpeyyanti.	wouldn't be proper for me, having promised it, to not have it sent."
potthanikam gahetvā ūrumamsam ukkantitvā dāsiyā adāsi handa je imam mamsam sampādetvā amukasmim vihāre bhikkhu gilāno tassa dajjehi [ME: dajjāhi]	Taking a knife and cutting out some flesh from her thigh, she gave it to a female slave, (saying,) "Hey, having prepared this meat—in that dwelling over there, there's a sick monk—give it to him.
yo ca mam pucchati gilānāti paṭivedehīti uttarāsangena ūrum veṭhetvā ovarakam pavisitvā mancake nipajji.	"And if anybody asks about me, inform them that I'm sick," covering her thigh with her upper robe and going into an inner room, she lay down on a bed.
(Mv.VI.23.4) athakho suppiyo upāsako gharam gantvā dāsim pucchi kaham suppiyāti.	Then Suppiya the male lay follower, coming home, asked the female slave, "Where's Suppiya?"
esāyya ovarake nipannāti.	"She's lying down in the inner room, master."
athakho suppiyo upāsako yena suppiyā upāsikā tenupasaṅkami upasaṅkamitvā suppiyaṁ upāsikaṁ etadavoca kissa nipannāsīti.	Then Suppiya the male lay follower went to Suppiyā the female lay follower, and, on arrival, said to her, "Why are you lying down?"
gilānamhīti.	"I'm sick."

kinte ābādhoti.	"What is your illness?"
athakho suppiyā upāsikā suppiyassa upāsakassa etamattham ārocesi.	So she told him what had happened.
athakho suppiyo upāsako acchariyam vata bho abbhutam vata bho yāva saddhāyam suppiyā pasannā yatra hi nāma attanopi mamsāni pariccattāni kim panimāya aññam kiñci adeyyam bhavissatīti haṭṭho udaggo yena bhagavā tenupasankami upasankamitvā bhagavantam abhivādetvā ekamantam nisīdi.	Then Suppiya the male lay follower, (thinking,) "How amazing! How astounding! that Suppiyā is so faithful and confident, in that she can sacrifice even her own flesh! Could there be anything else she wouldn't give?" thrilled and exultant, went to the Blessed One and, on arrival, having bowed down to the Blessed One, sat to one side.
(Mv.VI.23.5) ekamantam nisinno kho suppiyo upāsako bhagavantam etadavoca adhivāsetu me bhante bhagavā svātanāya bhattam saddhim bhikkhusanghenāti.	As he was sitting there, he said to the Blessed One, "Lord, may the Blessed One acquiesce to my meal tomorrow, together with the Sangha of monks."
adhivāsesi bhagavā tuṇhībhāvena.	The Blessed One acquiesced with silence.
athakho suppiyo upāsako bhagavato adhivāsanam viditvā uṭṭhāyāsanā bhagavantam abhivādetvā padakkhiṇam katvā pakkāmi.	Then Suppiya the lay follower, understanding the Blessed One's acquiescence, got up from his seat, bowed down to the Blessed One,

	circumambulated him, keeping him to his right, and left.
athakho suppiyo upāsako tassā rattiyā accayena paṇītaṁ khādanīyaṁ bhojanīyaṁ paṭiyādāpetvā bhagavato kālaṁ ārocāpesi kālo bhante niṭṭhitaṁ bhattanti.	As the night was ending, Suppiya the lay follower, having ordered exquisite staple and non-staple food prepared, had the time announced to the Blessed One: "It's time, Lord. The meal is ready."
athakho bhagavā pubbanhasamayam nivāsetvā pattacīvaramādāya yena suppiyassa upāsakassa nivesanam tenupasankami upasankamitvā paññatte āsane nisīdi saddhim bhikkhusanghena.	Then, early in the morning, having adjusted his under robe and, carrying his bowl and robes—the Blessed One went to the residence of Suppiya the lay follower and, on arrival, sat down on a seat laid out, along with the Sangha of monks.
(Mv.VI.23.6) athakho suppiyo upāsako yena bhagavā tenupasankami upasankamitvā bhagavantam abhivādetvā ekamantam aṭṭhāsi.	Then Suppiya the lay follower went to the Blessed One and, on arrival, having bowed down to him, stood to one side.
ekamantam thitam kho suppiyam upāsakam bhagavā etadavoca kaham suppiyāti.	As he was standing there, the Blessed One said to him, "Where is Suppiya?"
gilānā bhagavāti.	"She's sick, O Blessed One."
tenahi āgacchatūti.	"In that case, let her come."
na bhagavā ussahatīti.	"She's unable to, O Blessed One."

tenahi pariggahetvāpi ānethāti.	"In that case, taking hold of her, lead her (here)."
athakho suppiyo upāsako suppiyam upāsikam pariggahetvā ānesi.	So Suppiya the male lay follower, taking hold of Suppiyā the female lay follower, led her (there).
tassā saha dassanena bhagavato tāvamahā vaņo rūļho ahosi succhavi lomajāto. [ME: succhavilomajāto]	From seeing the Blessed One, the wound, so large, became regrown, with good skin and hair [i.e., not looking like a scar.]
(Mv.VI.23.7) athakho suppiyo ca upāsako suppiyā ca upāsikā acchariyam vata bho abbhutam vata bho tathāgatassa mahiddhikatā mahānubhāvatā yatra hi nāma saha dassanena bhagavato tāvamahā vaņo rūļho bhavissati succhavi lomajātoti haṭṭhā udaggā buddhappamukham bhikkhusaṅgham paṇītena khādanīyena bhojanīyena sahatthā santappetvā sappavāretvā bhagavantam bhuttāvim onītapattapāṇim ekamantam nisīdimsu.	Then Suppiya the male lay follower and Suppiyā the female lay follower, (thinking,) "How amazing! How astounding!—the great power & great might of the Tathāgata!—in that from seeing the Blessed One, the wound, so large, became healed, with good skin and hair," thrilled and exultant, with their own hands, served and satisfied the Saṅgha of monks headed by the Blessed One with exquisite staple and non-staple food. Then, when the Blessed One had finished his meal and withdrawn his hand from his bowl, they sat to one side.
athakho bhagavā suppiyañca upāsakam suppiyañca upāsikam dhammiyā kathāya sandassetvā samādapetvā	Then the Blessed One, having instructed, urged, roused, and encouraged them with a Dhamma talk, got up from his seat and left.

samuttejetvā sampahamsetvā uṭṭhāyāsanā pakkāmi.	
(Mv.VI.23.8) [59] athakho bhagavā etasmim nidāne etasmim pakaraņe bhikkhusangham sannipātāpetvā bhikkhū paṭipucchi ko bhikkhave suppiyam upāsikam mamsam viñnāpesīti.	Then the Blessed One, with regard to this cause, to this incident, had the monks assembled and asked them: "Monks, who asked Suppiyā the female lay follower for meat?"
evam vutte so bhikkhu bhagavantam etadavoca aham kho bhante suppiyam upāsikam mamsam viññāpesinti.	When that was said, the monk said to the Blessed One, "Lord, I asked he for meat."
āhariyittha bhikkhūti.	"Was it brought, monk?"
āhariyittha bhagavāti.	"It was brought, O Blessed One."
paribhuñji tvaṁ bhikkhūti.	"Did you consume it, monk?"
paribhuñjāhaṁ bhagavāti.	"I consumed it, O Blessed One."
paṭivekkhi tvaṁ bhikkhūti.	"Did you relfect on it (as to what it was), monk?"
nāham bhagavā paṭivekkhinti.	"I didn't reflect on it, O Blessed One."
(Mv.VI.23.9) vigarahi buddho bhagavā kathaṁ hi nāma tvaṁ moghapurisa	The Buddha, the Blessed One, rebuked him, "Worthless man, how can you eat meat without relfecting

appațivekkhitvā mamsam	
paribhuñjissasi	
manussamamsam kho tayā	
moghapurisa paribhuttam	
netam moghapurisa	
appasannānam vā pasādāya	
.pe.	

on it (as to what it is)? Worthless man, you have consumed human flesh. Worthless man, this neither inspires faith in the faithless ..."

vigarahitvā dhammim katham katvā bhikkhū āmantesi santi bhikkhave manussā saddhā pasannā tehi attanopi mamsāni pariccattāni Having rebuked him and given a Dhamma talk, he addressed the monks: "Monks, there are people—faithful and confident—who offer even their own flesh.

na bhikkhave manussamamsam paribhuñjitabbam yo paribhuñjeyya āpatti thullaccayassa. "Monks, one should not consume human flesh. Whoever should do so: a thullaccaya offense.

na ca bhikkhave appaṭivekkhitvā maṁsaṁ paribhuñjitabbaṁ yo paribhuñjeyya āpatti dukkaṭassāti.

"And one should not consume meat without having relfected on it (as to what it is). Whoever should do so: an offense of wrong doing." [BMC]

169. HATTHIMAMSĀDIPAŢIKKHEP AKATHĀ (MV.VI.23.10)

The Discussion of the Prohibition Against the Flesh of Elephants, etc. [BMC]

[60] tena kho pana samayena rañño hatthī maranti.	Now on that occasion a king's elephant had died.
manussā dubbhikkhe hatthimamsam paribhuñjanti bhikkhūnam piṇḍāya carantānam hatthimamsam denti.	Because of the famine, people consumed the elephant flesh. They gave elephant flesh to monks going for alms.
bhikkhū hatthimamsam paribhuñjanti.	The monks consumed the elephant flesh.
manussā ujjhāyanti khīyanti vipācenti katham hi nāma samaņā sakyaputtiyā hatthimamsam paribhuñjissanti rājangam hatthī sace rājā jāneyya na tesam attamano assāti.	People criticized and complained and spread it about, "How can the Sakyan-son contemplatives consume elephant flesh? An elephant is a limb of the king. If the king found out, he wouldn't be pleased."
bhagavato etamattham ārocesum.	They reported the matter to the Blessed One.
na bhikkhave hatthimamsam paribhuñjitabbam yo paribhuñjeyya āpatti dukkaṭassāti.	"Monks, one should not consume elephant flesh. Whoever should do so: an offense of wrong doing."
(Mv.VI.23.11) tena kho pana samayena rañño assā maranti.	Now on that occasion some of the king's horses had died.

manussā dubbhikkhe assamamsam paribhuñjanti bhikkhūnam piṇḍāya carantānam assamamsam denti.	Because of the famine, people consumed the horse flesh. They gave horse flesh to monks going for alms.
bhikkhū assamamsam paribhuñjanti.	The monks consumed the horse flesh.
manussā ujjhāyanti khīyanti vipācenti katham hi nāma samaṇā sakyaputtiyā assamamsam paribhuñjissanti rājangam assā sace rājā jāneyya na tesam attamano assāti.	People criticized and complained and spread it about, "How can the Sakyan-son contemplatives consume horse flesh? A horse is a limb of the king. If the king found out, he wouldn't be pleased."
bhagavato etamattham ārocesum.	They reported the matter to the Blessed One.
na bhikkhave assamamsam paribhuñjitabbam yo paribhuñjeyya āpatti dukkaṭassāti.	"Monks, one should not consume horse flesh. Whoever should do so: an offense of wrong doing."
(Mv.VI.23.12) tena kho pana samayena manussā dubbhikkhe sunakhamamsam paribhuñjanti bhikkhūnam piṇḍāya carantānam sunakhamamsam denti.	Now at that time, because of the famine, people consumed dog flesh. They gave dog flesh to monks going for alms.
bhikkhū sunakhamamsam paribhuñjanti.	The monks consumed the dog flesh.
manussā ujjhāyanti khīyanti vipācenti katham hi nāma	People criticized and complained and spread it about, "How can the

samaṇā sakyaputtiyā sunakhamamsam paribhuñjissanti jeguccho sunakho paṭikkūloti.	Sakyan-son contemplatives consume dog flesh? A dog is disgusting and loathsome."
bhagavato etamattham ārocesum.	They reported the matter to the Blessed One.
na bhikkhave sunakhamamsam paribhuñjitabbam yo paribhuñjeyya āpatti dukkaṭassāti.	"Monks, one should not consume dog flesh. Whoever should do so: an offense of wrong doing."
(Mv.VI.23.13) tena kho pana samayena manussā dubbhikkhe ahimamsam paribhuñjanti bhikkhūnam piṇḍāya carantānam ahimamsam denti.	Now at that time, because of the famine, people consumed snake flesh. They gave snake flesh to monks going for alms.
bhikkhū ahimamsam paribhuñjanti.	The monks consumed the snake flesh.
manussā ujjhāyanti khīyanti vipācenti katham hi nāma samaņā sakyaputtiyā ahimamsam paribhuñjissanti jeguccho ahi paṭikkūloti.	People criticized and complained and spread it about, "How can the Sakyan-son contemplatives consume snake flesh? A snake is disgusting and loathsome."
supassopi nāgarājā yena bhagavā tenupasaṅkami upasaṅkamitvā bhagavantaṁ abhivādetvā ekamantaṁ aṭṭhāsi.	And Supassa the nāga king went to the Blessed One and on arrival, having bowed down, stood to one side.
ekamantam thito kho supasso nāgarājā bhagavantam etadavoca	As he was standing there, he said to the Blessed One, "Lord, there

santi bhante nāgā assaddhā appasannā te appamattakepi [ME: appamattakehipi] bhikkhū viheṭheyyum sādhu bhante ayyā ahimamsam na paribhuñjeyyunti.	are nāgas without faith, without confidence. They would harm monks over even a trifle. It would be good, lord, if the masters were to not consume snake flesh."
athakho bhagavā supassam nāgarājānam dhammiyā kathāya sandassesi samādapesi samuttejesi sampahamsesi.	Then the Blessed One instructed, urged, roused, & encouraged Supassa the nāga king with a Dhamma talk.
athakho supasso nāgarājā bhagavatā dhammiyā kathāya sandassito samādapito samuttejito sampahamsito bhagavantam abhivādetvā padakkhiņam katvā pakkāmi.	Having been instructed, urged, roused, & encouraged by the Blessed One with a Dhamma talk, he bowed down to him, circumambulated him, keeping him to his right, and left.
athakho bhagavā etasmim nidāne etasmim pakaraņe dhammim katham katvā bhikkhū āmantesi	Then the Blessed One, having given a Dhamma talk with regard to this cause, to this incident, addressed the monks:
na bhikkhave ahimamsam paribhuñjitabbam yo paribhuñjeyya āpatti dukkaṭassāti.	"Monks, one should not consume snake flesh. Whoever should do so: an offense of wrong doing."
(Mv.VI.23.14) tena kho pana samayena luddhakā sīham hantvā sīhamamsam paribhuñjanti bhikkhūnam piṇḍāya carantānam sīhamamsam denti.	Now at that time hunters, having killed a lion, consumed lion flesh. They gave lion flesh to monks going for alms.

bhikkhū sīhamamsam paribhuñjitvā araññe viharanti.	Having consumed the lion flesh, the monks stayed in the wilderness.
sīhā sīhamamsagandhena bhikkhū paripātenti.	Lions attacked the monks because of the smell of lion flesh.
bhagavato etamattham ārocesum.	They reported the matter to the Blessed One.
na bhikkhave sīhamamsam paribhuñjitabbam yo paribhuñjeyya āpatti dukkaṭassāti.	"Monks, one should not consume lion flesh. Whoever should do so: an offense of wrong doing."
(Mv.VI.23.15) tena kho pana samayena luddhakā byaggham hantvā byagghamamsam paribhuñjanti bhikkhūnam piṇḍāya carantānam byagghamamsam denti.	Now at that time hunters, having killed a tiger, consumed tiger flesh. They gave tiger flesh to monks going for alms.
bhikkhū byagghamamsam paribhuñjitvā araññe viharanti.	Having consumed the tiger flesh, the monks stayed in the wilderness.
byagghā byagghamamsagandhena bhikkhū paripātenti.	Tigers attacked the monks because of the smell of tiger flesh.
bhagavato etamattham ārocesum.	They reported the matter to the Blessed One.
na bhikkhave byagghamamsam paribhuñjitabbam yo	"Monks, one should not consume tiger flesh. Whoever

paribhuñjeyya āpatti dukkaṭassāti.	should do so: an offense of wrong doing."
tena kho pana samayena luddhakā dīpim hantvā dīpimamsam paribhuñjanti bhikkhūnam piṇḍāya carantānam dīpimamsam denti.	Now at that time hunters, having killed a leopard, consumed leopard flesh. They gave leopard flesh to monks going for alms.
bhikkhū dīpimamsam paribhuñjitvā araññe viharanti.	Having consumed the leopard flesh, the monks stayed in the wilderness.
dīpī dīpimamsagandhena bhikkhū paripātenti.	Leopards attacked the monks because of the smell of leopard flesh.
bhagavato etamattham ārocesum.	They reported the matter to the Blessed One.
na bhikkhave dīpimamsam paribhuñjitabbam yo paribhuñjeyya āpatti dukkaṭassāti.	"Monks, one should not consume leopard flesh. Whoever should do so: an offense of wrong doing."
tena kho pana samayena luddhakā accham hantvā acchamamsam paribhuñjanti bhikkhūnam piṇḍāya carantānam acchamamsam denti.	Now at that time hunters, having killed a bear, consumed bear flesh. They gave bear flesh to monks going for alms.
bhikkhū acchamamsam paribhuñjitvā araññe viharanti.	Having consumed the bear flesh, the monks stayed in the wilderness.

acchā acchamamsagandhena bhikkhū paripātenti.	Bears attacked the monks because of the smell of bear flesh.
bhagavato etamattham ārocesum.	They reported the matter to the Blessed One.
na bhikkhave acchamamsam paribhuñjitabbam yo paribhuñjeyya āpatti dukkaṭassāti.	"Monks, one should not consume bear flesh. Whoever should do so: an offense of wrong doing."
tena kho pana samayena luddhakā taraccham hantvā taracchamamsam paribhuñjanti bhikkhūnam piṇḍāya carantānam taracchamamsam denti.	Now at that time hunters, having killed a hyena, consumed hyena flesh. They gave hyena flesh to monks going for alms.
bhikkhū taracchamamsam paribhuñjitvā araññe viharanti.	Having consumed the hyena flesh, the monks stayed in the wilderness.
taracchā taracchamamsagandhena bhikkhū paripātenti.	Hyenas attacked the monks because of the smell of hyena flesh.
bhagavato etamattham ārocesum.	They reported the matter to the Blessed One.
na bhikkhave taracchamamsam paribhuñjitabbam yo paribhuñjeyya āpatti dukkaṭassāti.	"Monks, one should not consume hyena flesh. Whoever should do so: an offense of wrong doing."
suppiyabhāṇavāram niṭṭhitam	The second recitation section, on

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170. YĀGUMADHUGOĻAKĀNUJĀN ANĀ (MV.VI.24.1)

The Allowance of Conjey and Honey-lumps

[61] athakho bhagavā bārāṇasiyam yathābhirantam viharitvā yena andhakavindam tena cārikam pakkāmi mahatā bhikkhusanghena saddhim addhatelasehi bhikkhusatehi.

Then the Blessed One, having stayed at Bārāṇasī as long as he liked, set out on a wandering tour toward Andhakavinda, along with a large Saṅgha of monks—1,250 monks.

tena kho pana samayena jānapadā manussā bahum loṇampi telampi taṇḍulampi khādanīyampi sakaṭesu āropetvā buddhappamukhassa bhikkhusaṅghassa piṭṭhito piṭṭhito anubaddhā honti yadā paṭipāṭim labhissāma tadā bhattam karissāmāti pañcamattāni ca vighāsādasatāni.

And at that time the people in the countryside, having loaded up a lot of salt, oil, rice, and nonstaple foods into carts, (thinking,) "When we get our turn, we'll make a meal," followed along right behind the Sangha of monks, with the Buddha at its head, as did approximately five hundred of those who live off of scraps.

athakho bhagavā anupubbena cārikam caramāno yena andhakavindam tadavasari. Then the Blessed One, traveling by stages, arrived at Andhakavinda.

(Mv.VI.24.2) athakho aññatarassa brāhmaṇassa paṭipāṭiṁ alabhantassa etadahosi adhikāni [ME: atītāni] kho me dve māsāni buddhappamukhaṁ bhikkhusaṅghaṁ anubaddhassa yadā paṭipāṭiṁ labhissāmi tadā bhattaṁ karissāmīti na ca me paṭipāṭi labbhati ahañcamhi ekako bahu ca me gharāvāsattho hāyati

Then a certain brahman, not getting a turn, had the thought, "I've been following the Sangha of monks, with the Buddha at its head, for upwards of two months (thinking,) 'When I get my turn, I'll make a meal.' I'm alone and my many household aims are falling to waste.

yannūnāham bhattaggam olokeyyam yam bhattagge nāssa tam paṭiyādeyyanti. "What if I were to keep watch1 in the meal hall (during the meal)? Whatever isn't in the meal hall, I'll prepare."

1. In other words, watch and take note of what people are offering.

athakho so brāhmaņo bhattaggam lolokento dve nāddasa yāguñca madhugoļakañca. Then the brahman, keeping watch in the meal hall, didn't see two things: conjey and honeylumps.

(Mv.VI.24.3) athakho so brāhmaņo yenāyasmā ānando tenupasaṅkami upasaṅkamitvā āyasmantaṁ ānandaṁ etadavoca idha me bho ānanda paṭipāṭiṁ alabhantassa etadahosi adhikāni kho me dve māsāni buddhappamukhaṁ bhikkhusaṅghaṁ anubaddhassa yadā paṭipāṭiṁ labhissāmi tadā

Then the brahman went to Ven. Ānanda and, on arrival, said to him, "Just now, Venerable Ānanda, not getting my turn, the thought occurred to me, 'I've been following the Sangha of monks, with the Buddha at its head, for upwards of two months (thinking,) "When I get my turn, I'll make a meal." I'm alone and

bhattam karissāmīti na ca me paṭipāṭi labbhati ahañcamhi ekako bahu ca me gharāvāsattho hāyati yannūnāham bhattaggam olokeyyam yam bhattagge nāssa tam paṭiyādeyyanti so kho aham bho ānanda bhattaggam olokento dve nāddasam yāguñca madhugoļakañca sacāham bho ānanda paṭiyādeyyam yāguñca madhugoļakañca paṭiggaṇheyya me bhavam gotamoti.	my many household aims are falling to waste. What if I were to keep watch in the meal hall? Whatever isn't in the meal hall, I'll prepare? Venerable Ānanda, as I was keeping watch in the meal hall, I didn't see two things: conjey and honey-lumps. If I were to prepare conjey and honey-lumps, would Master Gotama accept them from me?"
tenahi brāhmaņa bhagavantam paṭipucchissāmīti.	"In that case, brahman, I will ask the Blessed One."
(Mv.VI.24.4) athakho āyasmā ānando bhagavato etamattham ārocesi.	Then Ven. Ānanda reported the matter to the Blessed One.
tenahi ānanda paṭiyādetūti.	"In that case, Ānanda, let him prepare them."
tenahi brāhmaṇa paṭiyādehīti.	[Ven. Ānanda to the brahman:] "In this case, brahman, prepare them."
athakho so brāhmaņo tassā rattiyā accayena pahūtam yāguñca madhugoļakañca paṭiyādāpetvā bhagavato upanāmesi paṭiggaṇhātu me bhavam gotamo yāguñca madhugoļakañcāti.	Then, as the night was ending, the brahman, having prepared a great quantity of conjey and honey-lumps, presented them to the Blessed One, (saying,) "May Master Gotama accept my conjey and honey-lumps."

tenahi brāhmaņa bhikkhūnam dehīti.	"In that case, brahman, give them to the monks."
bhikkhū kukkuccāyantā na paṭiggaṇhanti.	Anxious, the monks didn't accept them.
paṭiggaṇhatha bhikkhave paribhuñjathāti.	"Accept them, monks, and consume them."
athakho so brāhmaņo buddhappamukham bhikkhusangham pahūtāya yāguyā ca madhugoļakena ca sahatthā santappetvā sampavāretvā bhagavantam dhotahattham onītapattapāṇim ekamantam nisīdi.	Then the brahman, with his own hands, served and satisfied the Sangha of monks with the Buddha at its head with a great deal of conjey and honey-lumps. When the Blessed One had washed his hand and withdrawn it from the bowl, he sat to one side.
(Mv.VI.24.5) ekamantam nisinnam kho tam brāhmaṇam bhagavā etadavoca dasayime brāhmaṇa ānisamsā yāguyā katame dasa yāgum dento āyum deti vaṇṇam deti sukham deti balam deti paṭibhāṇam deti yāgu pītā khudam paṭihanati pipāsam paṭivinodeti vātam anulometi vatthim sodheti āmāvasesam pāceti ime kho brāhmaṇa dasānisamsā yāguyāti.	As he was sitting there, the Blessed One said to him, "Brahman, there are these ten benefits of conjey. Which ten? One who gives conjey gives life, gives beauty, gives ease, gives strength, gives quick-wittedness. When conjey is drunk, hunger is kept at bay, thirst is dispelled, it makes the wind flow well, it cleans the intestines, it makes what remains undigested be digested. These, brahman, are the ten benefits of conjey.
(Mv.VI.24.6) [62] yo saññatānaṁ	"One who gives conjey

paradattabhojinam kālena sakkacca dadāti yāgum	respectfully, on occasions, to those restrained ones, consumers of the gifts of others,
dasassa ṭhānāni anuppavecchati āyuñca vaṇṇañca sukhaṁ balañca	bestows on them ten things: Life and beauty, ease and strength;
paṭibhāṇamassa upajāyate tato khudam pipāsam byapaneti vātam sodheti vatthim pariṇāmeti bhattam. bhesajjametam sugatena vaṇṇitam.	intelligence arises in them as well; hunger, thirst, and wind are driven out; cleansed are his intestines, digested his food. This medicine is praised by the Well-gone One.
tasmā hi yāgum alameva dātum niccam manussena sukhatthikena dibbāni vā patthayatā sukhāni manussasobhaggatamicchatā vāti.	So conjey should be given regularly by one aiming at human happiness, or desiring heavenly pleasures, or wanting human prosperity.
(Mv.VI.24.7) [63] athakho bhagavā tam brāhmaṇam imāhi gāthāhi anumoditvā uṭṭhāyāsanā pakkāmi.	Then the Blessed One, having expressed his appreciation to the brahman with these verses, got up from his seat and left.
athakho bhagavā etasmim nidāne etasmim pakaraņe dhammim katham katvā bhikkhū āmantesi	Then the Blessed One, having given a Dhamma talk with regard to this cause, to this incident, addressed the monks:

anujānāmi bhikkhave yāguñca madhugoļakañcāti.

"Monks, I allow conjey and honey-lumps."

171. TARUŅAPASANNAMAHĀMAT TAVATTHU

The Story of the Newly Faithful (King's) Minister

[64] assosum kho manussā bhagavatā kira bhikkhūnam yāgu anuññātā madhugoļakañcāti.	People heard that, "They say conjey and honey-lumps have been allowed for the monks by the Blessed One."
te kālasseva bhojjayāgum paṭiyādenti madhugoļakañca.	They prepared eating-conjey and honey-lumps at the right time.
bhikkhū kālasseva bhojjayāguyā dhātā madhugoļakena ca bhattagge na cittarūpam bhuñjanti.	Filled by the eating-conjey and honey-lumps at the right time, they didn't eat (even) fancy forms of (food) in the meal hall.
tena kho pana samayena aññatarena taruṇappasannena mahāmattena svātanāya buddhappamukho bhikkhusaṅgho nimantito hoti.	Now on that occasion the Sangha of monks, with the Buddha at its head, had been invited for the next day's meal by a certain newly faithful (king's) minister.

athakho tassa taruṇappasannassa mahāmattassa etadahosi yannūnāhaṁ aḍḍhatelasannaṁ bhikkhusatānaṁ aḍḍhatelasāni maṁsapātīsatāni paṭiyādeyyaṁ ekamekassa bhikkhuno ekamekaṁ maṁsapātiṁ upanāmeyyanti.	Then the thought occurred to the newly faithful (king's) minister, "What if I were to prepare 1,250 dishes of meat for the 1,250 monks and present one dish of meat to each monk?"
(Mv.VI.25.2) athakho so taruṇappasanno mahāmatto tassā rattiyā accayena paṇītaṁ khādanīyaṁ bhojanīyaṁ paṭiyādāpetvā aḍḍhatelasāni ca maṁsapātīsatāni bhagavato kālaṁ ārocāpesi kālo bhante niṭṭhitaṁ bhattanti.	Then as the night was ending, the newly faithful (king's) minister, having had exquisite staple and non-staple food prepared, as well as 1,250 dishes of meat, had them announce the time to the Blessed One, "It's time, lord. The meal is ready."
athakho bhagavā pubbanhasamayam nivāsetvā pattacīvaramādāya yena tassa tarunappasannassa mahāmattassa nivesanam tenupasankami upasankamitvā paññatte āsane nisīdi saddhim bhikkhusanghena.	Then the Blessed One, early in the morning, adjusted his under robe and—carrying his bowl and robes—went to the residence of the newly faithful (king's) minister. On arrival, he sat down on the seat laid out, along with the Sangha of monks.
(Mv.VI.25.3) athakho so taruṇappasanno mahāmatto bhattagge bhikkhū parivisati.	Then the newly faithful (king's) minster served the monks in the meal hall (of his house).
bhikkhū evamāhamsu thokam āvuso dehīti.	The monks said, "Give just a little, friend. Give just a little, friend."
mā kho tumhe bhante ayam	"Venerable sirs, don't accept so

taruṇappasanno mahāmattoti thokaṁ thokaṁ paṭiggaṇhatha bahuṁ me khādanīyaṁ bhojanīyaṁ paṭiyattaṁ aḍḍhatelasāni ca maṁsapātīsatāni ekamekassa bhikkhuno ekamekaṁ maṁsapātiṁ upanāmessāmi paṭiggaṇhatha bhante yāvadatthanti.

little, (with the thought,) 'This (king's) minister is newly faithful.' I have prepared a great quantity of staple and non-staple food, as well as 1,250 dishes of meat, (thinking,) 'I'll present one dish of meat to each monk.' Venerable sirs, take as much as you want."

na kho mayam āvuso etamkāraņā thokam thokam paṭiggaṇhāma apica mayam kālasseva bhojjayāguyā dhātā madhugoļakena ca tena mayam thokam thokam paṭiggaṇhāmāti.

"That's not the reason why we're accepting so little, friend. It's simply that we're full from eating-conjey and honey-lumps, (offered at) the right time. That's why we're accepting so little."

(Mv.VI.25.4) athakho so taruṇappasanno mahāmatto ujjhāyati khīyati vipāceti katham hi nāma bhaddantā mayā nimantitā aññassa bhojjayāgum paribhuñjissanti na cāham paṭibalo yāvadattham dātunti kupito anattamano āsādanāpekkho bhikkhūnam patte pūrento agamāsi bhuñjatha vā haratha vāti.

So the newly faithful (king's) minister criticized and complained and spread it about: "How can the venerables eat the eating-conjey of another (donor) when they were invited by me? Am I not capable of giving them as much as they want?" Angered and displeased, wishing to find fault, he went along, filling the monks' bowls, (saying,) "Eat it or take it away."

athakho so taruṇappasanno mahāmatto buddhappamukham bhikkhusaṅgham paṇītena khādanīyena bhojanīyena sahatthā santappetvā sampavāretvā Then the newly faithful (king's) minister, with his own hands, served and satisfied the Sangha of monks with the Buddha at its head with exquisite staple and

bhagavantam bhuttāvim onītapattapāņim ekamantam nisīdi.

non-staple food. Then, when the Blessed One had finished his meal and withdrawn his hand from the bowl, he sat to one side.

ekamantam nisinnam kho tam tarunappasannam mahāmattam bhagavā dhammiyā kathāya sandassetvā samādapetvā samuttejetvā sampahamsetvā uṭṭhāyāsanā pakkāmi.

The Blessed One—having instructed, urged, roused, & encouraged the newly faithful (king's) minister with a talk on Dhamma as he was sitting there—got up from his seat and left.

(Mv.VI.25.5) athakho tassa taruṇappasannassa mahāmattassa acirapakkantassa bhagavato ahudeva kukkuccam ahu vippaṭisāro alābhā vata me na vata me lābhā dulladdham vata me na vata me suladdham yoham kupito anattamano āsādanāpekkho bhikkhūnam patte pūrento agamāsim bhuñjatha vā haratha vāti kinnu kho mayā bahum pasutam puññam vā apuññam vāti.

Then, not long after the Blessed One had left, the the newly faithful (king's) minister became anxious and remorseful, (thinking,) "It's no gain for me! It's not a gain for me! It's ill-gained for me! It's not well-gained!—in that, angered and displeased, wishing to find fault, I went along, filling the monks' bowls, (saying,) 'Eat it or take it away'. Have I produced a lot of merit or demerit?"

athakho so taruṇappasanno mahāmatto yena bhagavā tenupasaṅkami upasaṅkamitvā bhagavantaṁ abhivādetvā ekamantaṁ nisīdi. Then the newly faithful (king's) minister went to the Blessed One and, on arrival, having bowed down to the Blessed One, sat to one side.

ekamantam nisinno kho so tarunappasanno mahāmatto bhagavantam etadavoca idha As he was sitting there, he said to the Blessed One, "Just now, lord, not long after the Blessed mayham bhante acirapakkantassa bhagavato ahudeva kukkuccam ahu vippaṭisāro alābhā vata me na vata me lābhā dulladdham vata me na vata me suladdham yoham kupito anattamano āsādanāpekkho bhikkhūnam patte pūrento agamāsim bhuñjatha vā haratha vāti kinnu kho mayā bahum pasutam puññam vā apuññam vāti kinnu kho mayā bhante bahum pasutam puññam vā apuññam vāti.

One had left, I became anxious and remorseful, (thinking,) 'It's no gain for me! It's not a gain for me! It's ill-gained for me! It's not well-gained!—in that, angered and displeased, wishing to find fault, I went along, filling the monks' bowls, (saying,) "Eat it or take it away." Have I produced a lot of merit or demerit?' Lord, have I produced a lot of merit or demerit?"

(Mv.VI.25.6) yadaggena tayā āvuso svātanāya buddhappamukho bhikkhusaṅgho nimantito tadaggena te bahuṁ puññaṁ pasutaṁ yadaggena te ekamekena bhikkhunā ekamekaṁ sitthaṁ paṭiggahitaṁ tadaggena te bahuṁ puññaṁ pasutaṁ saggā te āraddhāti.

"Friend, starting from the moment you invited the Sangha of monks, with the Buddha at its head, for the next day's meal, you produced a lot of merit. From the moment each individual grain of cooked rice was accepted by each individual monk, you produced a lot of merit. The heavens have been achieved by you.

athakho so taruṇappasanno mahāmatto lābhā kira me suladdham kira me bahum kira mayā puññam pasutam saggā kira me āraddhāti haṭṭho udaggo uṭṭhāyāsanā bhagavantam abhivādetvā padakkhiṇam katvā pakkāmi.

Then the newly faithful (king's) minister, (thinking,) "He says it's a gain for me! He says it's well-gained for me! He says I've produced a lot of merit! He says the heavens have been achieved by me!" thrilled and exultant, got up from his seat, bowed down to the Blessed One,

	circumambulated him, keeping him to his right, and left.
(Mv.VI.25.7) athakho bhagavā etasmim nidāne etasmim pakaraņe bhikkhusangham sannipātāpetvā bhikkhū paṭipucchi saccam kira bhikkhave bhikkhū aññatra nimantitā aññassa bhojjayāgum paribhuñjantīti.	Then the Blessed One, with regard to this cause, to this incident, had the monks assembled and asked them: "Is it true, monks, as they say, that the monks, being invited to a certain place, consumed the eating-conjey of another (donor)?"
saccam bhagavāti.	"It's true, O Blessed One."
vigarahi buddho bhagavā katham hi nāma te bhikkhave moghapurisā aññatra nimantitā aññassa bhojjayāgum paribhuñjissanti netam bhikkhave appasannānam vā pasādāya .pe.	The Buddha, the Blessed One, rebuked them, "Monks, how can these worthless men, being invited to a certain place, consume the eating-conjey of another (donor)? Monks, this neither inspires faith in the faithless"
vigarahitvā dhammim katham katvā bhikkhū āmantesi	Having rebuked him and given a Dhamma talk, he addressed the monks:
na bhikkhave aññatra nimantitena aññassa bhojjayāgu paribhuñjitabbā yo paribhuñjeyya yathādhammo kāretabboti.	"Monks, when invited to a certain place, one should not consume the eating-conjey of another (donor). Whoever should consume it is to be dealt with in accordance with the rule. [BMC, Pc 33]

172. VELAȚȚHAKACCĀNAVATTHU (MV.VI.26.1)

The of Velattha Kaccāna

[65] athakho bhagavā andhakavinde yathābhirantam viharitvā yena rājagaham tena cārikam pakkāmi mahatā bhikkhusanghena saddhim addhaterasehi bhikkhusatehi.

Then the Blessed One, having stayed at Andhakavinda as long as he liked, set out on a wandering tour toward Rājagaha, along with the large Saṅgha of monks—1,250 monks.

tena kho pana samayena velaṭṭho kaccāno rājagahā andhakavindaṁ addhānamaggapaṭipanno hoti pañcamattehi sakaṭasatehi sabbeheva guḷakumbhapūrehi. Now on that occasion Velattha Kaccāna was traveling along the road from Rājagha to Andhakavinda with five-hundred carts, all filled with jars of lump sugar.

addasā kho bhagavā velaṭṭhaṁ kaccānaṁ dūrato va āgacchantaṁ disvāna maggā okkamma aññatarasmiṁ rukkhamūle nisīdi.

The Blessed One saw him coming in the distance and, on seeing him, coming down from the road, sat down at the root of a certain tree.

(Mv.VI.26.2) athakho velaṭṭho kaccāno yena bhagavā tenupasaṅkami upasaṅkamitvā bhagavantaṁ abhivādetvā ekamantaṁ aṭṭhāsi.

Then Velattha Kaccāna went to the Blessed One and on arrival, having bowed down to the Blessed One, stood to one side.

ekamantam thito kho velattho kaccāno bhagavantam etadavoca

As he was standing there, he said to the Blessed One, "I would like to

icchāmaham bhante ekamekassa bhikkhuno ekamekam guļakumbham dātunti.	give each monk one jar of lump sugar."
tenahi tvam kaccāna ekamyeva guļakumbham āharāti.	"In that case, Kaccāna, bring just one jar of lump sugar."
evam bhanteti kho velaṭṭho kaccāno bhagavato paṭissuṇitvā ekamyeva guļakumbham ādāya yena bhagavā tenupasankami upasankamitvā bhagavantam etadavoca āhaṭo bhante guļakumbho kathāham bhante paṭipajjāmīti.	Responding, "As you say, lord," to the Blessed One, taking just one jar of lump sugar, he went to the Blessed One and, on arrival, said to him, "I have brought a jar of lump sugar, lord. Now what should I do?"
tenahi tvam kaccāna bhikkhūnam guļam dehīti.	"In this case, Kaccāna, give sugar lumps to the monks."
(Mv.VI.26.3) evam bhanteti kho velaṭṭho kaccāno bhagavato paṭissuṇitvā bhikkhūnam guļam datvā bhagavantam etadavoca dinno bhante bhikkhūnam guļo bahu cāyam guļo avasiṭṭho kathāham bhante paṭipajjāmīti.	Responding, "As you say, lord," to the Blessed One, having given sugar lumps to the monks, said to the Blessed One, "Lord, I have given sugar lumps to the monks, but there is a lot of sugar left over. Now what should I do?"
tenahi tvam kaccāna bhikkhūnam guļam yāvadattham dehīti.	"In this case, Kaccāna, give sugar lumps to the monks, as much as they want."
evam bhanteti kho velattho kaccāno bhagavato patissuņitvā	Responding, "As you say, lord," to the Blessed One, having given sugar

bhikkhūnam guļam yāvadattham datvā bhagavantam etadavoca dinno bhante bhikkhūnam guļo yāvadattho bahu cāyam guļo avasiṭṭho kathāham bhante paṭipajjāmīti.	lumps to the monks, as much as they wanted, said to the Blessed One, "Lord, I have given sugar lumps to the monks, as much as they wanted, but there is a lot of sugar left over. Now what should I do?"
tenahi tvam kaccāna bhikkhū guļehi santappehīti.	"In this case, Kaccāna, satisfy1 the monks with sugar lumps." 1. Apparently this word means to give them even more than they would politely accept.
evam bhanteti kho velattho kaccāno bhagavato patissuņitvā bhikkhū gūļehi santappesi.	Responding, "As you say, lord," to the Blessed One, he satisfied the monks with sugar lumps.
ekacce bhikkhū pattepi pūresum parissāvanānipi thavikāyopi pūresum.	Some monks filled their bowls, some water-strainers and bags.
(Mv.VI.26.4) athakho velaṭṭho kaccāno bhikkhū guļehi santappetvā bhagavantam etadavoca santappitā bhante bhikkhū guļehi bahu cāyam guļo avasiṭṭho kathāham bhante paṭipajjāmīti.	Then Velaṭṭha Kaccāna, having satisfied the monks with sugar lumps, said to the Blessed One, " I have satisfied the monks with sugar lumps, but there is a lot of sugar left over. Now what should I do?"
tenahi tvam kaccāna vighāsādānam guļam dehīti.	"In this case, Kaccāna, give sugar lumps to those who live off of scraps."
evam bhanteti kho velattho	Responding, "As you say, lord," to

kaccāno bhagavato paṭissuṇitvā vighāsādānaṁ guļaṁ datvā bhagavantaṁ etadavoca dinno bhante vighāsādānaṁ guļo bahu cāyaṁ guļo avasiṭṭho kathāhaṁ bhante paṭipajjāmīti.	the Blessed One, having given sugar lumps to those who live off of scraps, said to the Blessed One, "Lord, I have given sugar lumps to those who live off of scraps, but there is a lot of sugar left over. Now what should I do?"
tenahi tvam kaccāna vighāsādānam guļam yāvadattham dehīti.	"In this case, Kaccāna, give sugar lumps to those who live off of scraps, as much as they want."
(Mv.VI.26.5) evam bhanteti kho velaṭṭho kaccāno bhagavato paṭissuṇitvā vighāsādānam guļam yāvadattham datvā bhagavantam etadavoca dinno bhante vighāsādānam guļo yāvadattho bahu cāyam guļo avasiṭṭho kathāham bhante paṭipajjāmīti.	Responding, "As you say, lord," to the Blessed One, having given sugar lumps to those who live off of scraps, as much as they wanted, said to the Blessed One, "Lord, I have given sugar lumps to those who live off of scraps, as much as they wanted, but there is a lot of sugar left over. Now what should I do?"
tenahi tvam kaccāna vighāsāde guļehi santappehīti.	"In this case, Kaccāna, satisfy those who live off of scraps with sugar lumps."
evam bhanteti kho velaṭṭho kaccāno bhagavato paṭissuṇitvā vighāsāde guļehi santappesi.	Responding, "As you say, lord," to the Blessed One, he satisfied those who live off of scraps with sugar lumps.
ekacce vighāsādā kolambepi ghaṭepi pūresum piṭakānipi ucchangepi pūresum.	Some of them filled pitchers and pots, some filled baskets and the laps of their robes.

(Mv.VI.26.6) athakho velaṭṭho kaccāno vighāsāde guļehi santappetvā bhagavantam etadavoca santappitā bhante vighāsādā guļehi bahu cāyam guļo avasiṭṭho kathāham bhante paṭipajjāmīti.

Then Velaṭṭha Kaccāna, having satisfied those who live off of scraps with sugar lumps, said to the Blessed One, "I have satisfied those who live off of scraps with sugar lumps, but there is a lot of sugar left over. Now what should I do?"

nāhantam kaccāna passāmi sadevake loke samārake sabrahmake sassamaņabrāhmaņiyā pajāya sadevamanussāya yassa so guļo paribhutto sammāpariņāmam gaccheyya aññatra tathāgatassa vā tathāgatasāvakassa vā "Kaccāna, I don't see that person in this world—with its devas, Māras, & Brahmās, in this generation with its royalty & commonfolk—by whom this sugar, having been consumed, would be rightly digested, aside from a Tathāgata or a Tathāgata's disciple.

tenahi tvam kaccāna tam guļam apaharite vā chaḍḍehi appāṇake vā udake opilāpehīti. "In that case, Kaccāna, throw the sugar away in a place without vegetation, or dump it in water with no living beings."

evam bhanteti kho velattho kaccāno bhagavato patissuņitvā tam guļam appāņake udake opilāpesi.

Responding, "As you say, lord" to the Blessed One, Velattha Kaccāna dumped the sugar in water with no living beings.

(Mv.VI.26.7) athakho so guļo udake pakkhitto cicciţāyati ciţiciṭāyati sandhūpāyati sampadhūpāyati seyyathāpi nāma phālo divasam santatto udake pakkhitto cicciţāyati ciţiciṭāyati sandhūpāyati sampadhūpāyati evameva so

And the sugar, when dropped in the water, hissed & sizzled, seethed & steamed. Just as an iron ball heated all day, when tossed in the water, hisses & sizzles, seethes & steams, in the same way the sugar, when dropped in the water, hissed & sizzled, seethed & steamed.

guļo udake pakkhitto cicciţāyati ciţiciţāyati sandhūpāyati sampadhūpāyati.	
athakho velaṭṭho kaccāno samviggo lomahaṭṭhajāto yena bhagavā tenupasankami upasankamitvā bhagavantam abhivādetvā ekamantam nisīdi.	Then Velaṭṭha Kaccāna, in awe, his hair standing on end, went to the Blessed One and, on arrival, having bowed down, sat to one side.
(Mv.VI.26.8) ekamantam nisinnassa kho velaṭṭhassa kaccānassa bhagavā anupubbīkatham kathesi seyyathīdam dānakatham sīlakatham saggakatham kāmānam ādīnavam okāram sankilesam nekkhamme ānisamsam pakāsesi.	As he was sitting there, the Blessed One gave him a graduated talk: talk on generosity, talk on virtue, talk on heaven, talk on the drawbacks, lowliness, and defilement of sensuality, and talk on the rewards of renunciation.
yadā bhagavā aññāsi velaṭṭhaṁ kaccānaṁ kallacittaṁ muducittaṁ vinīvaraṇacittaṁ udaggacittaṁ pasannacittaṁ atha yā buddhānaṁ sāmukkaṁsikā dhammadesanā taṁ pakāsesi dukkhaṁ samudayaṁ nirodhaṁ maggaṁ.	When the Blessed One knew that Velaṭṭha Kaccāna's mind was ready—malleable, free from hindrances, uplifted, and bright—he proclaimed the characteristic Dhamma talk of Buddhas: stress, origination, cessation, and path.
seyyathāpi nāma suddham vattham apagatakāļakam sammadeva rajanam paṭiggaṇheyya evameva velaṭṭhassa kaccānassa tasmimyevāsane virajam	Just as a clean piece of cloth, free from grime, would properly take dye, in the same way the dustless, stainless eye of Dhamma arose for Velaṭṭha Kaccāna as he was sitting right there—"Whatever is subject to

vītamalam dhammacakkhum udapādi yankinci samudayadhammam sabbantam nirodhadhammanti.	origination is all subject to cessation."
(Mv.VI.26.9) athakho velaṭṭho kaccāno diṭṭhadhammo pattadhammo viditadhammo pariyogālhadhammo tiṇṇavicikiccho vigatakathaṁkatho vesārajjappatto aparappaccayo satthu sāsane bhagavantaṁ etadavoca	Then Velattha Kaccāna, having seen the Dhamma, having known the Dhamma, having fathomed the Dhamma, having crossed over and beyond uncertainty, having no more perplexity, having gained fearlessness, independence of others with regard to the Teacher's message, said to the Blessed One,
abhikkantam bhante abhikkantam bhante seyyathāpi bhante nikkujjitam vā ukkujjeyya paṭicchannam vā vivareyya mūļhassa vā maggam ācikkheyya andhakāre vā telappajjotam dhāreyya cakkhumanto rūpāni dakkhantīti evamevam bhagavatā anekapariyāyena dhammo pakāsito	"Magnificent, lord! Magnificent! Just as if he were to place upright what was overturned, to reveal what was hidden, to show the way to one who was lost, or to carry a lamp into the dark so that those with eyes could see forms, in the same way has the Blessed One—through many lines of reasoning—made the Dhamma clear.
esāham bhante bhagavantam saraṇam gacchāmi dhammañca bhikkhusanghañca upāsakam	"I go to the Blessed One for refuge, to the Dhamma, & to the Sangha of monks.
mam bhagavā dhāretu ajjatagge pāņupetam saraņam gatanti.	"May the Blessed One remember me as a lay follower who has gone

	for refuge from this day forward, for life."
(Mv.VI.27.1) [66] athakho bhagavā anupubbena cārikam caramāno yena rājagaham tadavasari.	Then the Blessed One set out on a wandering tour toward Rājagaha, and traveling by stages, arrived at Rājagaha.
tatra sudam bhagavā rājagahe viharati veļuvane kalandakanivāpe.	There at Rājagaha, he stayed in the Bamboo Grove, the Squirrel's Feeding Ground.
tena kho pana samayena rājagahe guļo ussanno hoti.	Now at that time there was an abundance of lump sugar in Rājagaha
bhikkhū gilānasseva bhagavatā guļo anuññāto no agilānassāti kukkuccāyantā guļam na paribhuñjanti.	(Thinking,) "The Blessed One has allowed lump sugar for one who is sick, not for one who is not sick," didn't consume the lump sugar.
bhagavato etamattham ārocesum.	They reported the matter to the Blessed One.
anujānāmi bhikkhave gilānassa guļam agilānassa guļodakanti.	"Monks, I allow lump sugar for a bhikkhu who is sick, and lump-sugar water for one who is not sick." [BMC]

173. PĀṬALIGĀMAVATTHU (MV.VI.28.1)

The Case of Pāṭali Village

[67] athakho bhagavā rājagahe yathābhirantam viharitvā yena pāṭaligāmo tena cārikam pakkāmi mahatā bhikkhusanghena saddhim aḍḍhaterasehi bhikkhusatehi.	Then the Blessed One, having stayed at Rājagaha as long as he liked, set out on a wandering tour toward Pāṭali Village, along with the large Saṅgha of monks—1,250 monks.
athakho bhagavā anupubbena cārikam caramāno yena pāṭaligāmo tadavasari.	Then the Blessed One, traveling by stages, arrived at Pāṭali Village.
assosum kho pāṭaligāmikā upāsakā bhagavā kira pāṭaligāmam anuppattoti.	The lay followers of Pāṭali Village heard that, "They say the Blessed One has arrived at [reached?] Pāṭali Village."
athakho pāṭaligāmikā upāsakā yena bhagavā tenupasaṅkamiṁsu upasaṅkamitvā bhagavantaṁ abhivādetvā ekamantaṁ nisīdiṁsu.	Then the lay followers of Pāṭali Village went to the Blessed One and, on arrival, having bowed down to him, sat to one side.
ekamantam nisinne kho pāṭaligāmike upāsake bhagavā dhammiyā kathāya sandassesi samādapesi samuttejesi sampahamsesi.	As they were sitting there, the Blessed One instructed, urged, roused, & encouraged them with a Dhamma talk.
(Mv.VI.28.2) athakho pāṭaligāmikā upāsakā bhagavatā dhammiyā kathāya sandassitā samādapitā samuttejitā sampahamsitā	Then the lay followers of Pāṭali Village, having been instructed, urged, roused, & encouraged by the Blessed One with a Dhamma talk, said to the Blessed One "May the

bhagavantam etadavocum adhivāsetu no bhante bhagavā āvasathāgāram saddhim bhikkhusanghenāti.	Blessed One acquiesce to our resthouse, together with the Sangha of monks." [DN 16]
adhivāsesi bhagavā tuṇhībhāvena.	The Blessed One acquiesced with silence.
athakho pāṭaligāmikā upāsakā bhagavato adhivāsanam viditvā uṭṭhāyāsanā bhagavantam abhivādetvā padakkhiṇam katvā yena āvasathāgāram tenupasankamimsu	Then the lay followers of Pāṭali Village, understanding the Blessed One's acquiescence, got up from their seats, bowed down to him, circumambulated him, keeping him to their right, and went to the resthouse.
upasankamitvā sabbasantharim āvasathāgāram santharitvā āsanāni paññāpetvā udakamanikam patiṭṭhāpetvā telappadīpam āropetvā yena bhagavā tenupasankamimsu upasankamitvā bhagavantam abhivādetvā ekamantam aṭṭhamsu.	On arrival, they spread the resthouse all over with felt rugs, laid out seats, set out a water vessel, and raised an oil lamp. Then they went to the Blessed One and, on arrival, having bowed down to him, stood to one side.
(Mv.VI.28.3) ekamantam thitā kho pāṭaligāmikā upāsakā bhagavantam etadavocum sabbasantharim santhatam bhante āvasathāgāram āsanāni paññattāni udakamaṇiko patiṭṭhāpito telappadīpo	As they were standing there, the lay followers of Pāṭali Village said to the Blessed One, "Lord, the rest-house hall has been covered all over with felt rugs, seats have been laid out, a water vessel has been set out, and an oil lamp raised. May the Blessed One do what he thinks it is now time to do."

āropito yassadāni bhante bhagavā kālam maññatīti.	
athakho bhagavā nivāsetvā pattacīvaramādāya saddhim bhikkhusanghena yena āvasathāgāram tenupasankami upasankamitvā pāde pakkhāletvā āvasathāgāram pavisitvā majjhimam thambham nissāya puratthābhimukho nisīdi.	So the Blessed One, after adjusting his under robe and carrying his bowl & outer robe, went together with the Saṅgha of monks to the rest-house hall. On arrival he washed his feet, entered the hall, and sat with his back to the central post, facing east.
bhikkhusanghopi kho pāde pakkhāletvā āvasathāgāram pavisitvā pacchimam bhittim nissāya puratthābhimukho nisīdi bhagavantamyeva purakkhatvā.	The Sangha of monks washed their feet, entered the hall, and sat with their backs to the western wall, facing east, ranged around the Blessed One.
pāṭaligāmikāpi kho upāsakā pāde pakkhāletvā āvasathāgāram pavisitvā puratthimam bhittim nissāya pacchābhimukhā nisīdimsu bhagavantamyeva purakkhatvā.	The lay followers of Pāṭali Village washed their feet, entered the hall, and sat with their backs to the eastern wall, facing west, ranged around the Blessed One.
(Mv.VI.28.4) athakho bhagavā pāṭaligāmike upāsake āmantesi.	Then the Blessed One addressed the lay followers of Pāṭali Village,
[68] pañcime gahapatayo ādīnavā dussīlassa sīlavipattiyā.	"Householders, there are these five drawbacks coming from an unvirtuous person's defect in virtue.

katame pañca.	"Which five?
idha gahapatayo dussīlo sīlavipanno pamādādhikaraṇam mahatim bhogajānim nigacchati. ayam paṭhamo ādīnavo dussīlassa sīlavipattiyā.	"There is the case where an unvirtuous person, defective in virtue, by reason of heedlessness undergoes a great loss of wealth. This is the first drawback coming from an unvirtuous person's defect in virtue.
puna caparam gahapatayo dussīlassa sīlavipannassa pāpako kittisaddo abbhuggacchati. ayam dutiyo ādīnavo dussīlassa sīlavipattiyā.	"And further, the bad reputation of the unvirtuous person, defective in virtue, gets spread about. This is the second drawback coming from an unvirtuous person's defect in virtue.
puna caparam gahapatayo dussīlo sīlavipanno yaññadeva parisam upasankamati yadi khattiyaparisam yadi brāhmaṇaparisam yadi gahapatiparisam yadi samaṇaparisam avisārado upasankamati mankubhūto. ayam tatiyo ādīnavo dussīlassa sīlavipattiyā.	"And further, whatever assembly the unvirtuous person, defective in virtue, approaches—whether an assembly of noble warriors, of brahmans, of householders, or of contemplatives—he/she does so without confidence, abashed. This is the third drawback coming from an unvirtuous person's defect in virtue.
puna caparam gahapatayo dussīlo sīlavipanno sammūļho kālam karoti. ayam catuttho ādīnavo dussīlassa sīlavipattiyā.	"And further, the unvirtuous person, defective in virtue, dies confused. This is the fourth drawback coming from an unvirtuous person's defect in virtue.
puna caparam gahapatayo dussīlo sīlavipanno kāyassa	"And further, the unvirtuous person, defective in virtue—on the break-up

bhedā parammaraṇā apāyam duggatim vinipātam nirayam upapajjati. ayam pañcamo ādīnavo dussīlassa sīlavipattiyā.	of the body, after death—reappears in a plane of deprivation, a bad destination, a lower realm, hell. This is the fifth drawback coming from an unvirtuous person's defect in virtue.
ime kho gahapatayo pañca ādinavā dussīlassa sīlavipattiyā.	"These, householders, are the five drawbacks coming from an unvirtuous person's defect in virtue.
(Mv.VI.28.5) [69] pañcime gahapatayo ānisamsā sīlavato sīlasampadāya.	"Householders, there are these five rewards coming from a virtuous person's consummation in virtue.
katame pañca.	"Which five?
idha gahapatayo sīlavā sīlasampanno appamādādhikaraņam mahantam bhogakkhandham adhigacchati. ayam paṭhamo ānisamso sīlavato sīlasampadāya.	"There is the case where a virtuous person, consummate in virtue, by reason of heedfulness, acquires a great mass of wealth. This is the first reward coming from a virtuous person's consummation in virtue.
puna caparam gahapatayo sīlavato sīlasampannassa kalyāņo kittisaddo abbhuggacchati. ayam dutiyo ānisamso sīlavato sīlasampadāya.	"And further, the fine reputation of the virtuous person, consummate in virtue, gets spread about. This is the second reward coming from a virtuous person's consummation in virtue.
puna caparam gahapatayo sīlavā sīlasampanno yaññadeva parisam upasankamati yadi	"And further, whatever assembly the virtuous person, consummate in virtue, approaches—whether an assembly of noble warriors, of

khattiyaparisam yadi brāhmaṇaparisam yadi gahapatiparisam yadi samaṇaparisam visārado upasankamati amankubhūto. ayam tatiyo ānisamso sīlavato sīlasampadāya. brahmans, of householders, or of contemplatives—he/she does so with confidence & unabashed. This is the third reward coming from a virtuous person's consummation in virtue.

puna caparam gahapatayo silava silasampanno asammulho kalam karoti. ayam catuttho anisamso silavato silasampadaya.

"And further, the virtuous person, consummate in virtue, dies unconfused. This is the fourth reward coming from a virtuous person's consummation in virtue.

puna caparam gahapatayo sīlavā sīlasampanno kāyassa bhedā parammaraṇā sugatim saggam lokam upapajjati. ayam pañcamo ānisamso sīlavato sīlasampadāya.

"And further, the virtuous person, consummate in virtue—on the breakup of the body, after death—reappears in a good destination, a heavenly world. This is the fifth reward coming from a virtuous person's consummation in virtue.

ime kho gahapatayo pañca ānisaṁsā sīlavato sīlasampadāyāti. "These, householders, are the five rewards coming from a virtuous person's consummation in virtue."

(Mv.VI.28.6) [70] athakho bhagavā pāṭaligāmike upāsake bahudeva rattim dhammiyā kathāya sandassetvā samādapetvā samuttejetvā sampahamsetvā uyyojesi abhikkantā kho gahapatayo ratti yassadāni tumhe kālam maññathāti.

Then the Blessed One—having instructed, urged, roused, & encouraged the lay followers of Pāṭali Village for a large part of the night with Dhamma talk—dismissed them, saying, "The night is far gone, householders. Do what you think it is now time to do."

evaṁ bhanteti kho		
pāṭaligāmikā upāsakā		
bhagavato pațissuņitvā		
uṭṭhāyāsanā bhagavantam		
abhivādetvā padakkhiņam		
katvā pakkamimsu.		

Responding, "As you say, lord," to the Blessed One, the lay followers of Pāṭali Village got up from their seats, bowed down to him, circumambulated him, keeping him to their right, and left.

(Mv.VI.28.7) athakho bhagavā acirapakkantesu pāṭaligāmikesu upāsakesu suññāgāraṁ pāvisi. Then the Blessed One, not long after they had left, entered an empty building.

174. Sunīdhavassakāravatthu

The Story of Sunīdha and Vassakāra

[71] tena kho pana samayena sunīdhavassakārā magadhamahāmattā pāṭaligāme nagaraṁ māpenti vajjīnaṁ paṭibāhāya.

Now on that occasion, Sunīdha & Vassakāra, the chief ministers of Magadha, were building a fortified city at Pāṭali Village to preempt the Vajjians.

addasā kho bhagavā rattiyā paccūsasamayam paccuṭṭhāya dibbena cakkhunā visuddhena atikkantamānusakena sambahulā devatāyo pāṭaligāme vatthūni pariggaṇhantiyo

Then, getting up in the last watch of the night, the Blessed One, with the divine eye—purified and surpassing the human—saw many devas occupying sites in Pāṭali Village.

yasmim padese mahesakkhā devatā vatthūni pariggaņhanti mahesakkhānam tattha rājūnam In the area where devas of great influence occupied sites, there the minds of the king's royal ministers

rājamahāmattānam cittāni namanti nivesanāni māpetum	of great influence were inclined to build their homes.
yasmim padese majjhimā devatā vatthūni pariggaņhanti majjhimānam tattha rājūnam rājamahāmattānam cittāni namanti nivesanāni māpetum	In the area where devas of middling influence occupied sites, there the minds of the king's royal ministers of middling influence were inclined to build their homes.
yasmim padese nīcā devatā vatthūni pariggaņhanti nīcānam tattha rājūnam rājamahāmattānam cittāni namanti nivesanāni māpetum.	In the area where devas of low influence occupied sites, there the minds of the king's royal ministers of low influence were inclined to build their homes.
(Mv.VI.28.8) athakho bhagavā āyasmantam ānandam āmantesi ke nu kho te ānanda pāṭaligāme nagaram māpentīti.	So the Blessed One addressed Ven. Ānanda, "Ānanda, who is building a city at Pāṭali Village?"
sunīdhavassakārā bhante magadhamahāmattā pāṭaligāme nagaram māpenti vajjīnam paṭibāhāyāti.	"Lord, Sunīdha & Vassakāra, the chief ministers of Magadha, are building a city at Pāṭali Village to preempt the Vajjians."
seyyathāpi nāma ānanda devehi tāvatimsehi saddhim mantetvā evameva kho ānanda sunīdhavassakārā magadhamahāmattā pāṭaligāme nagaram māpenti vajjīnam paṭibāhāya	"Ānanda, it's as if they had consulted the devas of the Thirty-three: That's how & Vassakāra, the chief ministers of Magadha, are building a city at Pāṭali Village to preempt the Vajjians.
idhāham ānanda rattiyā paccūsasamayam paccuṭṭhāya	"Just now, Ānanda, getting up in the last watch of the night, I saw,

addasam dibbena cakkhunā visuddhena atikkantamānusakena sambahulā devatāyo pāṭaligāme vatthūni pariggaṇhantiyo

with the divine eye—purified and surpassing the human—many devas occupying sites in Pāṭali Village.

yasmim padese mahesakkhā devatā vatthūni pariggaņhanti mahesakkhānam tattha rājūnam rājamahāmattānam cittāni namanti nivesanāni māpetum yasmim padese majjhimā devatā vatthūni pariggaņhanti majjhimānam tattha rājūnam rājamahāmattānam cittāni namanti nivesanāni māpetum yasmim padese nīcā devatā vatthūni pariggaņhanti nīcānam tattha rājūnam rājamahāmattānam cittāni namanti nivesanāni māpetum

"In the area where devas of great influence occupy sites, there the minds of the king's royal ministers of great influence are inclined to build their homes. In the area where devas of middling influence occupy sites, there the minds of the king's royal ministers of middling influence are inclined to build their homes. In the area where devas of low influence occupy sites, there the minds of the king's royal ministers of low influence are inclined to build their homes.

yāvatā ānanda ariyānam āyatanam yāvatā vaņijjapatho idam agganagaram bhavissati pāṭaliputtam puṭabhedanam pāṭaliputtassa kho ānanda tayo antarāyā bhavissanti aggito vā udakato vā abbhantarato ['abbhantarato' missing in ME] vā mithubhedāti. "Ānanda, as far as the sphere of the Aryans extends, as far as merchants' roads extend, this will be the supreme city: Pāṭaliputta, where the seedpods (of the Pāṭali plant) break open. There will be three dangers for Pāṭaliputta: from fire, from water, or from the breaking of internal alliances."

(Mv.VI.28.9) [72] atha kho sunīdhavassakārā magadhamahāmattā yena Then Sunīdha & Vassakāra, the chief ministers of Magadha, went to the Blessed One and, on arrival,

bhagavā tenupasankamimsu upasankamitvā bhagavatā saddhim sammodimsu sammodanīyam katham sārānīyam vītisāretvā ekamantam aṭṭhamsu.	exchanged courteous greetings with him. After an exchange of friendly greetings & courtesies, they stood to one side.
ekamantam thitā kho sunīdhavassakārā magadhamahāmattā bhagavantam etadavocum adhivāsetu no bhavam gotamo ajjatanāya bhattam saddhim bhikkhusanghenāti.	As they were standing there, they said to the Blessed One, "May Master Gotama acquiesce to my meal tomorrow, together with the Sangha of monks."
adhivāsesi bhagavā tuņhībhāvena.	The Blessed One acquiesced with silence.
athakho sunīdhavassakārā magadhamahāmattā bhagavato adhivāsanam viditvā uṭṭhāyāsanā pakkamimsu.	Then Sunīdha & Vassakāra, the chief ministers of Magadha, understanding the Blessed One's acquiescence, got up from their seats and left1. 1. Note that they don't bow or circumambulate the Blessed One.
(Mv.VI.28.10) athakho sunīdhavassakārā magadhamahāmattā paṇītaṁ khādanīyaṁ bhojanīyaṁ paṭiyādāpetvā bhagavato kālaṁ ārocāpesuṁ kālo bho gotama niṭṭhitaṁ bhattanti.	As the night was ending, Sunīdha & Vassakāra, the chief ministers of Magadha, having ordered exquisite staple and non-staple food prepared, had the time announced to the Blessed One: "It's time, Master Gotama. The meal is ready."
athakho bhagavā	Then, early in the morning,

pubbanhasamayam nivāsetvā pattacīvaramādāya yena sunīdhavassakārānam magadhamahāmattānam parivesanā tenupasankami upasankamitvā paññatte āsane nisīdi saddhim bhikkhusanghena.	having adjusted his under robe—carrying his bowl and robes—the Blessed One went to the meal-offering of Sunīdha & Vassakāra, the chief ministers of Magadha, and on arrival, sat down on a seat laid out, along with the Saṅgha of monks.
athakho sunīdhavassakārā magadhamahāmattā buddhappamukham bhikkhusaṅgham paṇītena khādanīyena bhojanīyena sahatthā santappetvā sampavāretvā bhagavantam bhuttāvim onītapattapāṇim ekamantam nisīdimsu.	Then Sunīdha & Vassakāra, the chief ministers of Magadha, with their own hands served and satisfied the Blessed One & the Saṅgha of monks with exquisite staple and non-staple foods. When the Blessed One had finished his meal and withdrawn his hand from the bowl, they sat to one side.
ekamantam nisinne kho sunīdhavassakāre magadhamahāmatte bhagavā imāhi gāthāhi anumodi	As they were sitting there, the Blessed One gave his approval with these verses:
(Mv.VI.28.11) [73] yasmim padese kappeti vāsam paṇḍitajātiyo sīlavantettha bhojetvā saññate brahmacārino	"In whatever place a wise person makes his dwelling, —there providing food for the virtuous, the restrained, leaders of the holy life—
yā tattha devatā āsum tāsam dakkhiņamādise. tā pūjitā pūjayanti	he should dedicate that offering to the devas there.

mānitā mānayanti nam	They, receiving honor, will honor him; being respected, will show him respect.
tato nam anukampanti mātā puttamva orasam. devatānukampito poso sadā bhadrāni passatīti.	As a result, they will feel sympathy for him, like that of a mother for her child, her son. A person with whom the devas sympathize always meets with auspicious things."
[74] athakho bhagavā sunīdhavassakāre magadhamahāmatte imāhi gāthāhi anumoditvā uṭṭhāyāsanā pakkāmi.	Then the Blessed One, having given his approval to Sunīdha & Vassakāra with these verses, got up from his seat and left.
(Mv.VI.28.12) tena kho pana samayena sunīdhavassakārā magadhamahāmattā bhagavantam piṭṭhito piṭṭhito anubaddhā honti yenajja samaṇo gotamo dvārena nikkhamissati tam gotamadvāram nāma bhavissati yena titthena gaṅgam nadim uttarissati tam gotamatittham nāma bhavissatīti.	And on that occasion, Sunīdha & Vassakāra were following right after the Blessed One, (thinking,) "By whichever gate Gotama the contemplative goes out today, that will be called the Gotama Gate. And by whichever ford he crosses over the Ganges River, that will be called the Gotama Ford."
athakho bhagavā yena dvārena nikkhami tam gotamadvāram nāma ahosi.	So the gate by which the Blessed One went out was called the Gotama Gate.

athakho bhagavā yena gaṅgā nadī tenupasaṅkami.	Then he went to the Ganges River.
tena kho pana samayena gaṅgā nadī pūrā hoti samatittikā kākapeyyā.	Now on that occasion the Ganges River was full up to the banks, so that a crow could drink from it.
manussā aññe nāvam pariyesanti aññe uļumpam pariyesanti aññe kullam bandhanti orā pāram gantukāmā.	Some people were searching for boats, some were searching for floats, and some were binding rafts —wanting to go from this shore to the other.
(Mv.VI.28.13) addasā kho bhagavā te manusse aññe nāvam pariyesante aññe uļumpam pariyesante aññe kullam bandhante orā pāram gantukāme	The Blessed One saw the people —some searching for boats, some searching for floats, and some binding rafts— wanting to go from this shore to the other.
disvāna seyyathāpi nāma balavā puriso sammiñjitam vā bāham pasāreyya pasāritam vā bāham sammiñjeyya evameva bhagavā gaṅgāya nadiyā orime tīre antarahito pārime tīre paccuṭṭhāsi saddhim bhikkhusaṅghena.	On seeing them, the Blessed One—just as a strong man might extend his flexed arm or flex his extended arm—disappeared from the near bank of the Ganges River and reappeared on the far bank together with the Sangha of monks1. 1. The order of events here is the reverse of DN 16: There he sees the people afterwards.
athakho bhagavā etamattham viditvā tāyam velāyam imam	Then, on realizing the significance of that, the Blessed

udānam udānesi	One on that occasion exclaimed:
ye taranti annavam saram setum katvāna visajja pallalāni kullam hi jano pabandhati tinnā medhāvino janāti.	"Those who cross the foaming flood, having made a bridge, avoiding the swamps —while people are binding rafts — intelligent people have already crossed."

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175. KOŢIGĀME SACCAKATHĀ (MV.VI.29.1)

The Discussion of the Truths at Koți Village

[75] athakho bhagavā yena koṭigāmo tenupasaṅkami.	Then the Blessed One went to Koți Village.
tatra sudam bhagavā koṭigāme viharati.	There he stayed near Koți Village.
tatra kho bhagavā bhikkhū āmantesi catunnam bhikkhave ariyasaccānam ananubodhā appaṭivedhā evamidam dīghamaddhānam sandhāvitam samsaritam mamañceva tumhākañca	And there he addressed the monks: "It's through not awakening to and not penetrating the four noble truths, monks, that we have transmigrated and wandered on for such a long time, you & I.

katamesam catunnam	"Which four?
dukkhassa bhikkhave ariyasaccassa ananubodhā appaṭivedhā evamidaṁ dīghamaddhānaṁ sandhāvitaṁ saṁsaritaṁ mamañceva tumhākañca	"It's through not awakening to and not penetrating the noble truth of stress that we have transmigrated and wandered on for such a long time, you & I.
dukkhasamudayassa ariyasaccassa .pe.	"It's through not awakening to and not penetrating the noble truth of the origination of stress
dukkhanirodhassa ariyasaccassa .pe.	"It's through not awakening to and not penetrating the noble truth of the cessation of stress
dukkhanirodhagāminiyā paṭipadāya ariyasaccassa ananubodhā appaṭivedhā evamidam dīghamaddhānam sandhāvitam samsaritam mamañceva tumhākañca	"It's through not awakening to and not penetrating the noble truth of the path of practice leading to cessation of stress that we have transmigrated and wandered on for such a long time, you & I.
(Mv.VI.29.2) tayidam bhikkhave dukkham ariyasaccam anubuddham paṭividdham dukkhasamudayo ariyasaccam anubuddham paṭividdham dukkhanirodho ariyasaccam anubuddham paṭividdham dukkhanirodhagāminī paṭipadā ariyasaccam anubuddham paṭividdham anubuddham paṭividdham	"But now, this noble truth of stress has been awakened to & penetrated, the noble truth of the origination of stress has been awakened to & penetrated, the noble truth of the cessation of stress has been awakened to & penetrated, the noble truth of the path of practice leading to cessation of stress has been awakened to & penetrated.

ucchinnā bhavataņhā khīṇā bhavanettī natthidāni punabbhavoti.	"Craving for becoming has been crushed; the guide to becoming [i.e., clinging] is ended. There now is no further-becoming."
[76] catunnam ariyasaccānam yathābhūtam adassanā samsitam dīghamaddhānam tāsu tāsveva jātisu.	"From lack of vision— as they have come to be— of the four noble truths, we have wandered a long time simply in these births & those.
tāni etāni diṭṭhāni bhavanettī samūhatā ucchinnam mūlam dukkhassa natthidāni punabbhavoti.	These are now seen, the guide to becoming is removed, crushed is the root of suffering & stress. There is now no further-becoming."

176. AMBAPĀLĪVATTHU (MV.VI.30.1)

The Story of Ambapālī

[77] assosi kho ambapālī gaņikā bhagavā kira koṭigāmaṁ anuppattoti.	Then Ambapālī [Protectress of Mangoes] the courtesan heard, "The Blessed One, they say, has arrived at Koṭi Village."
atha kho ambapālī gaṇikā bhadrāni bhadrāni yānāni yojāpetvā bhadram yānam abhirūhitvā bhadrehi bhadrehi	Then, having auspicious vehicles yoked, she mounted an auspicious vehicle and set out from Vesālī with the auspicious vehicles to see the Blessed One.

yānehi vesāliyā niyyāsi bhagavantam dassanāya	
yāvatikā yānassa bhūmi yānena gantvā yānā paccorohitvā pattikā va yena bhagavā tenupasankami upasankamitvā bhagavantam abhivādetvā ekamantam nisīdi.	Going in her vehicle as far as there was ground for a vehicle, getting down from it, she approached the Blessed One on foot. On arrival, having bowed down to him, she sat to one side.
(Mv.VI.30.2) ekamantam nisinnam kho ambapālim gaņikam bhagavā dhammiyā kathāya sandassesi samādapesi samuttejesi sampahamsesi.	As she was sitting there, the Blessed One instructed, urged, roused, & encouraged her with a Dhamma talk.
athakho ambapālī gaṇikā bhagavatā dhammiyā kathāya sandassitā samādapitā samuttejitā sampahamsitā bhagavantam etadavoca adhivāsetu me bhante bhagavā svātanāya bhattam saddhim bhikkhusanghenāti.	Then Ambapālī the courtesan—instructed, urged, roused, & encouraged with the Blessed One's Dhamma talk—said to him, "Lord, may the Blessed One acquiesce to my meal tomorrow, together with the Sangha of monks."
adhivāsesi bhagavā tuņhībhāvena.	The Blessed One acquiesced with silence.
athakho ambapālī gaṇikā bhagavato adhivāsanam viditvā uṭṭhāyāsanā bhagavantam abhivādetvā padakkhiṇam katvā pakkāmi.	Then Ambapālī the courtesan, understanding the Blessed One's acquiescence, got up from her seat, bowed down to him, circumambulated him, keeping him to her right, and left.

177. LICCHAVĪVATTHU (MV.VI.30.3)

The Story of the Licchavis

assosum kho vesālikā licchavī bhagavā kira koṭigāmam anuppattoti.	Then the Licchavis of Vesālī heard, "The Blessed One, they say, has arrived at Koṭi Village"
athakho vesālikā licchavī bhadrāni bhadrāni bhadrami yānāni yojāpetvā bhadram bhadram yānam abhirūhitvā bhadrehi bhadrehi yānehi vesāliyā niyyimsu bhagavantam dassanāya.	Then, having auspicious vehicles yoked, the Licchavis mounted the auspicious vehicles and set out from Vesālī with [in?] the auspicious vehicles to see the Blessed One.
appekacce licchavī nīlā honti nīlavaṇṇā nīlavatthā nīlālaṅkārā appekacce licchavī pītā honti pītavaṇṇā pītavatthā pītālaṅkārā appekacce licchavī lohitakā honti lohitakavaṇṇā lohitakālaṅkārā appekacce licchavī odātā honti odātavaṇṇā odātavaṭṇā odātavaṭṇā odātavaṭṇā odātavaṭṇā	Now, some of those Licchavis were dark blue—with dark blue complexions, dark blue clothing, & dark blue ornaments. Some of those Licchavis were yellow—with yellow complexions, yellow clothing, & yellow ornaments. Some of those Licchavis were red—with red complexions, red clothing, & red ornaments. Some of those Licchavis were white—with white complexions, white clothing, & white ornaments.

Then Ambapālī the courtesan, driving

athakho ambapālī gaņikā

daharānam daharānam licchavīnam īsāya īsam yugena yugam cakkena cakkam akkhena akkham paṭivattesi.	pole to pole, yoke to yoke, wheel to wheel, axle to axle, brought those young Licchavis to a halt.
(Mv.VI.30.4) athakho te licchavī ambapālim gaṇikam etadavocum kissa je ambapāli amhākam daharānam daharānam licchavīnam īsāya īsam yugena yugam cakkena cakkam akkhena akkham paṭivattesīti.	So those Licchavis said to her, "Hey, Ambapālī, why are you driving pole to pole, yoke to yoke, wheel to wheel, axle to axle—bringing us young Licchavis to a halt?"
tathā hi pana mayā ayyaputtā svātanāya buddhappamukho bhikkhusangho nimantitoti.	"Because, young masters, I have invited the Blessed One, together with the Sangha of monks, for tomorrow's meal!"
dehi je ambapāli amhākam etam bhattam satasahassenāti.	"Give us that meal, Ambapālī, for 100,000!"
sacepi me ayyaputtā vesālim sāhāram dajjeyyātha neva dajjāham tam bhattanti.	"Even if the young masters gave me Vesālī with its revenue, I still wouldn't give up that [DN: such a great] meal!"
athakho te licchavī angulim poṭhesum parājitamha vata bho	Then the Licchavis snapped their fingers: "How we've been totally defeated by Little Mango! How we've been totally defeated by Little Mango!"

ambakāya parājitamha vata bho ambakāyāti.	
(Mv.VI.30.5) athakho te licchavī yena bhagavā tenupasankamimsu.	Then the Licchavis went to the Blessed One.
addasā kho bhagavā te licchavī dūrato va āgacchante disvāna bhikkhū āmantesi yehi bhikkhave bhikkhūhi devā tāvatimsā adiṭṭhapubbā oloketha bhikkhave licchaviparisam apaloketha bhikkhave licchaviparisam upasamharatha bhikkhave licchaviparisam tāvatimsaparisanti.	The Blessed One saw them coming from afar and, on seeing them, he said to the monks, "Those monks who have never before seen the devas of the Thirty-three, look at the assembly of Licchavis! Gaze at the assembly of Licchavis! Regard the assembly of Licchavis as like the assembly of the Thirty-three!"
athakho te licchavī yāvatikā yānassa bhūmi yānena gantvā yānā paccorohitvā pattikā va yena bhagavā tenupasankamimsu upasankamitvā bhagavantam abhivādetvā ekamantam nisīdimsu.	Then the Licchavis, going in their vehicles as far as there was ground for vehicles, got down from their vehicles and approached the Blessed One on foot. On arrival, having bowed down to him, they sat to one side.
ekamantam nisinne kho te licchavī bhagavā dhammiyā kathāya	As they were sitting there, the Blessed One instructed, urged, roused, & encouraged them with a Dhamma talk.

sandassesi samādapesi samuttejesi sampahamsesi.	
athakho te licchavī bhagavatā dhammiyā kathāya sandassitā samādapitā samuttejitā sampahamsitā bhagavantam etadavocum adhivāsetu no bhante bhagavā svātanāya bhattam saddhim bhikkhusanghenāti.	Then the Licchavis—instructed, urged, roused, and encouraged by the Blessed One with a Dhamma talk—said to him, "Lord, may the Blessed One acquiesce to our meal tomorrow, together with the Sangha of monks."
adhivutthomhi licchavī svātanāya ambapāliyā gaṇikāya bhattanti.	"Licchavis, I have already acquiesced to Ambapālī the courtesan's meal tomorrow."
athakho te licchavī angulim poṭhesum parājitamha vata bho ambakāya parājitamha vata bho ambakāyāti.	Then the Licchavis snapped their fingers: "How we've been totally defeated by Little Mango! How we've been totally defeated by Little Mango!"
athakho te licchavī bhagavato bhāsitam abhinanditvā anumoditvā uṭṭhāyāsanā bhagavantam abhivādetvā padakkhiṇam katvā pakkamimsu.	Then the Licchavis, delighting in and approving of the Blessed One's words, got up from their seats, bowed down to him, circumambulated him, keeping him to their right, and left.
(Mv.VI.30.6) athakho bhagavā koṭigāme yathābhirantaṁ viharitvā	Then the Blessed One, having stayed at Koṭi Village as long as he liked, went to Nādika.

yena nādikā tenupasaṅkami.	
tatra sudam bhagavā nādike viharati giñjakāvasathe.	There at Nādika the Blessed One stayed at the Brick House1. 1. The order of events is switched here too—in DN 16 he goes to Nādika before meeting Ambapālī. They must be near each other, and it may be that 'staying as long as he liked' is this case means he spent the afternoon in Koṭi village and then walked over to Nādika in the evening.
athakho ambapālī gaṇikā tassā rattiyā accayena sake ārāme paṇītaṁ khādanīyaṁ bhojanīyaṁ paṭiyādāpetvā bhagavato kālaṁ ārocāpesi kālo bhante niṭṭhitaṁ bhattanti.	Then Ambapālī the courtesan, at the end of the night—after having exquisite staple and non-staple food prepared in her own garden—announced the time to the Blessed One: "It's time, lord. The meal is ready."
athakho bhagavā pubbanhasamayam nivāsetvā pattacīvaramādāya yena ambapāliyā ganikāya parivesanā tenupasankami upasankamitvā paññatte āsane nisīdi saddhim bhikkhusanghena.	Then the Blessed One, early in the morning, adjusted his under robe and—carrying his bowl & outer robe—went to Ambapālī the courtesan's meal offering. On arrival, he sat down on a seat laid out, along with the Sangha of monks.
athakho ambapālī gaṇikā buddhappamukhaṁ	Ambapālī the courtesan, with her own hands, served and satisfied the Sangha of

bhikkhusangham panītena khādanīyena bhojanīyena sahatthā santappetvā sampavāretvā bhagavantam bhuttāvim onītapattapānim ekamantam nisīdi.	monks, with the Buddha at its head, with exquisite staple and non-staple food. Then, when the Blessed One had finished his meal and withdrawn his hand from the bowl, taking a low seat, she sat to one side.
ekamantam nisinnā kho ambapālī gaņikā bhagavantam etadavoca imāham bhante ambapālivanam buddhappamukhassa bhikkhusanghassa dammīti.	As she was sitting there, she said to the Blessed One, "Lord, I give this Ambapāli Grove to the Saṅgha of monks with the Buddha at its head."
paṭiggahesi bhagavā ārāmaṁ.	The Blessed One accepted the garden.
athakho bhagavā ambapālim gaņikam dhammiyā kathāya sandassetvā samādapetvā samuttejetvā sampahamsetvā uṭṭhāyāsanā yena mahāvanam tenupasankami.	Then the Blessed One—having instructed, urged, roused, & encouraged Ambapālī the courtesan with a Dhamma talk—got up from his seat and left. [End of parallel with DN 16.]
tatra sudam bhagavā vesāliyam viharati mahāvane kūṭāgārasālāyam.	There at Vesālī the Blessed One stayed in the Hall with the Peaked Roof in the Great Forest.

licchavibhāṇavāram nitthitam.

The Recitation Section on the Licchavis is finished.

178. SĪHASENĀPATIVATTHU (MV.VI.31.1)

The Story of General Siha

[78] tena kho pana samayena abhiññatā abhiññatā licchavī santhāgāre sannisinnā sannipatitā anekapariyāyena buddhassa vaṇṇaṁ bhāsanti dhammassa vaṇṇaṁ bhāsanti saṅghassa vaṇṇaṁ bhāsanti.

Now at that time many well-known Licchavis, meeting and sitting together in the assembly hall, spoke with many lines of reasoning in praise of the Buddha, the Dhamma, and the Sangha.

tena kho pana samayena sīho senāpati niganṭhasāvako tassam parisāyam nisinno hoti. And at that time, General Sīha [Lion], a disciple of the Niganthas, was sitting in the assembly.

athakho sīhassa senāpatissa etadahosi nissamsayam kho so bhagavā araham sammāsambuddho bhavissati tathā hīme abhiññātā abhiññātā licchavī santhāgāre sannisinnā sannipatitā anekapariyāyena buddhassa vaṇṇam bhāsanti dhammassa vaṇṇam bhāsanti saṅghassa vaṇṇam bhāsanti

The thought occurred to him, "Undoubtedly the Blessed One is Worthy and Rightly Self-Awakened. That's why these many well-known Licchavis, meeting and sitting together in the rest-house, speak with many lines of reasoning in praise of the Buddha, the Dhamma, and the Sangha.

yannūnāham tam

"What if I were to go to see the

bhagavantam dassanāya upasankameyyam arahantam sammāsambuddhanti.	Blessed One, Worthy and Rightly Self-awakened?"
(Mv.VI.31.2) athakho sīho senāpati yena nigaņṭho nāṭaputto tenupasaṅkami upasaṅkamitvā nigaṇṭhaṁ nāṭaputtaṁ abhivādetvā ekamantaṁ nisīdi.	So General Sīha went to Nigaṇṭha Nāṭaputta and, on arrival, having bowed down to him, sat to one side.
ekamantam nisinno kho sīho senāpati nigaņṭham nāṭaputtam etadavoca icchāmaham bhante samaṇam gotamam dassanāya upasankamitunti.	As he was sitting there, he said to Nigaṇṭha Nāṭaputta, "Venerable sir (Lord?), I want to go to see the contemplative Gotama."
kim pana tvam sīha kiriyavādo samāno akiriyavādam samaṇam gotamam dassanāya upasankamissasi	"But why, Sīha, do you, an espouser of a doctrine of action, want to go to see the contemplative Gotama, an espouser of a doctrine of inaction1? 1. This word also has the literal meaning, 'non-doing', which the Buddha will play with below. In fact, at AN 3:26, the Buddha argues that the Nigaṇṭha doctrine of action is actually a doctrine of inaction. Also, cf. Upāli story in MN 56.
samaņo hi sīha gotamo akiriyavādo akiriyāya dhammam deseti tena ca sāvake vinetīti.	"The contemplative Gotama, an espouser of a doctrine of inaction, teaches the Dhamma for the sake of inaction, and instructs his disciples with that."

athakho sīhassa senāpatissa yo ahosi gamikābhisankhāro bhagavantam dassanāya so paṭippassambhi.

So General Sīha's plans to go to see the Blessed One were abandoned.

(Mv.VI.31.3) dutiyampi kho .pe.

A second time, ...

tatiyampi kho abhiññātā abhiññātā licchavī santhāgāre sannisinnā sannipatitā anekapariyāyena buddhassa vaṇṇam bhāsanti dhammassa vaṇṇam bhāsanti saṅghassa vaṇṇam bhāsanti.

A third time, many well-known Licchavis, meeting and sitting together in the rest-house, spoke with many lines of reasoning in praise of the Buddha, the Dhamma, and the Sangha.

tatiyampi kho sīhassa senāpatissa etadahosi nissamsayam kho so bhagavā araham sammāsambuddho bhavissati tathā hīme abhiññātā abhiññātā licchavī santhāgāre sannisinnā sannipatitā anekapariyāyena buddhassa vaṇṇam bhāsanti dhammassa vaṇṇam bhāsanti saṅghassa vaṇṇam bhāsanti

A third time, the thought occurred to General Siha, "Undoubtedly the Blessed One is Worthy and Rightly Self-Awakened. That's why these many well-known Licchavis, meeting and sitting together in the rest-house, speak with many lines of reasoning in praise of the Buddha, the Dhamma, and the Sangha.

kim hi me karissanti nigantha apalokita va anapalokita va yannunaham anapaloketva va niganthe tam bhagavantam dassanaya upasankameyyam arahantam sammasambuddhanti.

"What will the Niganthas do to me, whether I ask leave or don't? Why don't I, without asking leave of the Niganthas, go to see the Blessed One, Worthy and Rightly Selfawakened?"

(Mv.VI.31.4) athakho sīho senāpati pañcahi rathasatehi divā divassa vesāliyā niyyāsi bhagavantaṁ dassanāya So General Sīha, with five hundred carriages, set out from Vesālī in the middle of the day to see the Blessed One.

yāvatikā yānassa bhūmi yānena gantvā yānā paccorohitvā pattiko va yena bhagavā tenupasankami upasankamitvā bhagavantam abhivādetvā ekamantam nisīdi. Going going in his vehicle as far as there was ground for vehicles, he got down from his vehicle and approached the Blessed One foot. On arrival, having bowed down to him, he sat to one side.

ekamantam nisinno kho sīho senāpati bhagavantam etadavoca sutammetam bhante akiriyavādo samaņo gotamo akiriyāya dhammam deseti tena ca sāvake vinetīti

As he was sitting there, he said to the Blessed One, "I have heard that the contemplative Gotama is an espouser of a doctrine of inaction, teaches the Dhamma for the sake of inaction, and instructs his disciples with that."

ye te bhante evamāhamsu akiriyavādo samaņo gotamo akiriyāya dhammam deseti tena ca sāvake vinetīti "Those who say that the contemplative Gotama is an espouser of a doctrine of inaction, teaches the Dhamma for the sake of inaction, and instructs his disciples with a doctrine of inaction:

kacci te bhante bhagavato vuttavādino na ca bhagavantam abhūtena abbhācikkhanti dhammassa ca anudhammam byākaronti na ca koci sahadhammiko vādānuvādo gārayhaṭṭhānam āgacchati anabbhakkhātukāmā "Are they speaking in line with what the Blessed One has said? Are they not slandering the Blessed One with what is unfactual? Are they answering in line with the Dhamma, so that no one whose thinking is in line with the Dhamma would have grounds for criticizing them? Lord,

hi mayam bhante bhagavantanti.	we do not want to slander the Blessed One."
(Mv.VI.31.5) [79] atthi sīha pariyāyo yena mam pariyāyena sammā vadamāno vadeyya akiriyavādo samaņo gotamo akiriyāya dhammam deseti tena ca sāvake vinetīti.	"Sīha, there is a line of reasoning by which one, speaking rightly, would say of me, 'The contemplative Gotama is an espouser of a doctrine of inaction [or, 'non-doing'], teaches the Dhamma for the sake of inaction, and trains his disciples with that'.
atthi sīha pariyāyo yena mam pariyāyena sammā vadamāno vadeyya kiriyavādo samaņo gotamo kiriyāya dhammam deseti tena ca sāvake vinetīti.	"Sīha, there is a line of reasoning by which one, speaking rightly, would say of me, 'The contemplative Gotama is an espouser of a doctrine of action [or, 'doing'], teaches the Dhamma for the sake of action, and trains his disciples with that.'
atthi sīha pariyāyo yena mam pariyāyena sammā vadamāno vadeyya ucchedavādo samaņo gotamo ucchedāya dhammam deseti tena ca sāvake vinetīti.	"Sīha, there is a line of reasoning by which one, speaking rightly, would say of me, 'The contemplative Gotama is an espouser of a doctrine of annihilation, teaches the Dhamma for the sake of annihilation, and trains his disciples with that.'
atthi sīha pariyāyo yena mam pariyāyena sammā vadamāno vadeyya jegucchī samaņo gotamo jegucchitāya dhammam deseti tena ca sāvake vinetīti.	"Sīha, there is a line of reasoning by which one, speaking rightly, would say of me, 'The contemplative Gotama is disgusted, teaches the Dhamma for the sake of becoming

	disgusted, and trains his disciples with that?
atthi sīha pariyāyo yena mam pariyāyena sammā vadamāno vadeyya venayiko samaņo gotamo vinayāya dhammam deseti tena ca sāvake vinetīti.	"Sīha, there is a line of reasoning by which one, speaking rightly, would say of me, 'The contemplative Gotama is a restrainer, teaches the Dhamma for the sake of restraint, and trains his disciples with that.'
atthi sīha pariyāyo yena mam pariyāyena sammā vadamāno vadeyya tapassī samaņo gotamo tapassitāya dhammam deseti tena ca sāvake vinetīti.	"Sīha, there is a line of reasoning by which one, speaking rightly, would say of me, 'The contemplative Gotama is an ascetic [lit: one who burns], teaches the Dhamma for the sake of asceticism, and trains his disciples with that.'
atthi sīha pariyāyo yena mam pariyāyena sammā vadamāno vadeyya apagabbho samaņo gotamo apagabbhatāya dhammam deseti tena ca sāvake vinetīti.	"Sīha, there is a line of reasoning by which one, speaking rightly, would say of me, 'The contemplative Gotama is incapable of attaining a womb, teaches the Dhamma for the sake of escaping the womb, and trains his disciples with that'
atthi sīha pariyāyo yena mam pariyāyena sammā vadamāno vadeyya assattho samaņo gotamo assāsāya dhammam deseti tena ca sāvake vinetīti.	"Sīha, there is a line of reasoning by which one, speaking rightly, would say of me, 'The contemplative Gotama is assured, teaches the Dhamma for the sake of assurance, and trains his disciples with that.'
(Mv.VI.31.6) katamo ca sīha pariyāyo yena mam pariyāyena	"And which is the line of reasoning by which one, speaking rightly,

sammā vadamāno vadeyye [ME: vadeyya. This must be a typo.] akiriyavādo samaņo gotamo akiriyāya dhammam deseti tena ca sāvake vinetīti.

would say of me, 'The contemplative Gotama is an espouser of a doctrine of inaction [or, 'non-doing'], teaches the Dhamma for the sake of inaction, and trains his disciples with that?'

ahañhi sīha akiriyam vadāmi kāyaduccaritassa vacīduccaritassa manoduccaritassa anekavihitānam pāpakānam akusalānam dhammānam akiriyam vadāmi "Sīha, I declare1 the non-doing of bodily misconduct, verbal misconduct, and mental misconduct. I declare the non-doing of many kinds of evil, unskillful things.

1. The noun 'vāda' (doctrine) is derived from the verb here, 'vadāmi' (declare). It could also be translated 'teaching of inaction' and 'I teach inaction'.

ayam kho sīha pariyāyo yena mam pariyāyena sammā vadamāno vadeyya akiriyavādo samaņo gotamo akiriyāya dhammam deseti tena ca sāvake vinetīti. "This is the line of reasoning by which one, speaking rightly, would say of me, 'The contemplative Gotama is an espouser of a doctrine of inaction, teaches the Dhamma for the sake of inaction, and trains his disciples with that'.

katamo ca sīha pariyāyo yena mam pariyāyena sammā vadamāno vadeyya kiriyavādo samaņo gotamo kiriyāya dhammam deseti tena ca sāvake vinetīti. "And which is the line of reasoning by which one, speaking rightly, would say of me, 'The contemplative Gotama is an espouser of a doctrine of action [or, 'doing'], teaches the Dhamma for the sake of action, and trains his disciples with that?' ahañhi sīha kiriyam vadāmi kāyasucaritassa vacīsucaritassa manosucaritassa anekavihitānam kusalānam dhammānam kiriyam vadāmi "Sīha, I declare the doing of good bodily conduct, good verbal conduct, and good mental conduct. I declare the doing of many kinds of skillful things.

ayam kho sīha pariyāyo yena mam pariyāyena sammā vadamāno vadeyya kiriyavādo samaņo gotamo kiriyāya dhammam deseti tena ca sāvake vinetīti. "This is the line of reasoning by which one, speaking rightly, would say of me, 'The contemplative Gotama is an espouser of a doctrine of action, teaches the Dhamma for the sake of action, and trains his disciples with that'.

(Mv.VI.31.7) katamo ca sīha pariyāyo yena mam pariyāyena sammā vadamāno vadeyya ucchedavādo samaņo gotamo ucchedāya dhammam deseti tena ca sāvake vinetīti.

"And which is the line of reasoning by which one, speaking rightly, would say of me, 'The contemplative Gotama is an espouser of a doctrine of annihilation, teaches the Dhamma for the sake of annihilation, and trains his disciples with that?'

ahañhi sīha ucchedam vadāmi rāgassa dosassa mohassa anekavihitānam pāpakānam akusalānam dhammānam ucchedam vadāmi "Sīha, I declare the annihilation of passion, aversion, and delusion. I declare the annihilation of many kinds of evil, unskillful qualities.

ayam kho sīha pariyāyo yena mam pariyāyena sammā vadamāno vadeyya ucchedavādo samaņo gotamo "This is the line of reasoning by which one, speaking rightly, would say of me, 'The contemplative Gotama is an espouser of a doctrine of annihilation, teaches the

Dhamma for the sake of ucchedāya dhammam deseti annihilation, and trains his disciples tena ca sāvake vinetīti. with that? katamo ca sīha pariyāyo yena "And which is the line of reasoning mam pariyayena samma by which one, speaking rightly, vadamāno vadeyya jegucchī would say of me, 'The contemplative samaņo gotamo jegucchitāya Gotama is disgusted, teaches the dhammam deseti tena ca Dhamma for the sake of becoming sāvake vinetīti. disgusted, and trains his disciples with that?' ahañhi sīha jigucchāmi "Sīha, I am disgusted with bodily kāyaduccaritena misconduct, verbal misconduct, and vacīduccaritena mental misconduct. I teach the manoduccaritena Dhamma for the sake of becoming anekavihitānam pāpakānam disgusted with engaging in many akusalānam dhammānam kinds of evil, unskillful qualities. samāpattiyā jigucchitāya dhammam desemi "This is the line of reasoning by ayam kho sīha pariyāyo yena mam pariyayena samma which one, speaking rightly, would vadamāno vadeyya jegucchī say of me, 'The contemplative samaņo gotamo jegucchitāya Gotama is disgusted, teaches the dhammam deseti tena ca Dhamma for the sake of becoming sāvake vinetīti. disgusted, and trains his disciples with that? (Mv.VI.31.8) katamo ca sīha "And which is the line of reasoning pariyāyo yena mam pariyāyena by which one, speaking rightly, would say of me, 'The contemplative sammā vadamāno vadeyya Gotama is a restrainer, teaches the venayiko samano gotamo vinayāya dhammam deseti tena Dhamma for the sake of restraint, ca sāvake vinetīti. and trains his disciples with that?"

ahañhi sīha vinayāya dhammaṁ desemi rāgassa dosassa mohassa anekavihitānaṁ pāpakānaṁ akusalānaṁ dhammānaṁ vinayāya dhammaṁ desemi "Sīha, I teach the Dhamma for restraint of passion, aversion, and delusion. I teach the Dhamma for the restraint of many kinds of evil, unskillful qualities.

ayam kho sīha pariyāyo yena mam pariyāyena sammā vadamāno vadeyya venayiko samaņo gotamo vinayāya dhammam deseti tena ca sāyake vinetīti. "This is the line of reasoning by which one, speaking rightly, would say of me, 'The contemplative Gotama is a restrainer, teaches the Dhamma the sake of restraint, and trains his disciples with that.'

katamo ca sīha pariyāyo yena mam pariyāyena sammā vadamāno vadeyya tapassī samaņo gotamo tapassitāya dhammam deseti tena ca sāvake viņetīti. "And which is the line of reasoning by which one, speaking rightly, would say of me, 'The contemplative Gotama is an ascetic, teaches the Dhamma for the sake of asceticism, and trains his disciples with that?'

tapanīyāham sīha pāpake akusale dhamme vadāmi kāyaduccaritam vacīduccaritam manoduccaritam yassa kho sīha tapanīyā pāpakā akusalā dhammā pahīnā ucchinnamūlā tālāvatthukatā anabhāvam katā āyatim anuppādadhammā tamaham tapassīti vadāmi

"Sīha, I declare that evil, unskillful qualities should be burned: bodily misconduct, verbal misconduct, and mental misconduct. One for whom evil, unskillful qualities—which should be burned—have been abandoned, their root destroyed, like an uprooted palm tree, deprived of the conditions of existence, not destined for future arising—I call him an ascetic.

tathāgatassa kho sīha tapanīyā pāpakā akusalā dhammā "For the Tathāgata, evil, unskillful qualities—which should be burned

pahīnā ucchinnamūlā —have been abandoned, their root tālāvatthukatā anabhāvam katā destroyed, like an uprooted palm āyatim anuppādadhammā tree, deprived of the conditions of existence, not destined for future arising. ayam kho sīha pariyāyo yena "This is the line of reasoning by which one, speaking rightly, would mam pariyayena samma vadamāno vadeyya tapassī say of me, 'The contemplative samaņo gotamo tapassitāya Gotama is an ascetic, teaches the dhammam deseti tena ca Dhamma for the sake of asceticism, sāvake vinetīti. and trains his disciples with that? "And which is the line of reasoning (Mv.VI.31.9) katamo ca sīha by which one, speaking rightly, pariyāyo yena mam pariyāyena sammā vadamāno vadeyya would say of me, 'The contemplative Gotama is incapable of attaining a apagabbho samano gotamo womb, teaches the Dhamma for the apagabbhataya dhammam deseti tena ca sāvake vinetīti. sake of being incapable of attaining a womb, and trains his disciples with that?' yassa kho sīha āyatim "Sīha, one for whom any future gabbhaseyyā lying in the womb and production punabbhavābhinibbatti pahīnā of renewed becoming have been ucchinnamūlā tālāvatthukatā abandoned, their root destroyed, like anabhāvam katā āyatim an uprooted palm tree, deprived of anuppādadhammā tamaham the conditions of existence, not apagabbhoti vadāmi destined for future arising—I call him one who is incapable of attaining a womb. tathāgatassa kho sīha āyatim "For the Tathagata, any future lying in the womb and production of gabbhaseyyā punabbhavābhinibbatti pahīnā renewed becoming have been

ucchinnamūlā tālāvatthukatā anabhāvam katā āyatim anuppādadhammā	abandoned, their root destroyed, like an uprooted palm tree, deprived of the conditions of existence, not destined for future arising.
ayam kho sīha pariyāyo yena mam pariyāyena sammā vadamāno vadeyya apagabbho samaņo gotamo apagabbhatāya dhammam deseti tena ca sāvake vinetīti.	"This is the line of reasoning by which one, speaking rightly, would say of me, 'The contemplative Gotama is incapable of attaining a womb, teaches the Dhamma for the sake of modesty, and trains his disciples with that'.
katamo ca sīha pariyāyo yena mam pariyāyena sammā vadamāno vadeyya assattho samaņo gotamo assāsāya dhammam deseti tena ca sāvake vinetīti.	"And which is the line of reasoning by which one, speaking rightly, would say of me, 'The contemplative Gotama is assured, teaches the Dhamma for the sake of assurance, and trains his disciples with that?'
ahañhi sīha assattho paramena assāsena assāsāya ca dhammam desemi tena ca sāvake vinemi	"Sīha, I am assured by the foremost assurance, I teach the Dhamma for the sake of assurance, and train my disciples with that. [AN 3:66]
ayam kho sīha pariyāyo yena mam pariyāyena sammā vadamāno vadeyya assattho samaņo gotamo assāsāya dhammam deseti tena ca sāvake vinetīti.	"This is the line of reasoning by which one, speaking rightly, would say of me, 'The contemplative Gotama is assured, teaches the Dhamma for the sake of assurance, and trains his disciples with that."
(Mv.VI.31.10) [80] evam vutte sīho senāpati bhagavantam etadavoca abhikkantam bhante	When that was said, General Sīha said to the Blessed One, "Magnificent, lord! Magnificent! Just

abhikkantam bhante seyyathāpi bhante nikkujjitam vā ukkujjeyya paticchannam vā vivareyya mūļhassa vā maggam ācikkheyya andhakāre vā telappajjotam dhāreyya cakkhumanto rūpāni dakkhantīti evamevam bhagavatā anekapariyāyena dhammo pakāsito esāham bhante bhagavantam saranam gacchāmi dhammañca bhikkhusanghañca upāsakam mam bhagavā dhāretu ajjatagge pāņupetam saraņam gatanti.

as if he were to place upright what was overturned, to reveal what was hidden, to show the way to one who was lost, or to carry a lamp in the darkness so that those with eyes could see forms, in the same way has the Blessed One—through many lines of reasoning—made the Dhamma clear. I go to the Blessed One for refuge, to the Dhamma, and to the Sangha of monks. May the Blessed One remember me as a lay follower who has gone to him for refuge, from this day forward, for life."

anuviccakāram kho sīha karohi anuviccakāro tumhādisānam ñātamanussānam sādhu hotīti. "Make a careful consideration, Sīha. For well-known people such as yourself, careful consideration is good."

imināpāham bhante bhagavato vacanena bhiyyoso mattāya attamano abhiraddho yam mam bhagavā evamāha anuviccakāram kho sīha karohi anuviccakāro tumhādisānam ñātamanussānam sādhu hotīti "Lord, because of that statement of the Blessed One, I am satisfied and delighted in even greater measure: that the Blessed One says, 'Make a careful consideration, Sīha. For wellknown people such as yourself, careful consideration is good.'

mam hi bhante aññatitthiyā sāvakam labhitvā kevalakappam vesālim paṭākam parihareyyum sīho kho "The wanderers of other sects, having gotten me as their disciple, would carry a banner all over Vesālī, (saying,) 'General Sīha has become our disciple!'

amhākam senāpati sāvakattam upagatoti	
atha ca pana mam bhagavā evamāha anuviccakāram kho sīha karohi anuviccakāro tumhādisānam nātamanussānam sādhu hotīti	"But then the Blessed One says to me, 'Make a careful consideration, Sīha. For well-known people such as yourself, careful consideration is good.'
esāham bhante dutiyampi bhagavantam saraṇam gacchāmi dhammañca bhikkhusaṅghañca upāsakam mam bhagavā dhāretu ajjatagge pāṇupetam saraṇam gatanti.	"A second time, I go to the Blessed One for refuge, to the Dhamma, and to the Sangha of monks. May the Blessed One remember me as a lay follower who has gone to him for refuge, from this day forward, for life."
(Mv.VI.31.11) dīgharattam kho te sīha nigaņṭhānam opānabhūtam kulam yena nesam upagatānam piṇḍakam dātabbam maññeyyāsīti.	"Sīha, for a long time your family- residence has been like a watering hole for the Nigaṇṭhas, so you should (still) think that they should be given alms when they approach there."
imināpāham bhante bhagavato vacanena bhiyyoso mattāya attamano abhiraddho yam mam bhagavā evamāha dīgharattam kho te sīha nigaṇṭhānam opānabhūtam kulam yena nesam upagatānam piṇḍakam dātabbam maññeyyāsīti	"Because of those words of the Blessed One, I am satisfied and delighted in even greater measure: that the Blessed One says, 'Sīha, for a long time your family-residence has been like a watering hole for the Nigaṇṭhas, so you should (still) think that they should be given alms when they approach there?
sutammetam bhante samano	"I have heard that the

gotamo evamāha mayhameva dānam dātabbam na aññesam dānam dātabbam	contemplative Gotama says, 'Gifts should only be given to me. Gifts shouldn't be given to others.
mayhameva sāvakānam dānam dātabbam na aññesam sāvakānam dānam dātabbam	"Gifts should only be given to my disciples. Gifts shouldn't be given to the disciples of others.
mayhameva dinnam mahapphalam na aññesam dinnam mahapphalam	"'Only what is given to me is of great fruit. What is given to others isn't of great fruit.
mayhameva sāvakānam dinnam mahapphalam na aññesam sāvakānam dinnam mahapphalanti	"'Only what is given to my disciples is of great fruit. What is given to the disciples of others isn't of great fruit.'
atha ca pana mam bhagavā nigaṇṭhesupi dāne samādapeti	"But then the Blessed One encourages me in generosity toward the Niganthas as well.
apica bhante mayamettha kālam jānissāma	"However, lord, in this case we will know the right time for that.
esāham bhante tatiyampi bhagavantam saraṇam gacchāmi dhammañca bhikkhusanghañca upāsakam mam bhagavā dhāretu ajjatagge pāṇupetam saraṇam gatanti.	"A third time, I go to the Blessed One for refuge, to the Dhamma, and to the Sangha of monks. May the Blessed One remember me as a lay follower who has gone to him for refuge, from this day forward, for life."
(Mv.VI.31.12) athakho bhagavā sīhassa senāpatissa anupubbīkatham kathesi	Then the Blessed One gave General Sīha a graduated talk: talk on generosity, talk on virtue, talk on

seyyathīdam dānakatham sīlakatham saggakatham kāmānam ādīnavam okāram sankilesam nekkhamme ānisamsam pakāsesi. heaven, talk on the drawbacks, lowliness, and defilement of sensuality, and talk on the rewards of renunciation.

yadā bhagavā aññāsi sīham senāpatim kallacittam muducittam vinīvaraņacittam udaggacittam pasannacittam atha yā buddhānam sāmukkamsikā dhammadesanā tam pakāsesi dukkham samudayam nirodham maggam.

When the Blessed One knew that General Sīha's mind was ready—malleable, free from hindrances, uplifted, and bright—he proclaimed the characteristic Dhamma talk of Buddhas: stress, origination, cessation, and path.

seyyathāpi nāma suddham vattham apagatakāļakam sammadeva rajanam paṭiggaṇheyya evameva sīhassa senāpatissa tasmimyevāsane virajam vītamalam dhammacakkhum udapādi yankinci samudayadhammam sabbantam nirodhadhammanti.

Just as a clean piece of cloth, free from grime, would properly take dye, in the same way the dustless, stainless eye of Dhamma arose for General Sīha as he was sitting right there—"Whatever is subject to origination is all subject to cessation."

athakho sīho senāpati diṭṭhadhammo pattadhammo viditadhammo pariyogāḷhadhammo tiṇṇavicikiccho vigatakathaṁkatho vesārajjappatto aparappaccayo satthu sāsane bhagavantaṁ Then General Sīha, having seen the Dhamma, having attained the Dhamma, having known the Dhamma, having fathomed the Dhamma, having crossed over and beyond uncertainty, having no more perplexity, having gained fearlessness, having becoming

etadavoca adhivāsetu me bhante bhagavā svātanāya bhattam saddhim bhikkhusanghenāti.	independent of others with regard to the Teacher's message, said to the Blessed One, "May the Blessed One acquiesce to my meal tomorrow, along with the Sangha of monks."
adhivāsesi bhagavā tuṇhībhāvena.	The Blessed One acquiesced with silence.
athakho sīho senāpati bhagavato adhivāsanam viditvā uṭṭhāyāsanā bhagavantam abhivādetvā padakkhiṇam katvā pakkāmi.	Then General Sīha, understanding the Blessed One's acquiescence, got up from his seat, bowed down to him, circumambulated him, keeping him to his right, and left.
athakho sīho senāpati aññataram purisam āṇāpesi gaccha bhaṇe pavattamamsam jānāhīti.	Then General Sīha commanded a certain man, "I say, go find some butchered meat." [cf. Mv.VI.23.2]
athakho sīho senāpati tassā rattiyā accayena paņītam khādanīyam bhojanīyam paṭiyādāpetvā bhagavato kālam ārocāpesi kālo bhante niṭṭhitam bhattanti.	Then General Sīha, at the end of the night—after having exquisite staple and non-staple food prepared —announced the time to the Blessed One: "It's time, lord. The meal is ready."
athakho bhagavā pubbanhasamayam nivāsetvā pattacīvaramādāya yena sīhassa senāpatissa nivesanam tenupasankami upasankamitvā pañnatte āsane nisīdi saddhim bhikkhusanghena.	Then the Blessed One, early in the morning, adjusted his under robe and—carrying his bowl & outer robe—went to General Sīha's residence. On arrival, he sat down on a seat laid out, along with the Saṅgha of monks.

(Mv.VI.31.13) tena kho pana samayena sambahulā niganṭhā vesāliyam rathiyāya rathiyam singhāṭakena singhāṭakam bāhā paggayha kandanti ajja sīhena senāpatinā thullam pasum vadhitvā samaṇassa gotamassa bhattam katam tam samaṇo gotamo jānam uddissa katam mamsam paribhuñjati paṭiccakammanti.

Now at that time in Vesālī many Nigaṇṭhas were weeping and uplifting their arms, (going) from street to street, crossroads to crossroads, (saying,) "Having slaughtered a massive beast of burden, he has made a meal for the contemplative Gotama. The contemplative Gotama is knowingly consuming the meat which was made [killed] for his sake, at his instigation."

athakho aññataro puriso yena sīho senāpati tenupasaṅkami upasaṅkamitvā sīhassa senāpatissa upakaṇṇake ārocesi Then a certain man want to General Sīha and, on arrival, whispered in his ear,

yagghe bhante jāneyyāsi ete sambahulā niganthā vesāliyam rathiyāya rathiyam singhātakena singhātakam bāhā paggayha kandanti ajja sīhena senāpatinā thullam pasum vadhitvā samaņassa gotamassa bhattam katam tam samaņo gotamo jānam uddissa katam mamsam paribhuñjati paṭiccakammanti.

"Sir, you should know that in Vesālī, many of those Nigaṇṭhas are weeping and uplifting their arms, (going) from street to street, crossroads to crossroads, (saying,) 'Having slaughtered a massive beast of burden, he has made a meal for the contemplative Gotama. The contemplative Gotama is knowingly consuming the meat which was made [killed] for his sake, at his instigation."

alam ayya dīgharattampi te āyasmantā avaņņakāmā buddhassa avaņņakāmā "Enough, mister1. For a long time these venerable ones have wanted to discredit the Buddha, the Dhamma, and the Sangha.

dhammassa avaṇṇakāmā saṅghassa	1. The term 'ayya' is usually a form of address for one of a higher social status, and thus has been translated as 'master'. Here it seems unlikely that the man is of higher social status than General Sīha, so 'mister' seems more appropriate.
na ca pana te āyasmantā kīranti [ME: jiridanti] tam bhagavantam asatā tucchā musā abhūtena abbhācikkhantā	"But they haven't been able to do anything to the Blessed One, slandering him with their lies, those dishonest, empty, liars!
na ca mayam jīvitahetupi sañcicca pāṇam jīvitā voropeyyāmāti.	"And we would not deprive a living being of life, even for the sake of survival.
(Mv.VI.31.14) athakho sīho senāpati buddhappamukham bhikkhusangham paṇītena khādanīyena bhojanīyena sahatthā santappetvā sampavāretvā bhagavantam bhuttāvim onītapattapāṇim ekamantam nisīdi.	Then General Sīha, with his own hands, served and satisfied the Saṅgha of monks, with the Buddha at its head, with exquisite staple and non-staple food. Then, when the Blessed One had finished his meal and withdrawn his hand from the bowl, General Sīha, taking a low seat, sat to one side.
ekamantam nisinnam kho sīham senāpatim bhagavā dhammiyā kathāya sandassetvā samādapetvā samuttejetvā sampahamsetvā uṭṭhāyāsanā pakkāmi.	The Blessed One, having instructed, urged, roused, & encouraged General Sīha, as he was sitting there, with Dhamma talk, got up from his seat and left.

athakho bhagavā etasmim nidāne etasmim pakaraņe dhammim katham katvā bhikkhū āmantesi	Then the Blessed One, having given a Dhamma talk with regard to this cause, to this incident, addressed the monks:
na bhikkhave jānam uddissa katam mamsam paribhuñjitabbam yo paribhuñjeyya āpatti dukkaṭassa	"One should not knowingly consume meat made [killed] for the sake of a monk. Whoever should consume it: an offense of wrong doing. [BMC]
anujānāmi bhikkhave tikoṭiparisuddham macchamamsam adiṭṭham assutam aparisankitanti.	"I allow fish and meat that is pure in three respects: One has not seen, heard, or suspected (that it was killed on purpose for a monk)."

179. KAPPIYABHŪMIANUJĀNANĀ (MV.VI.32.1)

The Allowance for a Proper (Storage) Place

[81] tena kho pana samayena vesālī subhikkhā hoti susassā sulabhapiṇḍā sukarā uñchena paggahena yāpetum.	Now at that time Vesālī was well- stocked with food and the crops were good. Almsfood was easy to obtain and it was easy to keep oneself going by gathering offerings.
athakho bhagavato rahogatassa paṭisallīnassa	Then, as the Blessed One was alone in seclusion, this train of thought arose in his awareness:

evam cetaso parivitakko udapādi	
yāni tāni mayā bhikkhūnam anuññātāni dubbhikkhe dussasse dullabhapiṇḍe antovuttham antopakkam sāmampakkam uggahitapaṭiggahitakam tato nīhaṭam purebhattam paṭiggahitam vanaṭṭham pokkharaṭṭham ajjāpi nu kho tāni bhikkhū paribhuñjantīti.	"Those things that were allowed by me for the monks when food was scarce, crops bad, and almsfood difficult to obtain: what was stored indoors, cooked indoors, cooked by oneself, accepting formally what was picked up; what was taken back from there; what was formally accepted before the meal; what grows in the woods; what grows in a lotus pond: Are the monks still making use of them even today?"
athakho bhagavā sāyaṇhasamayaṁ paṭisallānā vuṭṭhito āyasmantaṁ ānandaṁ āmantesi	Then, when it was evening, the Blessed One rose from his seclusion and addressed Ven. Ānanda,
yāni tāni ānanda mayā bhikkhūnam anuññātāni dubbhikkhe dussasse dullabhapiṇḍe antovuttham antopakkam sāmampakkam uggahitapaṭiggahitakam tato nīhaṭam purebhattam paṭiggahitam vanaṭṭham pokkharaṭṭham ajjāpi nu kho tāni bhikkhū	"Those things that were allowed by me for the monks when food was scarce, crops bad, and almsfood difficult to obtain: what was stored indoors, cooked indoors, cooked by oneself, accepting formally what was picked up; what was taken back from there; what was formally accepted before the meal; what grows in the woods; what grows in a lotus pond: Are the monks still making use of them even today?"

paribhuñjantīti.

paribhuñjanti bhagavāti.	"They are making use of them, Blessed One."
(Mv.VI.32.2) athakho bhagavā etasmim nidāne etasmim pakaraņe dhammim katham katvā bhikkhū āmantesi	Then the Blessed One, having given a Dhamma talk with regard to this cause, to this incident, addressed the monks:
yāni tāni bhikkhave mayā bhikkhūnam anuññātāni dubbhikkhe dussasse dullabhapiṇḍe antovuttham antopakkam sāmampakkam uggahitapaṭiggahitakam tato nīhaṭam purebhattam paṭiggahitam vanaṭṭham pokkharaṭṭham tānāham ajjatagge paṭikkhipāmi	"Those things that were allowed by me for the monks when food was scarce, crops bad, and almsfood difficult to obtain: what was stored indoors, cooked indoors, cooked by oneself, accepting formally what was picked up; what was taken back from there; what was formally accepted before the meal; what grows in the woods; what grows in a lotus pond: From this day forward I rescind them. [BMC: 1 2]
na bhikkhave antovuttham antopakkam sāmampakkam uggahitapaṭiggahitakam paribhuñjitabbam yo paribhuñjeyya āpatti dukkaṭassa.	"One should not consume what is stored indoors, cooked indoors, cooked by oneself; or what was formally accepted after having been picked up: Whoever should consume it: an offense of wrong doing. [BMC]
na ca bhikkhave tato nīhaṭaṁ purebhattaṁ paṭiggahitaṁ vanaṭṭhaṁ pokkharaṭṭhaṁ bhuttāvinā pavāritena anatirittaṁ	"Nor should one, having eaten and refused (further food), consume food that is not left over if it has been brought back from there (the place where the meal was offered), if it was formally accepted before the meal, if it grows in the woods or a

paribhuñjitabbam yo paribhuñjeyya yathādhammo kāretabbo.	lotus pond. Whoever should consume these is to be dealt with in accordance with the rule [Pc 35]."
(Mv.VI.33.1) [82] tena kho pana samayena jānapadā manussā bahum loṇampi telampi taṇḍulampi khādanīyampi sakaṭesu āropetvā bahārāmakoṭṭhake sakaṭaparivattam karitvā acchanti yadā paṭipāṭim labhissāma tadā bhattam karissāmāti.	Now on that occasion, people in the countryside, loading carts with a large quantity of salt, oil, husked rice, and staple foods, circled their wagons outside the gatehouse of the monastery and waited, (thinking,) "When it's our turn, then we'll make a meal."
mahā ca megho uggato hoti.	A large cloud rose up.
athakho te manussā yenāyasmā ānando tenupasankamimsu upasankamitvā āyasmantam ānandam etadavocum idha bhante ānanda bahum loņampi telampi tandulampi khādanīyampi sakatesu āropitā tiṭṭhanti	So they went to Ven. Ānanda and, on arrival, said to him, "Here, venerable sir, we have loaded up a large quantity of salt, oil, husked rice, and staple foods in wagons, and they are waiting."
mahā ca megho uggato kathaṁ nu kho bhante ānanda paṭipajjitabbanti.	"But a large cloud has risen up. What should we do?"
athakho āyasmā ānando	Then Ven. Ānanda reported the matter

bhagavato etamattham ārocesi.	to the Blessed One.
(Mv.VI.33.2) tenahi ānanda saṅgho paccantimaṁ vihāraṁ kappiyabhūmiṁ sammannitvā tattha vāsetu yaṁ saṅgho ākaṅkhati vihāraṁ vā aḍḍhayogaṁ vā pāsādaṁ vā hammiyaṁ vā guhaṁ vā.	"In that case, Ānanda, the Saṅgha, having authorized a building on the perimeter (of the monastery) as a proper (storage) place, let it (food) be kept there —whichever the Saṅgha desires: a dwelling, a barrel-vaulted building, a multi-storied building, a gabled building, a cell." [BMC: 1 2]
evañca pana bhikkhave sammannitabbo.	"Monks, it should be authorized like this:
byattena bhikkhunā paṭibalena saṅgho ñāpetabbo	"An experienced and competent monk should inform the Sangha:
suṇātu me bhante saṅgho yadi saṅghassa pattakallaṁ saṅgho itthannāmaṁ vihāraṁ kappiyabhūmiṁ sammanneyya.	"Venerable sirs, may the Sangha listen to me. If the Sangha is ready, it should authorize such-and-such dwelling as a proper (storage) place.
esā ñatti.	"'This is the motion.
suṇātu me bhante saṅgho saṅgho itthannāmaṁ vihāraṁ kappiyabhūmiṁ sammannati.	"'Venerable sirs, may the Sangha listen to me. The Sangha is authorizing such- and-such dwelling as a proper (storage) place.

yassāyasmato khamati itthannāmassa vihārassa kappiyabhūmiyā sammati so tuņhassa yassa nakkhamati so bhāseyya.	"He to whom the authorization of such-and-such dwelling as a proper (storage) place is agreeable should remain silent. He to whom it is not agreeable should speak.
sammato saṅghena itthannāmo vihāro kappiyabhūmi.	"Such-and-such dwelling has been authorized by the Sangha as a proper (storage) place.
khamati sanghassa tasmā tuņhī.	"'This is agreeable to the Sangha, therefore it is silent.
evametam dhārayāmīti.	"'Thus do I hold it."
(Mv.VI.33.3) tena kho pana samayena manussā tattheva sammatikāya kappiyabhūmiyā yāguyo pacanti bhattāni pacanti sūpāni sappādenti [me: sampādenti] mamsāni koṭṭenti kaṭṭhāni phālenti uccāsaddam mahāsaddam karonti.	Now at that time, right there in the authorized proper (storage) place, people were cooking conjey, cooking meals, preparing curries, pulverizing meat, splitting firewood, and making a shrill noise, a great noise.
assosi kho bhagavā rattiyā paccūsasamayam paccuṭṭhāya uccāsaddam mahāsaddam kākoravasaddam	As the night was ending, the Blessed One got up and heard the shrill noise, the great noise, like the sound of crows calling.
sutvāna āyasmantam ānandam āmantesi kinnu kho so ānanda uccāsaddo	On hearing it, he addressed Ven. Ānanda, "Ānanda, what is that shrill

mahāsaddo kākoravasaddoti.	noise, that great noise, like the sound of crows calling?"
(Mv.VI.33.4) etarahi bhante manussā tattheva sammatikāya kappiyabhūmiyā yāguyo pacanti bhattāni pacanti sūpāni sampādenti mamsāni koṭṭenti kaṭṭhāni phālenti so eso bhagavā uccāsaddo mahāsaddo kākoravasaddoti.	"Lord, at this time, right there in the authorized proper (storage) place, people are cooking conjey, cooking meals, preparing curries, pulverizing meat, and splitting firewood. That's the shrill noise, the great noise, like the sound of crows calling."
athakho bhagavā etasmim nidāne etasmim pakaraņe dhammim katham katvā bhikkhū āmantesi	Then the Blessed One, having given a Dhamma talk with regard to this cause, to this incident, addressed the monks:
na bhikkhave sammatikā kappiyabhūmi paribhuñjitabbā yo paribhuñjeyya āpatti dukkaṭassa	"Monks, one should not make use of an authorized proper (storage) place. Whoever makes use of one: an offense of wrong doing.
anujānāmi bhikkhave tisso kappiyabhūmiyo ussāvanantikam gonisādikam gahapatikanti.	"I allow three types of proper (storage) places: conterminous with the proclamation, a cattle-resting (place), a lay-person's (place)."
(Mv.VI.33.5) tena kho pana samayena āyasmā yasojo gilāno hoti.	Now at that time Ven. Yasoja was sick.

tassatthāya bhesajjāni āhariyanti.	Medicine was brought for him.
tāni bhikkhū bahi vāsenti.	The monks stored it outside.
ukkapiņḍakāpi khādanti corāpi haranti.	Small animals chewed on it, and thieves took it.
bhagavato etamattham ārocesum.	They reported the matter to the Blessed One.
anujānāmi bhikkhave sammatikam kappiyabhūmim paribhuñjitum.	"Monks, I allow that an authorized proper (storage) place be used.
anujānāmi bhikkhave catasso kappiyabhūmiyo ussāvanantikam gonisādikam gahapatikam sammatikanti.	"I allow four types of proper (storage) places: conterminous with the proclamation, a cattle-resting (place), a lay-person's (place), and authorized."

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180.

MEŅDAKAGAHAPATIVATTHU (MV.VI.34.1)

The Story of Mendaka the Householder

[83] tena kho pana samayena bhaddiye nagare meṇḍako gahapati paṭivasati.	Now at that time Meṇḍaka the householder lived in the city of Bhaddiya.
tassa evarūpo iddhānubhāvo hoti sīsam nahāyitvā dhaññāgāram sammajjāpetvā bahidvāre nisīdati.	He had this kind of supernatural power: Having bathed his head and had the granary swept, he would sit outside the door.
antalikkhā dhaññassa dhārā opatitvā dhaññāgāraṁ pūreti.	From the sky, a stream of grain would pour down and fill the granary.
bhariyāya evarūpo iddhānubhāvo hoti ekamyeva āļhakathālikam upanisīditvā ekañca sūpagiñjarakam dāsakammakaraporisam bhattena parivisati.	His wife had this kind of supernatural power: Having sat down near a single one-āḥaka bowl and a single curry-pot, she could serve the slaves and workmen with a meal.
na tāva tam khīyati yāva sā na vuṭṭhāti.	It wouldn't run out as long as she didn't get up.
puttassa evarūpo iddhānubhāvo hoti ekamyeva sahassatthavikam gahetvā dāsakammakaraporisassa chammāsikam vetanam deti.	His son had this kind of supernatural power: Taking a single bag of a thousand, he would give the slaves and workmen their wages for six months.
na tāva tam khīyati yāvassa hatthagatā.	It wouldn't run out as long as it was in his hand.
(Mv.VI.34.2) suņisāya evarūpo iddhānubhāvo hoti ekamyeva catudoņikam	His daughter-in-law had this kind of supernatural power: Having sat down near a single four-dona1 basket, she

piṭakam upanisīditvā dāsakammakaraporisassa chammāsikam bhattam deti.	could give ten workmen their food for six months. 1. 1 doṇa = 4 alhaka.
na tāva tam khīyati yāva sā na vuṭṭhāti.	It wouldn't run out as long as she didn't get up.
dāsassa evarūpo iddhānubhāvo hoti ekena naṅgalena kasantassa satta sītāyo gacchanti.	His slave had this kind of supernatural power: Plowing with a single plowshare, he cut seven furrows.
(Mv.VI.34.3) assosi kho rājā māgadho seniyo bimbisāro amhākam kira vijite bhaddiye nagare meṇḍako gahapati paṭivasati	King Seniya Bimbisāra of Magadha heard that, "They say that in our kingdom, Meṇḍaka the householder is living in the city of Bhaddiya.
tassa evarūpo iddhānubhāvo sīsam nahāyitvā dhaññāgāram sammajjāpetvā bahidvāre nisīdati antalikkhā dhaññassa dhārā opatitvā dhaññāgāram pūreti	"He has this kind of supernatural power: Having bathed his head and had the granary swept, he sits outside the door. From the sky, a stream of grain pours down and fills the granary.
bhariyāya evarūpo iddhānubhāvo ekamyeva āļhakathālikam upanisīditvā ekanca sūpaginjarakam dāsakammakaraporisam bhattena parivisati na tāva tam khīyati yāva sā na vuṭṭhāti	"His wife has this kind of supernatural power: Having sat down near a single one-ālhaka bowl and a single curry-pot, she can serve the slaves and workmen with a meal. It doesn't run out as long as she doesn't get up.
puttassa evarūpo	"His son has this kind of

iddhānubhāvo ekamyeva sahassatthavikam gahetvā dāsakammakaraporisassa chammāsikam vetanam deti na tāva tam khīyati yāvassa hatthagatā

supernatural power: Taking a single bag of a thousand, he gives the slaves and workmen their wages for six months. It doesn't run out as long as it's in his hand.

(Mv.VI.34.4) suņisāya evarūpo iddhānubhāvo ekamyeva catudoņikam piṭakam upanisīditvā dāsakammakaraporisassa chammāsikam bhattam deti na tāva tam khīyati yāva sā na vuṭṭhāti "His daughter-in-law has this kind of supernatural power: Having sat down near a single four-dona basket, she can give ten workmen their food for six months. It doesn't run out as long as she doesn't get up.

dāsassa evarūpo iddhānubhāvo ekena naṅgalena kasantassa satta sītāyo gacchantīti. "His slave has this kind of supernatural power: Plowing with a single plowshare, he cuts seven furrows."

(Mv.VI.34.5) athakho rājā māgadho seniyo bimbisāro aññataram sabbatthakam mahāmattam āmantesi amhākam kira bhaņe vijite bhaddiye nagare meṇḍako gahapati paṭivasati tassa evarūpo iddhānubhāvo sīsam nahāyitvā dhaññāgāram sammajjāpetvā bahidvāre nisīdati antalikkhā dhaññassa dhārā opatitvā dhaññāgāram pūreti .pe.

Then King Seniya Bimbisāra of Magadha addressed a certain all-purpose minister, "I say, in our kingdom, they say, Meṇḍaka the householder is living in the city of Bhaddiya. He has this kind of supernatural power: Having bathed his head and had the granary swept, he sits outside the door. From the sky, a stream of grain pours down and fills the granary. ...

dāsassa evarūpo iddhānubhāvo ekena naṅgalena kasantassa satta sītāyo gacchanti	"His slave has this kind of supernatural power: Plowing with a single plowshare, he cuts seven furrows.
gaccha bhaṇe jānāhi yathā mayā sāmaṁ diṭṭho evaṁ tava diṭṭho bhavissatīti.	"I say, go and find out (about it): What you have seen will be as if seen by me."
evam devāti kho so mahāmatto rañño māgadhassa seniyassa bimbisārassa paṭissuṇitvā caturaṅginiyā senāya yena bhaddiyaṁ tena pāyāsi	Responding, "As you say, your majesty," to King Seniya Bimbisāra of Māgadha, he set forth for Bhaddiya with a fourfold army.
(Mv.VI.34.6) anupubbena yena bhaddiyam yena meṇḍako gahapati tenupasankami	Traveling by stages, he arrived there and went to Meṇḍaka the householder.
upasankamitvā meṇḍakam gahapatim etadavoca ahanhi gahapati rannā āṇatto amhākam kira bhaṇe vijite bhaddiye nagare meṇḍako gahapati paṭivasati tassa evarūpo iddhānubhāvo sīsam nahāyitvā dhannāgāram sammajjāpetvā bahidvāre nisīdati antalikkhā dhannassa dhārā opatitvā dhannāgāram pūreti .pe.	On arrival he said to Meṇḍaka, "I've been commanded by the king, householder, (saying,) 'I say, in our kingdom, they say, Meṇḍaka the householder is living in the city of Bhaddiya. He has this kind of supernatural power: Having bathed his head and had the granary swept, he sits outside the door. From the sky, a stream of grain pours down and fills the granary
dāsassa evarūpo	" His slave has this kind of

iddhānubhāvo ekena naṅgalena kasantassa satta sītāyo gacchanti gaccha bhaṇe jānāhi yathā mayā sāmaṁ diṭṭho evaṁ tava diṭṭho bhavissatīti passāma te gahapati iddhānubhāvanti.	supernatural power: Plowing with a single plowshare, he cuts seven furrows. I say, go and find out (about it): It will be as if what is seen by you was seen by me myself? We would like to see your supernatural power, householder."
athakho meṇḍako gahapati sīsam nahāyitvā dhaññāgāram sammajjāpetvā bahidvāre nisīdi.	Then Meṇḍaka the householder, having bathed his head and had the granary swept, sat outside the door.
antalikkhā dhaññassa dhārā opatitvā dhaññāgāraṁ pūresi.	From the sky, a stream of grain poured down and filled the granary.
diṭṭho te gahapati iddhānubhāvo bhariyāya te iddhānubhāvam passāmāti.	"We have seen your supernatural power, householder. We would like to see your wife's supernatural power."
(Mv.VI.34.7) athakho meṇḍako gahapati bhariyam āṇāpesi tenahi caturaṅginim senam bhattena parivisāti.	So Meṇḍaka the householder told his wife, "In that case, serve the fourfold army with a meal."
athakho meṇḍakassa gahapatissa bhariyā ekamyeva āḥakathālikam upanisīditvā ekañca sūpagiñjarakam caturanginim senam bhattena parivisi.	Having sat down near a single one- āḥaka bowl and a single curry-pot, Meṇḍaka the householder's wife served the fourfold army with a meal.
na tāva tam khīyati yāva sā na vuṭṭhāti.	It didn't run out as long as she didn't get up.

diṭṭho te gahapati bhariyāya iddhānubhāvo puttassa te iddhānubhāvam passāmāti.	"We have seen your wife's supernatural power, householder. We would like to see your son's supernatural power."
(Mv.VI.34.8) athakho meṇḍako gahapati puttaṁ āṇāpesi tenahi caturaṅginiyā senāya chammāsikaṁ vetanaṁ dehīti.	So Meṇḍaka the householder told his son, "In that case, give the fourfold army their wages for six months."
athakho meṇḍakassa gahapatissa putto ekamyeva sahassatthavikam gahetvā caturanginiyā senāya chammāsikam vetanam adāsi.	Taking a single bag of a thousand, Meṇḍaka the householder's son gave the fourfold army their wages for six months.
na tāva tam khīyati yāvassa hatthagatā.	It didn't run out as long as it was in his hand.
diṭṭho te gahapati puttassa iddhānubhāvo suṇisāya te iddhānubhāvaṁ passāmāti.	"We have seen your son's supernatural power, householder. We would like to see your daughter-in-law's supernatural power."
(Mv.VI.34.9) athakho meṇḍako gahapati suṇisaṁ āṇāpesi tenahi caturaṅginiyā senāya chammāsikaṁ bhattaṁ dehīti.	So Meṇḍaka the householder told his daughter-in-law, "In that case, give the fourfold army their food for six months."
athakho meṇḍakassa gahapatissa suṇisā ekamyeva catudoṇikam piṭakam	Having sat down near a single four- doṇa basket, Meṇḍaka the

upanisīditvā caturanginiyā senāya chammāsikam bhattam adāsi.	householder's daughter-in-law gave the fourfold army food for six months.
na tāva tam khīyati yāva sā na vuṭṭhāti.	It didn't run out as long as she didn't get up.
diṭṭho te gahapati suṇisāya iddhānubhāvo dāsassa te iddhānubhāvam passāmāti.	"We have seen your daughter-in-law's supernatural power, householder. We would like to see your slave's supernatural power."
mayham kho sāmi dāsassa iddhānubhāvo khette passitabboti.	"Master, my slave's supernatural power is to be seen in the field."
alam gahapati diṭṭho te dāsassapi iddhānubhāvoti.	"Enough, householder. We've seen your slave's supernatural power." [i.e., 'We'll call it seen.']
athakho so mahāmatto caturaṅginiyā senāya punadeva rājagahaṁ paccāgacchi yena rājā māgadho seniyo bimbisāro tenupasaṅkami upasaṅkamitvā rañño māgadhassa seniyassa bimbisārassa etamatthaṁ ārocesi.	Then the minister went back to Rājagaha again with the fourfold army, and went to King Seniya Bimbisāra of Māgadha. On arrival, he reported the matter to the king.
(Mv.VI.34.10) [84] athakho bhagavā vesāliyam yathābhirantam viharitvā yena bhaddiyam tena	Then the Blessed One, having stayed at Vesālī as long as he liked, set out on a wandering tour toward Bhaddiya,

cārikam pakkāmi mahatā bhikkhusanghena saddhim addhaterasehi bhikkhusatehi. along with a large Sangha of monks—1,250 monks.

athakho bhagavā anupubbena cārikam caramāno yena bhaddiyam tadavasari.

Then, traveling by stages, he arrived at Bhaddiya.

tatra sudam bhagavā bhaddiye viharati jātiyāvane.

There at Bhaddiya, the Blessed One stayed in Jāti's Grove.

(Mv.VI.34.11) assosi kho meṇḍako gahapati samaṇo khalu bho gotamo sakyaputto sakyakulā pabbajito bhaddiyam anuppatto bhaddiye viharati jātiyāvane Meṇḍaka the householder heard that, "Master Gotama the contemplative—the son of the Sakyans, having gone forth from the Sakyan clan, has arrived at Bhaddiya and is staying in Jāti's Grove.

tam kho pana bhavantam gotamam evamkalyāno kittisaddo abbhuggato itipi so bhagavā araham sammāsambuddho vijjācaraṇasampanno sugato lokavidū anuttaro purisadammasārathi satthā devamanussānam buddho bhagavā so imam lokam sadevakam samārakam sabrahmakam sassamaṇabrāhmaṇim pajam sadevamanussam sayam abhiññā sacchikatvā pavedeti

"And of that master Gotama this fine reputation has spread: 'He is indeed a Blessed One, worthy & rightly self-awakened, consummate in clear-knowing & conduct, well-gone, an expert with regard to the cosmos, unexcelled trainer of people fit to be tamed, teacher of devas & human beings, awakened, blessed. He makes known—having realized it through direct knowledge—this world with its devas, Māras, & Brahmās, its generations with their contemplatives & brahmans, their rulers & commonfolk; he explains the

so dhammam deseti ādikalyāṇam majjhekalyāṇam pariyosānakalyāṇam sāttham sabyañjanam kevalaparipuṇṇam parisuddham brahmacariyam pakāseti sādhu kho pana tathārūpānam arahatam dassanam hotīti.	Dhamma admirable in the beginning, admirable in the middle, admirable in the end; he expounds the holy life both in its particulars & in its essence, entirely perfect, surpassingly pure. It is good to see such a worthy one."
(Mv.VI.34.12) athakho meṇḍako gahapati bhadrāni bhadrāni yānāni yojāpetvā bhadram bhadram yānam abhirūhitvā bhadrehi bhadrehi yānehi bhaddiyā niyyāsi bhagavantam dassanāya.	Then Meṇḍaka the householder, having had auspicious vehicles yoked, mounting an auspicious vehicle, set out from Bhaddiya with the auspicious vehicles to see the Blessed One.
addasamsu kho sambahulā titthiyā meṇḍakam gahapatim dūrato va āgacchantam disvāna meṇḍakam gahapatim etadavocum kaham tvam gahapati gacchasīti.	Several sectarians saw him coming from afar and, on seeing him, said to him, "Where are you going, householder?"
gacchāmaham bhante samaṇam gotamam dassanāyāti.	"Venerable sirs, I'm going to see the contemplative Gotama."
kim pana tvam gahapati kiriyavādo samāno akiriyavādam samaņam	"But why, householder, are you, an espouser of a doctrine of action, going

gotamam dassanāya upasankamissasi	to see the contemplative Gotama, an espouser of a doctrine of inaction?
samaņo hi gahapati gotamo akiriyavādo akiriyāya dhammam deseti tena ca sāvake vinetīti.	"The contemplative Gotama is an espouser of a doctrine of inaction, teaches the Dhamma for the sake of inaction, and trains his disciples with that."
(Mv.VI.34.13) athakho meṇḍakassa gahapatissa etadahosi nissaṁsayaṁ kho so bhagavā arahaṁ sammāsambuddho bhavissati yathāyime titthiyā usūyantīti	Then the thought occurred to Meṇḍaka the householder, "Undoubtedly the Blessed One is worthy and rightly self-awakened. That's why these sectarians are envious."
yāvatikā yānassa bhūmi yānena gantvā yānā paccorohitvā pattiko va yena bhagavā tenupasankami upasankamitvā bhagavantam abhivādetvā ekamantam nisīdi.	Going in his vehicle as far as there was ground for a vehicle, getting down from his vehicle, he went to the Blessed One on foot. On arrival, having bowed to the Blessed One, he sat to one side.
ekamantam nisinnassa kho meṇḍakassa gahapatissa bhagavā anupubbīkatham kathesi seyyathīdam dānakatham sīlakatham saggakatham kāmānam ādīnavam okāram sankilesam nekkhamme ānisamsam pakāsesi.	As he was sitting there, the Blessed One gave him a graduated talk: talk on generosity, talk on virtue, talk on heaven, talk on the drawbacks, lowliness, and defilement of sensuality, and talk on the rewards of renunciation.
yadā bhagavā aññāsi	When the Blessed One knew that

meṇḍakaṁ gahapatiṁ kallacittaṁ muducittaṁ vinīvaraṇacittaṁ udaggacittaṁ pasannacittaṁ atha yā buddhānaṁ sāmukkaṁsikā dhammadesanā taṁ pakāseti dukkhaṁ samudayaṁ nirodhaṁ maggaṁ.

Meṇḍaka the householder's mind was ready—malleable, free from hindrances, uplifted, and bright—he proclaimed the characteristic Dhamma talk of Buddhas: stress, origination, cessation, and path.

seyyathāpi nāma suddham vattham apagatakāļakam sammadeva rajanam paṭiggaṇheyya evameva meṇḍakassa gahapatissa tasmimyevāsane virajam vītamalam dhammacakkhum udapādi yaṅkiñci samudayadhammam sabbantam nirodhammanti.

Just as a clean piece of cloth, free from grime, would properly take dye, in the same way the dustless, stainless eye of Dhamma arose for Meṇḍaka the householder as he was sitting right there—"Whatever is subject to origination is all subject to cessation."

athakho meṇḍako gahapati diṭṭhadhammo pattadhammo viditadhammo pariyogāṭhadhammo tiṇṇavicikiccho vigatakathaṁkatho vesārajjappatto aparappaccayo satthu sāsane bhagavantaṁ etadavoca

Then Meṇḍaka the householder, having seen the Dhamma, having attained the Dhamma, having known the Dhamma, having fathomed the Dhamma, having crossed over and beyond uncertainty, having no more perplexity, having gained fearlessness, independence of others with regard to the Teacher's message, said to the Blessed One,

abhikkantam bhante abhikkantam bhante seyyathāpi bhante "Magnificent, lord! Magnificent! Just as if he were to place upright what was overturned, to reveal what was hidden,

nikkujjitam vā ukkujjeyya paṭicchannam vā vivareyya mūļhassa vā maggam ācikkheyya andhakāre vā telappajjotam dhāreyya cakkhumanto rūpāni dakkhantīti evamevam bhagavatā anekapariyāyena dhammo pakāsito	to show the way to one who was lost, or to carry a lamp into the dark so that those with eyes could see forms, in the same way has Master Gotama—through many lines of reasoning—made the Dhamma clear.
esāham bhante bhagavantam saraṇam gacchāmi dhammañca bhikkhusaṅghañca	"I go to the Blessed One for refuge, to the Dhamma, & to the Sangha of monks.
upāsakam mam bhagavā dhāretu ajjatagge pāņupetam saraņam gatam	"May the Blessed One remember me as a lay follower who has gone for refuge from this day forward, for life.
adhivāsetu ca me bhante bhagavā svātanāya bhattam saddhim bhikkhusanghenāti.	"And may the Blessed One acquiesce to my meal tomorrow, together with the Sangha of monks."
adhivāsesi bhagavā tuņhībhāvena.	The Blessed One acquiesced with silence.
(Mv.VI.34.14) athakho meṇḍako gahapati bhagavato adhivāsanam viditvā uṭṭhāyāsanā bhagavantam abhivādetvā padakkhiṇam katvā pakkāmi.	Then Meṇḍaka the householder, understanding the Blessed One's acquiescence, got up from his seat, bowed down to him, circumambulated him, keeping him to his right, and left.
athakho meṇḍako gahapati tassā rattiyā accayena	Then, at the end of the night, Meṇḍaka the householder, having

paṇītam khādanīyam bhojanīyam paṭiyādāpetvā bhagavato kālam ārocāpesi kālo bhante niṭṭhitam bhattanti.

ordered exquisite staple and non-staple food prepared, had the time announced to the Blessed One: "It's time, Lord. The meal is ready."

athakho bhagavā pubbanhasamayam nivāsetvā pattacīvaramādāya yena mendakassa gahapatissa nivesanam tenupasankami upasankamitvā pañnatte āsane nisīdi saddhim bhikkhusanghena.

Then the Blessed One, early in the morning, adjusted his under robe and —carrying his bowl & outer robe—went to the residence of Meṇḍaka the householder and, on arrival, sat down on a seat laid out, along with the Saṅgha of monks.

(Mv.VI.34.15) athakho meṇḍakassa gahapatissa bhariyā ca putto ca suṇisā ca dāso ca yena bhagavā tenupasaṅkamiṁsu upasaṅkamitvā bhagavantaṁ abhivādetvā ekamantaṁ nisīdiṁsu.

Then Meṇḍaka the householder's wife, son, daughter-in-law, and slave went to the Blessed One and, on arrival, having bowed down to him, sat to one side.

tesam bhagavā anupubbīkatham kathesi seyyathīdam dānakatham sīlakatham saggakatham kāmānam ādīnavam okāram sankilesam nekkhamme ānisamsam pakāsesi.

As they were sitting there, the Blessed One gave them a graduated talk: talk on generosity, talk on virtue, talk on heaven, talk on the drawbacks, lowliness, and defilement of sensuality, and talk on the rewards of renunciation.

yadā bhagavā aññāsi te kallacitte muducitte vinīvaraņacitte udaggacitte When the Blessed One knew that their minds were ready—malleable, free from hindrances, uplifted, and pasannacitte atha yā buddhānam sāmukkamsikā dhammadesanā tam pakāsesi dukkham samudayam nirodham maggam. bright—he proclaimed the characteristic Dhamma talk of Buddhas: stress, origination, cessation, and path.

seyyathāpi nāma suddham vattham apagatakāļakam sammadeva rajanam paṭiggaṇheyya evameva tesam tasmimyevāsane virajam vītamalam dhammacakkhum udapādi yaṅkiñci samudayadhammam sabbantam nirodhadhammanti.

Just as a clean piece of cloth, free from grime, would properly take dye, in the same way the dustless, stainless eye of Dhamma arose for them as they were sitting right there—"Whatever is subject to origination is all subject to cessation."

te diṭṭhadhammā pattadhammā viditadhammā pariyogāļhadhammā tiṇṇavicikicchā vigatakathaṁkathā vesārajjappattā aparappaccayā satthu sāsane bhagavantaṁ etadavocuṁ

Then, having seen the Dhamma, having attained the Dhamma, having known the Dhamma, having fathomed the Dhamma, having crossed over and beyond uncertainty, having no more perplexity, having gained fearlessness, independence of others with regard to the Teacher's message, they said to the Blessed One,

abhikkantam bhante abhikkantam bhante seyyathāpi bhante nikkujjitam vā ukkujjeyya paṭicchannam vā vivareyya mūļhassa vā maggam ācikkheyya andhakāre vā "Magnificent, lord! Magnificent! Just as if he were to place upright what was overturned, to reveal what was hidden, to show the way to one who was lost, or to carry a lamp into the dark so that those with eyes could see forms, in the same way has Master Gotama—

telappajjotam dhāreyya cakkhumanto rūpāni dakkhantīti evamevam bhagavatā anekapariyāyena dhammo pakāsito ete mayam bhante bhagavantam saraṇam gacchāma dhammañca bhikkhusaṅghañca upāsake no bhagavā dhāretu ajjatagge pāṇupete saraṇam gateti.

through many lines of reasoning—made the Dhamma clear. May Master Gotama remember us as lay followers who have gone for refuge from this day forward, for life."

(Mv.VI.34.16) athakho meṇḍako gahapati buddhappamukhaṁ bhikkhusaṅghaṁ paṇītena khādanīyena bhojanīyena sahatthā santappetvā sampavāretvā bhagavantaṁ bhuttāviṁ onītapattapāṇiṁ ekamantaṁ nisīdi. Then, with his own hands, Meṇḍaka the householder served and satisfied the Saṅgha of monks with the Buddha at its head with exquisite staple and non-staple food. Then, when the Blessed One had finished his meal and withdrawn his hand from the bowl, he sat to one side.

ekamantam nisinno kho mendako gahapati bhagavantam etadavoca yāva bhante bhagavā bhaddiye viharati [ME inserts: tāva] aham buddhappamukhassa bhikkhusanghassa dhuvabhattenāti.

As he was sitting there, he said to the Blessed One, "Lord, for as long as the the Blessed One is staying in Bhaddiya, I (offer) the Sangha of monks, with the Buddha at its head, regular meals."

athakho bhagavā meṇḍakaṁ gahapatiṁ dhammiyā kathāya sandassetvā samādapetvā The Blessed One, having instructed, urged, roused, & encouraged Mendaka the householder with Dhamma talk, got up from his seat and left.

samuttejetvā sampahamsetvā uṭṭhāyāsanā pakkāmi.

181. PAÑCAGORASĀDIANUJĀNAN Ā (MV.VI.34.17)

The Allowance of the Five Products of the Cow

[85] athakho bhagavā bhaddiye yathābhirantam viharitvā meṇḍakam gahapatim anāpucchā yena anguttarāpo tena cārikam pakkāmi mahatā bhikkhusanghena saddhim aḍḍhaterasehi bhikkhusatehi.

Then the Blessed One, having stayed at Bhaddiya as long as he liked, without informing Meṇḍaka the householder, set out on a wandering tour toward Aṅguttarāpa, along with a large Saṅgha of monks—1,250 monks.

assosi kho meṇḍako gahapati bhagavā kira yena aṅguttarāpo tena cārikaṁ pakkanto mahatā bhikkhusaṅghena saddhiṁ aḍḍhaterasehi bhikkhusatehīti. Meṇḍaka the householder heard that, "The Blessed One, they say, has set out on a wandering tour toward Aṅguttarāpa, along with a large Saṅgha of monks—1,250 monks."

athakho meṇḍako gahapati dāse ca kammakare ca āṇāpesi tenahi bhaṇe bahum loṇampi telampi taṇḍulampi khādanīyampi sakaṭesu āropetvā āgacchatha aḍḍhaterasāni ca gopālakasatāni aḍḍhaterasāni dhenusatāni So he commanded his slaves and workmen, "I say, in that case, load up a lot of salt, oil, rice, and non-staple foods into carts, and come along. And have 1,250 cowherds come along, taking 1,250 milk-cows. Wherever we see the Blessed One,

ādāya āgacchantu yattha bhagavantam passissāma tattha dhāruṇhena [ME: taruṇena] khīrena bhojessāmāti.	we'll serve him with stream-warm1 milk." 1. Apparently this was an idiom for fresh milk and the stream refers to the stream of milk coming out of the udder. The Burmese edition has taruṇena, meaning 'fresh'.
(Mv.VI.34.18) athakho meṇḍako gahapati bhagavantaṁ antarāmagge kantāre sambhāvesi.	Then Meṇḍaka the householder met up with the Blessed One along a desolate stretch of road.
athakho meṇḍako gahapati yena bhagavā tenupasaṅkami upasaṅkamitvā bhagavantaṁ abhivādetvā ekamantaṁ aṭṭhāsi.	So he went to the Blessed One and, on arrival, having bowed down to the Blessed One, stood to one side.
ekamantam thito kho meṇḍako gahapati bhagavantam etadavoca adhivāsetu me bhante bhagavā svātanāya bhattam saddhim bhikkhusanghenāti.	As he was standing there, he said to the Blessed One, "Lord, may the Blessed One acquiesce to my meal tomorrow, together with the Sangha of monks."
adhivāsesi bhagavā tuṇhībhāvena.	The Blessed One acquiesced with silence.
athakho meṇḍako gahapati bhagavato adhivāsanam viditvā uṭṭhāyāsanā bhagavantam abhivādetvā padakkhiṇam katvā pakkāmi.	Then Meṇḍaka the householder, understanding the Blessed One's acquiescence, got up from his seat, bowed down to him, circumambulated him, keeping him to his right, and left.

athakho meṇḍako gahapati tassā rattiyā accayena paṇītaṁ khādanīyaṁ bhojanīyaṁ paṭiyādāpetvā bhagavato kālaṁ ārocāpesi kālo bhante niṭṭhitaṁ bhattanti.	Then, at the end of the night, Meṇḍaka the householder, having ordered exquisite staple and non- staple food prepared, had the time announced to the Blessed One: "It's time, Lord. The meal is ready."
(Mv.VI.34.19) athakho bhagavā pubbanhasamayam nivāsetvā pattacīvaramādāya yena mendakassa gahapatissa parivesanā tenupasankami upasankamitvā paññatte āsane nisīdi saddhim bhikkhusanghena.	Then the Blessed One, early in the morning, adjusted his under robe and—carrying his bowl & outer robe—went to the residence of Meṇḍaka the householder and, on arrival, sat down on a seat laid out, along with the Saṅgha of monks.
athakho meṇḍako gahapati aḍḍhaterasāni gopālakasatāni āṇāpesi tenahi bhaṇe ekamekaṁ dhenuṁ gahetvā ekamekassa bhikkhuno upatiṭṭhatha dhāruṇhena khīrena bhojessāmāti.	Then Meṇḍaka the householder commanded the 1,250 cowherds, "I say, In this case, each of you take a milk-cow and attend to one monk. We'll feed them with fresh warm milk."
athakho meṇḍako gahapati buddhappamukham bhikkhusaṅgham paṇītena khādanīyena bhojanīyena sahatthā santappesi sampavāresi dhāruṇhena ca khīrena.	Then Meṇḍaka the householder, with his own hands, served and satisfied the Saṅgha of monks, headed by the Buddha, with exquisite staple and non-staple food and also fresh warm milk.
bhikkhū kukkuccāyantā khīram nappaṭiggaṇhanti.	Anxious, the monks didn't accept the milk.
paṭiggaṇhatha bhikkhave	"Accept it, monks, and consume

paribhuñjathāti.	it."
(Mv.VI.34.20) athakho meṇḍako gahapati buddhappamukham bhikkhusaṅgham paṇītena khādanīyena bhojanīyena sahatthā santappetvā sampavāretvā dhāruṇhena ca khīrena bhagavantam bhuttāvim onītapattapāṇim ekamantam nisīdi.	Then Meṇḍaka the householder, with his own hands, served and satisfied the Saṅgha of monks headed by the Buddha with exquisite staple and non-staple food and also fresh warm milk. Then, when the Blessed One had finished his meal and withdrawn his hand from the bowl, he sat to one side.
ekamantam nisinno kho meṇḍako gahapati bhagavantam etadavoca santi bhante maggā kantārā appodakā appabhakkhā na sukarā apātheyyena gantum sādhu bhante bhagavā bhikkhūnam pātheyyam anujānātūti.	As he was sitting there, he said to the Blessed One, "Lord, there are badland roads with little water, little food. It is not easy to go along them without provisions for a journey. It would be good, lord, if the Blessed One would allow provisions for a journey for the monks."
athakho bhagavā meṇḍakam gahapatim dhammiyā kathāya sandassetvā samādapetvā samuttejetvā sampahamsetvā uṭṭhāyāsanā pakkāmi.	Then the Blessed One, having instructed, urged, roused, & encouraged Meṇḍaka the householder with Dhamma talk, got up from his seat and left.
(Mv.VI.34.21) athakho bhagavā etasmim nidāne etasmim pakaraņe dhammim katham katvā bhikkhū āmantesi	Then the Blessed One, having given a Dhamma talk with regard to this cause, to this incident, addressed the monks:

anujānāmi bhikkhave pañca gorase khīram dadhim takkam navanītam sappim.	"Monks, I allow the five products of a cow: milk, curds, buttermilk, butter, ghee. [BMC: 1 2]
santi bhikkhave maggā kantārā appodakā appabhakkhā na sukarā apātheyyena gantum.	"There are badland roads with little water, little food. It is not easy to go along them without provisions for a journey.
anujānāmi bhikkhave pātheyyam pariyesitum taṇḍulo taṇḍulatthikena muggo muggatthikena māso māsatthikena loṇam loṇatthikena guļo guļatthikena telam telatthikena sappi sappitthikena.	"I allow that provisions for a journey be sought out: husked rice by one who has need of husked rice, green gram by one who has need of green gram, black-eyed peas by one who has need of black-eyed peas, salt by one who has need of salt, sugarlumps by one who has need of sugarlumps, oil by one who has need of oil, ghee by one who has need of ghee. [BMC: 1 2]
santi bhikkhave manussā saddhā pasannā te kappiyakārakānam hatthe hiraññasuvaṇṇam upanikkhipanti iminā yam ayyassa kappiyam tam dethāti.	"There are people of conviction and confidence who place gold and silver in the hands of stewards, (saying,) 'Give the master whatever is allowable'.
anujānāmi bhikkhave yam tato kappiyam tam sāditum na tvevāham bhikkhave kenaci pariyāyena jātarūparajatam sāditabbam pariyesitabbanti vadāmīti.	"I allow that whatever is allowable coming from that be accepted. But in no way at all do I say that money is to be accepted or sought for." [BMC]

182. KEŅIYAJAŢILAVATTHU (MV.VI.35.1)

The Story of Keniya the Coiled-hair Ascetic

[86] athakho bhagavā anupubbena cārikam caramāno yena āpaṇam tadavasari.

Then the Blessed One, traveling by stages, arrived at Āpaṇa.

assosi kho keniyo jatilo samano khalu bho gotamo sakyaputto sakyakulā pabbajito āpaņam anuppatto tam kho pana bhavantam gotamam evamkalyāņo kittisaddo abbhuggato itipi so bhagavā araham sammāsambuddho vijjācaraņasampanno sugato lokavidū anuttaro purisadammasārathi satthā devamanussānam buddho bhagavā so imam lokam sadevakam samārakam sabrahmakam sassamanabrāhmanim pajam sadevamanussam sayam abhiññā sacchikatvā pavedeti so dhammam deseti ādikalyāņam majjhekalyāṇam pariyosānakalyāņam sāttham

Then Keniya the coiled-hair ascetic heard that, "Gotama the contemplative —the son of the Sakyans, having gone forth from the Sakyan clan, has arrived at Āpana. And of that Master Gotama this fine reputation has spread: 'He is indeed a Blessed One, worthy & rightly self-awakened, consummate in clearknowing & conduct, well-gone, an expert with regard to the cosmos, unexcelled trainer of people fit to be tamed, teacher of devas & human beings, awakened, blessed. He makes known—having realized it through direct knowledge—this world with its devas, Māras, & Brahmās, its generations with their contemplatives & brahmans, their rulers & commonfolk; he explains the Dhamma admirable in the beginning, admirable in the middle, admirable in the end; he expounds the holy life both in its particulars & in its essence, entirely

sabyañjanam perfect, surpassingly pure. It is good to kevalaparipunnam see such a worthy one." parisuddham brahmacariyam pakāseti sādhu kho pana tathārūpānam arahatam dassanam hotīti. athakho keniyassa jatilassa Then the thought occurred to Keniya the coiled-hair ascetic, "What should I etadahosi kinnu kho aham have brought for Gotama the samanassa gotamassa harāpeyyanti. contemplative?" Then the thought occurred to him, (Mv.VI.35.2) athakho keniyassa jatilassa etadahosi "Those brahman seers of the past, the yepi kho te brāhmanānam creators of the hymns, the composers pubbakā isayo mantānam of the hymns—those ancient hymns, kattāro mantānam pavattāro sung, repeated, & collected, which yesamidam etarahi brahmans at present still sing, still brāhmaņā porāņam chant, repeating what was said, mantapadam gītam repeating what was spoken—i.e., pavuttam samihitam Atthaka, Vāmaka, Vāmadeva, tadanugāyanti Vessāmitta, Yamataggi, Angirasa, tadanubhāsanti Bhāradvāja, Vāsettha, Kassapa & bhāsitamanubhāsanti Bhagu: They refrained from eating at night and from eating at the wrong vācitamanuvācenti time. But they consented to juice seyyathīdam atthako vāmako drinks of this kind. vāmadevo vessāmitto yamataggi angiraso bhāradvājo vāsettho kassapo bhagu rattūparatā viratā vikālabhojanā te evarūpāni pānāni sādiyimsu "Gotama the contemplative also (Mv.VI.35.3) samanopi

gotamo rattūparato virato vikālabhojanā arahati samaņopi gotamo evarūpāni pānāni sāditunti	refrains from eating at night and from eating at the wrong time. Gotama the contemplative should consent to juice drinks of this kind."
pahūtam pānam paṭiyādāpetvā kājehi gāhāpetvā yena bhagavā tenupasankami upasankamitvā bhagavatā saddhim sammodi sammodanīyam katham sārānīyam vītisāretvā ekamantam aṭṭhāsi.	So he prepared a large amount of drinks and, having it taken with carrying poles, went to the Blessed One. On arrival, he exchanged courteous greetings with him. After an exchange of friendly greetings & courtesies, he stood to one side.
ekamantam thito kho keniyo jatilo bhagavantam etadavoca patigganhātu me bhavam gotamo pānanti.	As he was standing there, Keṇiya the coiled-hair ascetic said to the Blessed One, "May Master Gotama accept my juice drinks."
tenahi keņiya bhikkhūnam dehīti.	"In that case, Keṇiya, give them to the monks."
bhikkhū kukkuccāyantā nappaṭiggaṇhanti.	Anxious, the monks didn't accept them.
paṭiggaṇhatha bhikkhave paribhuñjathāti.	"Accept them, monks, and consume them."
(Mv.VI.35.4) athakho keņiyo jaṭilo buddhappamukham bhikkhusaṅgham pahūtehi pānehi sahatthā santappetvā sampavāretvā bhagavantam	Then Keniya the coiled-hair ascetic, with his own hands, served and satisfied the Sangha of monks headed by the Buddha with the large amount of juice drinks. Then, when the Blessed One had washed his hand and

dhotahattham onītapattapāņim ekamantam nisīdi.

withdrawn it from the bowl, he sat to one side.

ekamantam nisinnam kho keniyam jatilam bhagava dhammiya kathaya sandassesi samadapesi samuttejesi sampahamsesi. As he was sitting there, the Blessed One instructed, urged, roused, & encouraged Keniya the coiled-hair ascetic with a Dhamma talk.

athakho keṇiyo jaṭilo bhagavatā dhammiyā kathāya sandassito samūttejito sampahamsito bhagavantam etadavoca adhivāsetu me bhavam gotamo svātanāya bhattam saddhim bhikkhusanghenāti.

Having been instructed, urged, roused, & encouraged by the Blessed One with a Dhamma talk, he said to the Blessed One, "May Master Gotama acquiesce to my meal tomorrow, together with the Sangha of monks."

(Mv.VI.35.5) mahā kho keņiya bhikkhusaṅgho aḍḍhaterasāni bhikkhusatāni tvañca brāhmaṇesu abhippasannoti. "Keṇiya, the Saṅgha of monks is large—1,250 monks. And you are strongly confident in the brahmans." [cf. Sn 3:7]

dutiyampi kho keniyo jatilo bhagavantam etadavoca kiñcāpi bho gotama mahā bhikkhusangho addhaterasāni bhikkhusatāni ahañca brāhmanesu abhippasanno adhivāsetu me bhavam gotamo svātanāya

A second time, Keniya the coiled-hair ascetic said to the Blessed One, "Master Gotama, even though the Sangha of monks is large—1,250 monks, and I have the highest confidence in the brahmans, may Master Gotama acquiesce to my meal tomorrow, together with the Sangha of monks."

bhattaṁ saddhiṁ bhikkhusaṅghenāti.	
mahā kho keņiya bhikkhusaṅgho aḍḍhaterasāni bhikkhusatāni tvañca brāhmaṇesu abhippasannoti.	"Keṇiya, the Saṅgha of monks is large—1,250 monks. And you are strongly confident in the brahmans."
tatiyampi kho keniyo jatilo bhagavantam etadavoca kiñcāpi bho gotama mahā bhikkhusangho addhaterasāni bhikkhusatāni ahañca brāhmanesu abhippasanno adhivāsetu me bhavam gotamo svātanāya bhattam saddhim bhikkhusanghenāti.	A third time, Keniya the coiled-hair ascetic said to the Blessed One, "Master Gotama, even though the Sangha of monks is large—1,250 monks, and I have the highest confidence in the brahmans, may Master Gotama acquiesce to my meal tomorrow, together with the Sangha of monks."
adhivāsesi bhagavā tuņhībhāvena.	The Blessed One acquiesced with silence.
athakho keņiyo jaţilo bhagavato adhivāsanam viditvā uţţhāyāsanā pakkāmi.	Then Keṇiya the coiled-hair ascetic, understanding the Blessed One's acquiescence, got up from his seat and left.
(Mv.VI.35.6) athakho bhagavā etasmim nidāne etasmim pakaraņe dhammim katham katvā bhikkhū āmantesi	Then the Blessed One, having given a Dhamma talk with regard to this cause, to this incident, addressed the monks:
anujānāmi bhikkhave aṭṭha	"I allow eight juice drinks: mango

pānāni ambapānam jambupānam cocapānam mocapānam madhupānam muddikapānam sālukapānam phārusakapānam.	juice drink, rose apple juice drink, seed-banana juice drink, seedless banana juice drink, madhu juice drink, grape juice drink, water-lily root juice drink, phārusaka juice drink. [BMC: 12]
anujānāmi bhikkhave sabbam phalarasam ṭhapetvā dhaññaphalarasam.	"I allow all fruit juice except for the juice of grain.
anujānāmi bhikkhave sabbam pattarasam ṭhapetvā pakkaḍākarasam. [ME has just 'ḍākarasam'.]	"I allow all leaf-juice except for the juice of cooked vegetables.
anujānāmi bhikkhave sabbam puppharasam ṭhapetvā madhukapuppharasam.	"I allow all flower juice except for the juice of licorice flowers.
anujānāmi bhikkhave ucchurasanti.	"I allow fresh sugar cane juice."
(Mv.VI.35.7) athakho keņiyo jaţilo tassā rattiyā accayena sake assame paṇītaṁ khādanīyaṁ bhojanīyaṁ paṭiyādāpetvā bhagavato kālaṁ ārocāpesi kālo bho gotama niṭṭhitaṁ bhattanti.	Then, at the end of the night, Keniya the coiled-hair ascetic, having ordered exquisite staple and non-staple food prepared in his own ashram, had the time announced to the Blessed One: "It's time, Lord. The meal is ready."
athakho bhagavā pubbaņhasamayam nivāsetvā	Then the Blessed One, early in the morning, adjusted his under robe and

pattacīvaramādāya yena keņiyassa jaţilassa assamo tenupasankami upasankamitvā paññatte āsane nīsīdi saddhim bhikkhusanghena.

—carrying his bowl & outer robe—went to Keniya the coiled-hair ascetic's ashram and, on arrival, sat down on a seat laid out, along with the Sangha of monks.

athakho keņiyo jaţilo buddhappamukham bhikkhusangham panītena khādanīyena bhojanīyena sahatthā santappetvā sampavāretvā bhagavantam bhuttāvim onītapattapānim ekamantam nisīdi.

Then, with his own hands, Keniya the coiled-hair ascetic served and satisfied the Sangha of monks, with the Buddha at its head, with exquisite staple and non-staple food. Then, when the Blessed One had finished his meal and withdrawn his hand from the bowl, he sat to one side.

(Mv.VI.35.8) ekamantam nisinnam kho keniyam jatilam bhagavā imāhi gāthāhi anumodi As he was sitting there the Blessed One expressed his appreciation to Keniya the coiled-hair ascetic with these verses:

[87] aggihuttamukhā yaññā sāvittī chandaso mukhaṁ rājā mukhaṁ manussānaṁ nadīnaṁ sāgaro mukhaṁ

"The fire oblation is the chief of sacrifices.

the Sāvitti1, the chief of Vedic hymns2,

- a king, chief among human beings, the ocean, chief among rivers,
- 1. This is apparently a reference to Rgveda iii, 62, 10, an invocation addressed to Sāvitrī, or the Sun:

tat savitur vareṇ(i)yaṁ bhargo devasya dhīmahi dhiyo yo nah pracodayāt "Let us meditate on the glory of the excellent deva Sāvitrī, that he may inspire our thoughts."

This verse, in the Gavitri meter, is recited during the upanayana ceremony, when a young brahman is invested with the sacred thread that initiates him into the status of a "twiceborn" brahman and he begins his study of the Vedas. Although similar passages were recited when young men of other castes began their education, Rgveda iii, 62, 10 was reserved exclusively for brahmans. It was also the subject of many meditations on its esoteric meaning, some of which can be found in the major Upanisads: Brhadāraņyaka 6.3.6; śvetāśvatara 4.18; and Maitrī 6.7 and 6.34.

SnA suggests that the Buddha's question about this verse surprises Sundarika, making him suspect that the Buddha knows more about brahmanical lore than he does, which is why he changes his tone with the following question. SnA also asserts that the Buddhist equivalent to the Sāvitti—three lines, 24 syllables—is the expression of homage to the Triple Gem: Buddhaṁ saraṇaṁ gacchāmi, Dhammaṁ saraṇaṁ gacchāmi, Saṅghaṁ saraṇaṁ gacchāmi.

2. Chandas. This term normally means "meter," but it also means Vedic hymn. [BMC]

nakkhattānam mukham
cando
ādicco tapatam mukham
puññam ākankhamānānam
saṅgho ve yajataṁ
mukhanti.

and for those who sacrifice, wishing for merit,

the Sangha, truly, is chief."

athakho bhagavā keņiyam jaṭilam imāhi gāthāhi anumoditvā uṭṭhāyāsanā pakkāmi. Then the Blessed One, having expressed his appreciation to Keniya the coiled-hair ascetic with these verses, got up from his seat and left.

183. ROJAMALLAVATTHU (MV.VI.36.1)

The Story of Roja the Mallan

[88] athakho bhagavā āpaņe
yathābhirantam viharitvā yena
kusinārā tena cārikam pakkāmi
mahatā bhikkhusaṅghena
saddhim aḍḍhaterasehi
bhikkhusatehi.

Then the Blessed One, having stayed at Āpaṇa as long as he liked, set out on a wandering tour toward Kusinārā, along with a large Saṅgha of monks—1,250 monks.

assosum kho kosinārakā mallā bhagavā kira kusināram āgacchati mahatā bhikkhusanghena saddhim addhaterasehi bhikkhusatehīti.

The Kusinārā Mallans heard that, "The Blessed One, they say, is coming, along with a large Saṅgha of monks—1,250 monks."

te saṅgaraṁ akaṁsu yo bhagavato paccuggamanaṁ na karissati pañca satāni daṇḍoti. They made an agreement: "Anyone who doesn't go out to

	meet the Blessed One gets fined 5001." 1. This parallels the origin story to NP 10
tena kho pana samayena rojo mallo āyasmato ānandassa sahāyo hoti.	Now at that time Roja the Mallan was a friend of Ven. Ānanda.
athakho bhagavā anupubbena cārikam caramāno yena kusinārā tadavasari.	Then the Blessed One, traveling by stages, arrived at Kusinārā.
(Mv.VI.36.2) kosinārakā mallā bhagavato paccuggamanam akamsu.	The Kusinārā Mallans went out to meet the Blessed One.
athakho rojo mallo bhagavato paccuggamanam karitvā yenāyasmā ānando tenupasankami upasankamitvā āyasmantam ānandam abhivādetvā ekamantam aṭṭhāsi.	Roja the Mallan, having gone out to meet the Blessed One, went to Ven. Ānanda and, on arrival, having bowed down to him, stood to one side.
ekamantam thitam kho rojam mallam āyasmā ānando etadavoca uļāram kho te idam āvuso roja yam tvam bhagavato paccuggamanam akāsīti.	As he was standing there, Ven. Ānanda said to him, "It's excellent, friend Roja, that you came out to meet the Blessed One."
nāham bhante ānanda bahukato buddhena vā dhammena vā saṅghena vā apica ñātīhi saṅgaro kato yo bhagavato paccuggamanam na karissati	"Venerable sir, the Buddha, Dhamma, or Sangha don't do much for me. But my relatives made this agreement: 'Anyone who doesn't go out to meet the

pañca satāni daṇḍoti so kho aham bhante ānanda ñātīnam daṇḍabhayā evam bhagavato paccuggamanam akāsinti.	Blessed One gets fined 500? Venerable Ānanda, it was just out of fear of getting fined by my relatives that I went out to meet the Blessed One."
athakho āyasmā ānando anattamano ahosi katham hi nāma rojo mallo evam vakkhatīti.	Then Ven. Ānanda was displeased, (thinking,) "How could Roja the Mallan say such a thing?"
(Mv.VI.36.3) athakho āyasmā ānando yena bhagavā tenupasankami upasankamitvā bhagavantam abhivādetvā ekamantam nisīdi.	Then Ven. Ānanda went to the Blessed One and, on arrival, having bowed down to him, sat to one side.
ekamantam nisinno kho āyasmā ānando bhagavantam etadavoca ayam bhante rojo mallo abhiññāto ñātamanusso	As he was sitting there, Ven. Ānanda said to the Blessed One, "Roja the Mallan, here, is well- known, a famous person.
mahiddhiko kho pana evarūpānam ñātamanussānam imasmim dhammavinaye pasādo	"Very influential is the confidence in this Dhamma & Vinaya of famous people such as this.
sādhu bhante bhagavā tathā karotu yathā rojo mallo imasmim dhammavinaye pasīdeyyāti.	"It would be good, lord, if the Blessed One would do something so that Roja the Mallan would gain confidence in this Dhamma & Vinaya."
na kho tam ānanda dukkaram tathāgatena yathā rojo mallo	"It won't be difficult, Ānanda, for the Tathāgata to do something

imasmim dhammavinaye pasīdeyyāti.	so that Roja the Mallan would gain confidence in this Dhamma & Vinaya."
(Mv.VI.36.4) athakho bhagavā rojam mallam mettena cittena pharītvā uṭṭhāyāsanā vihāram pāvisi.	Then the Blessed One, having suffused Roja the Mallan with thoughts of goodwill, got up from his seat and went into his dwelling.
athakho rojo mallo bhagavato mettena cittena phuṭṭho seyyathāpi nāma gāvī taruṇavacchā [ME: gāviṁ taruṇavaccho] evameva vihārena vihāraṁ pariveṇena pariveṇaṁ upasaṅkamitvā bhikkhū pucchati kahaṁ nu kho bhante etarahi so bhagavā viharati arahaṁ sammāsambuddho dassanakāmā hi mayaṁ taṁ bhagavantaṁ arahantaṁ sammāsambuddhanti.	Then Roja the Mallan, suffused with the Blessed One's thoughts of goodwill—like a young calf (looking for) its mother—in the same way went from dwelling to dwelling, courtyard to courtyard, asking the monks on arrival, "Where, venerable sirs, is the Blessed One, Worthy and Rightly Self-awakened, now staying? We would like to see the Blessed One, Worthy and Rightly Self-awakened."
esāvuso roja vihāro samvutadvāro tena appasaddo upasankamitvā ataramāno ālindam pavisitvā ukkāsitvā aggaļam ākoṭehi vivarissati te bhagavā dvāranti.	"Friend Roja, it's that dwelling, with the closed door. Having approached it quietly and unhurriedly, having entered the porch, having cleared you throat, knock on the door. The Blessed One will open the door for you."
(Mv.VI.36.5) athakho rojo mallo yena so vihāro samvutadvāro tena appasaddo upasankamitvā	Then Roja the Mallan, having gone quietly and unhurriedly to the dwelling with the closed

ataramāno ālindam pavisitvā ukkāsitvā aggaļam ākoṭeti.	door, having entered the porch, having cleared his throat, knocked on the door.
vivari bhagavā dvāram.	The Blessed One opened the door.
athakho rojo mallo vihāram pavisitvā bhagavantam abhivādetvā ekamantam nisīdi.	So Roja the Mallan, having entered the dwelling, bowed down to the Blessed One and sat to one side.
ekamantam nisinnassa kho rojassa mallassa bhagavā anupubbīkatham kathesi seyyathīdam dānakatham sīlakatham saggakatham kāmānam ādīnavam okāram sankilesam nekkhamme ānisamsam pakāsesi.	As he was sitting there, the Blessed One gave him a graduated talk: talk on generosity, talk on virtue, talk on heaven, talk on the drawbacks, lowliness, and defilement of sensuality, and talk on the rewards of renunciation.
yadā bhagavā aññāsi rojam mallam kallacittam muducittam vinīvaraṇacittam udaggacittam pasannacittam atha yā buddhānam sāmukkamsikā dhammadesanā tam pakāsesi dukkham samudayam nirodham maggam.	When the Blessed One knew that Roja the Mallan's mind was ready—malleable, free from hindrances, uplifted, and bright—he proclaimed the characteristic Dhamma talk of Buddhas: stress, origination, cessation, and path.
seyyathāpi nāma suddham vattham apagatakāļakam sammadeva rajanam paṭiggaṇheyya evameva kho rojassa mallassa tasmimyevāsane	Just as a clean piece of cloth, free from grime, would properly take dye, in the same way the dustless, stainless eye of Dhamma arose for him as he was sitting

virajam vītamalam dhammacakkhum udapādi yankinci samudayadhammam sabbantam nirodhadhammanti. right there—"Whatever is subject to origination is all subject to cessation."

athakho rojo mallo diṭṭhadhammo pattadhammo viditadhammo pariyogāṭhadhammo tiṇṇavicikiccho vigatakathaṁkatho vesārajjappatto aparappaccayo satthu sāsane bhagavantaṁ etadavoca

Then, having seen the Dhamma, having attained the Dhamma, having known the Dhamma, having fathomed the Dhamma, having crossed over and beyond uncertainty, having no more perplexity, having gained fearlessness, independence of others with regard to the Teacher's message, he said to the Blessed One,

sādhu bhante ayyā mamaññeva paṭiggaṇheyyuṁ cīvarapiṇḍapātasenāsanagilānapaccayabhesajjaparikkhāraṁ no aññesanti.

"It would be good, lord, if the masters would accept only my robe-cloth, alms-food, lodgings, and medicinal requisites for the sick, not anybody else's1."

1. As this passage shows, stream-enterers can still have some pretty blatant defilements. The case of Mahāpajāpati Gotami—if the Commentary is right in asserting that she had reached stream-entry at the time she requested that the Buddha allow women to go forth—is another example. After he turned down her request the first time, she dressed in mendicant's robes and followed the Buddha, crying.

[BMC] Then after accepting the garudhammas and promising to follow them as long as life lasts, she asked the Buddha to rescind the first one. [BMC: 1 2]

yesam kho roja sekkhena ñāṇena sekkhena dassanena dhammo

"Those for whom the Dhamma has been seen with the

diṭṭho seyyathāpi tayā tesampi evam hoti aho nūna ayyā amhākaññeva paṭiggaṇheyyum cīvarapiṇḍapātasenāsana- gilānapaccayabhesajjaparikkhāram no aññesanti	knowledge of one in training, the vision of one in training, such as yourself—the thought occurs to them, 'Oh! It would be good, if the masters would accept only my robe-cloth, alms-food, lodgings, and medicinal requisites for the sick, not those of others'.
tenahi roja tava ceva paṭiggaṇhissanti aññesañcāti.	"In this case, Roja, they will accept yours and those of others."
(Mv.VI.36.6) tena kho pana samayena kusinārāyam paņītānam bhattānam bhattapaṭipāṭi aṭṭhitā hoti.	Now at that time, in Kusinārā, a meal rotation of exquisite meals had been established.
athakho rojassa mallassa paṭipāṭiṁ alabhantassa etadahosi yannūnāhaṁ bhattaggaṁ olokeyyaṁ yaṁ bhattagge nāssa taṁ paṭiyādeyyanti.	Then, not getting his turn, the thought occurred to Roja the Mallan, "What if I were to keep watch in the meal hall (during the meal)? Whatever isn't in the meal hall, I'll prepare."
athakho rojo mallo bhattaggam olokento dve nāddasa ḍākañca piṭṭhakhādanīyañca.	So Roja the Mallan, keeping watch in the meal hall, didn't see two things: vegetables and non-staple foods made with flour.
athakho rojo mallo yenāyasmā ānando tenupasankami upasankamitvā āyasmantam ānandam etadavoca idha me bhante ānanda paṭipāṭim alabhantassa etadahosi	Then Roja the Mallan went to Ven. Ānanda and, on arrival, said to him, "Just now, venerable Ānanda, not getting my turn, the thought occurred to me, 'What if I were to keep watch in the meal

	"As I was keeping watch in the neal hall, I didn't see two things:
nāddasam ḍākañca ve piṭṭhakhādanīyañca sacāham m bhante ānanda paṭiyādeyyam pr ḍākañca piṭṭhakhādanīyañca fo paṭiggaṇheyya me bhagavāti.	egetables and non-staple foods nade with flour. If I were to brepare vegetables and non-staple cods made with flour, would the blessed One accept them from ne?"
,	"In that case, Roja, I will ask the Blessed One."
•	Then Ven. Ānanda reported the natter to the Blessed One.
1 • •	"In that case, Ānanda, let him brepare them."
	[Ven. Ānanda to Roja:] "In that ase, Roja, prepare them."
accayena pahūtam dākanca Ro piṭṭhakhādanīyanca paṭiyādāpetvā a g bhagavato upanāmesi no paṭiggaṇhātu me bhante bhagavā pr dākanca piṭṭhakhādanīyancāti. Bl	Then, at the end of the night, Roja the Mallan, having prepared great deal of vegetables and con-staple foods made with flour, presented them to the Blessed One, (saying,) "Lord, may the Blessed One accept my vegetables and non-staple foods made with lour."

tenahi roja bhikkhūnam dehīti.	"In that case, Roja, give them to the monks."
bhikkhū kukkuccāyantā nappaṭiggaṇhanti.	Anxious, the monks didn't accept them.
paṭiggaṇhatha bhikkhave paribhuñjathāti.	"Accept them, monks, and consume them."
(Mv.VI.36.8) athakho rojo mallo buddhappamukham bhikkhusangham pahūtehi ḍākehi ca piṭṭhakhādanīyehi ca sahatthā santappetvā sampavāretvā bhagavantam dhotahattham onītapattapāṇim ekamantam nisīdi.	Then Roja the Mallan, with his own hands, served and satisfied the Blessed One & the Sangha of monks with a great deal of vegetables and non-staple foods made with flour. When the Blessed One had washed his hand and withdrawn it from the bowl, he sat to one side.
ekamantam nisinnam kho rojam mallam bhagavā dhammiyā kathāya sandassetvā samādapetvā samuttejetvā sampahamsetvā uṭṭhāyāsanā pakkāmi.	Then the Blessed One, having instructed, urged, roused, & encouraged Roja the Mallan with a Dhamma talk as he was sitting there, got up from his seat and left.
athakho bhagavā etasmim nidāne etasmim pakaraņe dhammim katham katvā bhikkhū āmantesi	Then the Blessed One, having given a Dhamma talk with regard to this cause, to this incident, addressed the monks:
anujānāmi bhikkhave sabbañca ḍākaṁ sabbañca piṭṭhakhādanīyanti.	"I allow all vegetables and all non-staple foods made with flour."

184. VUDDHAPABBAJITAVATTHU (MV.VI.37.1)

The Story of (the Monk) Gone Forth Late in Life [BMC]

[89] athakho bhagavā
kusinārāyam
yathābhirantam viharitvā
yena ātumā tena cārikam
pakkāmi mahatā
bhikkhusaṅghena
saddhim addhaterasehi
bhikkhusatehi.

Then the Blessed One, having stayed at Kusinārā as long as he liked, set out on a wandering tour toward Ātumā, along with a large Saṅgha of monks—1,250 monks.

tena kho pana samayena aññataro nahāpitapubbo vuḍḍhapabbajito ātumāyaṁ paṭivasati.

Now at that time there was a certain former barber who had gone forth late in life living in dependence on Ātumā.

tassa dve dārakā honti mañjukā paṭibhāṇeyyakā dakkhā pariyodātasippā sake ācariyake nahāpitakamme. He had two boys, sweet-voiced, eloquent, skilled, perfectly trained in their own teacher's work of barbering.

(Mv.VI.37.2) assosi kho so vuḍḍhapabbajito bhagavā kira ātumam āgacchati mahatā bhikkhusanghena The (monk) who had gone forth late in life heard that, "The Blessed One, they say, is coming to Ātumā along with a large Saṅgha of monks—1,250 monks."

saddhim addhaterasehi bhikkhusatehīti.	
athakho so vuḍḍhapabbajito te dārake etadavoca bhagavā kira tātā ātumam āgacchati mahatā bhikkhusanghena saddhim aḍḍhaterasehi bhikkhusatehi	So he said to the boys, "My dears, they say the Blessed One is coming to Ātumā along with a large Saṅgha of monks—1,250 monks.
gacchatha tumhe tātā khurabhaṇḍam ādāya nāliyāvāpakena anugharakam āhiṇḍatha loṇampi telampi taṇḍulampi khādanīyampi samharatha bhagavato āgatassa yāgupānam karissāmāti.	"Go, my dears. Taking barber equipment, wander among the houses with tubes [bamboo? for carrying salt or grains] and bags, and collect salt, oil, husked rice, and non-staple foods1. We will make drinking-conjey for the Blessed One when he comes." 1. According to the Sub-commentary, he means for them to cut people's hair so that they will offer these ingredients.
(Mv.VI.37.3) evam tātāti kho te dārakā tassa vuḍḍhapabbajitassa paṭissuṇitvā khurabhaṇḍam ādāya nāḷiyāvāpakena anugharakam āhiṇḍanti loṇampi telampi taṇḍulampi khādanīyampi samharantā.	Responding, "As you say, dad," to the (monk) who had gone forth late in life, taking barber equipment, they wandered among the houses with tubes and bags, searching for salt, oil, husked rice, and non-staple foods.
manussā te dārake	On seeing the sweet-voiced, eloquent

mañjuke paṭibhāṇeyyake passitvā yepi na kārāpetukāmā tepi kārāpenti kārāpetvāpi bahum denti.	boys, even those who didn't want it done [i.e., a hair-cut], had them do it, and after having them do it, gave them a lot.
athakho te dārakā bahum loṇampi telampi taṇḍulampi khādanīyampi samharimsu.	So the boys collected a lot of salt, oil, husked rice, and non-staple foods.
(Mv.VI.37.3) athakho bhagavā anupubbena cārikam caramāno yena ātumā tadavasari.	Then the Blessed One wandering by stages, arrived at Ātumā.
tatra sudam bhagavā ātumāyam viharati bhūsāgāre.	There at Ātumā, he stayed at the granary.
athakho so vuḍḍhapabbajito tassā rattiyā accayena pahūtam yāgum paṭiyādāpetvā bhagavato upanāmesi paṭiggaṇhātu me bhante bhagavā yāgunti.	Then, as the night was ending, the (monk) who had gone forth late in life, having prepared a great deal of conjey, presented it to the Blessed One, (saying,) "Lord, may the Blessed One accept my conjey."
jānantāpi tathāgatā pucchanti jānantāpi na pucchanti	Knowing, Tathāgatas ask. Knowing, they don't ask.
kālam viditvā pucchanti kālam viditvā na pucchanti	Considering the time, they ask. Considering the time, they don't ask.

atthasañhitam tathāgatā pucchanti no anatthasañhitam anatthasañhite setughāto tathāgatānam.	Tathāgatas ask in a way that is connected to the goal /welfare, not in a way unconnected to the goal/welfare. Tathāgatas have cut off the bridge in reference to things that are unconnected to the goal/welfare.
dvīhākārehi buddhā bhagavanto bhikkhū paṭipucchanti dhammam vā desessāma sāvakānam vā sikkhāpadam paññāpessāmāti.	Buddhas, Blessed Ones, cross-question monks for two reasons: (thinking,) "I will teach the Dhamma," or (thinking,) "I will lay down a training rule."
athakho bhagavā tam vuḍḍhapabbajitam etadavoca kutāyam bhikkhu yāgūti.	Then the Blessed One said to the (monk) who had gone forth late in life, "Where is the conjey from, monk?"
athakho so vuḍḍhapabbajito bhagavato etamatthaṁ ārocesi.	So the (monk) who had gone forth late in life reported the matter to the Blessed One.
(Mv.VI.37.5) vigarahi buddho bhagavā ananucchavikam moghapurisa ananulomikam appaṭirūpam assāmaṇakam akappiyam akaraṇīyam	The Buddha, the Blessed One, rebuked him, "Worthless man, it is unseemly, unbecoming, unsuitable, unworthy of a contemplative, improper, and not to be done.
katham hi nāma tvam moghapurisa pabbajito	"How can you, worthless man, having gone forth, get others to undertake what

akappiye samādapessati netam moghapurisa appasannānam vā pasādāya .pe.	is not proper? Worthless man, this neither inspires faith in the faithless"
vigarahitvā dhammim katham katvā bhikkhū āmantesi	Having rebuked him and given a Dhamma talk, he addressed the monks:
na bhikkhave pabbajitena akappiye samādapetabbam yo samādapeyya āpatti dukkaṭassa	"Monks, one who has gone forth should not get others to undertake what is not proper. Whoever should do so: an offense of wrong doing.
na ca bhikkhave nahāpitapubbena khurabhaṇḍaṁ pariharitabbaṁ yo parihareyya āpatti dukkaṭassāti.	"And one who was formerly a barber should not keep barber equipment. Whoever should keep it: an offense of wrong doing."
(Mv.VI.38.1) [90] athakho bhagavā ātumāyam yathābhirantam viharitvā yena sāvatthī tena cārikam pakkāmi.	Then the Blessed One, having stayed at Ātumā as long as he liked, set out on a wandering tour toward Sāvatthī.
athakho bhagavā anupubbena cārikam caramāno yena sāvatthī tadavasari.	Then, traveling by stages, he arrived at Sāvatthī.
tatra sudam bhagavā sāvatthiyam viharati	There at Sāvatthī, the Blessed One stayed in Jeta's Grove, Anāthapiṇḍika's

jetavane anāthapiņḍikassa ārāme.	Monastery.
tena kho pana samayena sāvatthiyam bahum phalakhādanīyam ussannam hoti.	Now at that time, in Sāvatthī, there was a great excess of non-staple fruit, but no one to make it allowable.
athakho bhikkhūnam etadahosi kinnu kho bhagavatā phalakhādanīyam anuññātam kim ananuññātanti.	Then the thought occurred to the monks, "Which non-staple fruits have been allowed by the Blessed One, and which haven't been allowed?"
bhagavato etamattham ārocesum.	They reported the matter to the Blessed One.
anujānāmi bhikkhave sabbam phalakhādanīyanti.	"Monks, I allow all fruit that is non-staple."
(Mv.VI.39.1) [91] tena kho pana samayena saṅghikāni bījāni puggalikāya bhūmiyā ropiyanti puggalikāni bījāni saṅghikāya bhūmiyā ropiyanti.	Now at that time, seed belonging to the Sangha was planted in the land belonging to an individual, and seed belonging to an individual was planted in the land belonging to the Sangha.
bhagavato etamattham ārocesum.	They reported the matter to the Blessed One.
sanghikāni bhikkhave bījāni puggalikāya	"When seed belonging to the Sangha has been planted in the land belonging to

bhūmiyā ropitāni bhāgam datvā paribhuñjitabbāni puggalikāni bījāni saṅghikāya bhūmiyā ropitāni bhāgam datvā paribhuñjitabbānīti.

an individual, it may be consumed after having given (the individual) a portion. When seed belonging to an individual has been planted in the land belonging to the Sangha, it may be consumed after having given (the individual) a portion."

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185. CATUMAHĀPADESAKATHĀ (MV.VI.40.1)

The Discussion of the Four Great Standards [BMC: 1 2]

[92] tena kho pana samayena bhikkhūnam kismiñci kismiñci ṭhāne kukkuccam uppajjati kinnu kho bhagavatā anuññātam kim ananuññātanti.	Now at that time, the monks were becoming anxious about all sorts of possibilities, (thinking,) "What has been allowed by the Blessed One? What hasn't been allowed?"
bhagavato etamattham ārocesum.	They reported the matter to the Blessed One.
yam bhikkhave mayā idam na kappatīti	"Monks, whatever I

appaṭikkhittaṁ tañca akappiyaṁ anulometi kappiyaṁ paṭibāhati taṁ vo na kappati	have not objected to, saying, 'This is not allowable,' if it conforms with what is not allowable, if it goes against [lit: preempts] what is allowable, that is not allowable for you.
yam bhikkhave mayā idam na kappatīti appaṭikkhittam tañce kappiyam anulometi akappiyam paṭibāhati tam vo kappati	"Whatever I have not objected to, saying, 'This is not allowable,' if it conforms with what is allowable, if it goes against what is not allowable, that is allowable for you.
yam bhikkhave mayā idam kappatīti ananuññātam tañce akappiyam anulometi kappiyam paṭibāhati tam vo na kappati	"Whatever I have not allowed, saying, 'This is allowable,' if it conforms with what is not allowable, if it goes against what is allowable, that is not allowable for you.
yam bhikkhave mayā idam kappatīti ananuññātam tañce kappiyam anulometi akappiyam paṭibāhati tam vo kappatīti.	"Whatever I have not allowed, saying, 'This is allowable,' if it conforms with what is allowable, if it goes against what is not

	allowable, that is allowable for you."
(Mv.VI.40.2) [93] athakho bhikkhūnam etadahosi kappati nu kho yāvakālikena yāmakālikam na nu kho kappati	Then the thought occurred to the monks, "Is it allowable—night-watch-time1 (juice) with right-time (food)—or is it not allowable? 1. yāma usually refers to one of the three watches of the night. Here it means from noon until the following dawn.
kappati nu kho yāvakālikena sattāhakālikam na nu kho kappati	"Is it allowable—a seven-day (tonic) (mixed) with right-time (food)—or is it not allowable?
kappati nu kho yāvakālikena yāvajīvikam na nu kho kappati	"Is it allowable— lifetime (medicine) (mixed) with right- time (food)—or is it not allowable?
kappati nu kho yāmakālikena sattāhakālikam na nu kho kappati	"Is it allowable—a seven-day (tonic) (mixed) with night-watch-time (juice)— or is it not allowable?

kappati nu kho yāmakālikena yāvajīvikam na nu kho kappati	"Is it allowable— lifetime (medicine) (mixed) with night- watch-time (juice)— or is it not allowable?
kappati nu kho sattāhakālikena yāvajīvikam na nu kho kappatīti.	"Is it allowable— lifetime (medicine) (mixed) with a seven- day (tonic)—or is it not allowable?"
bhagavato etamattham ārocesum.	They reported the matter to the Blessed One.
(Mv.VI.40.3) yāvakālikena bhikkhave yāmakālikam tadahupaṭiggahitam kāle kappati vikāle na kappati	"Night-watch-time (juice) received that day (mixed) with right-time (food) is allowable during the right time and not allowable at the wrong time.
yāvakālikena bhikkhave sattāhakālikam tadahupaṭiggahitam kāle kappati vikāle na kappati	"A seven-day (tonic) received that day (mixed) with right-time (food) is allowable during the right time and not allowable at the wrong time.
yāvakālikena bhikkhave yāvajīvikam	"Lifetime (medicine)

tadahupaṭiggahitaṁ kāle kappati vikāle na kappati	received that day (mixed) with right-time (food) is allowable during the right time and not allowable at the wrong time.
yāmakālikena bhikkhave sattāhakālikam tadahupaṭiggahitam yāme kappati yāmātikkante na kappati	"A seven-day (tonics) received that day (mixed) with night-watch-time (juice) is allowable through the watches of the night and not allowable when the watches of the night have past.
yāmakālikena bhikkhave yāvajīvikam tadahupaṭiggahitam yāme kappati yāmātikkante na kappati	"Lifetime (medicine) received that day (mixed) with night-watch-time (juice) is allowable through the watches of the night and not allowable when the watches of the night have past [BMC]
sattāhakālikena bhikkhave yāvajīvikam tadahupaṭiggahitam sattāham kappati sattāhātikkante na kappatīti.	"Lifetime (medicine) received that day (mixed) with a sevenday (tonic) is allowable for sevendays and not

allowable when seven days have past."

[BMC: 1 2]

kālayāmasattāhātikkamesu cettha vikālabhojanasannidhibhesajjasikkhāpadānam vasena āpattiyo veditabbā. imesu ca pana catūsu kālikesu yāvakālikam yāmakālikanti idameva dvayam antovutthakanceva sannidhikārakanca hoti, sattāhakālikanca yāvajīvikanca akappiyakuṭiyam nikkhipitumpi vaṭṭati, sannidhimpi na janetīti.

Here, in the case of right-time (food), night-watch-time (juice), and (tonics) that have gone past seven days, offenses should be understood to be under the rules againt (consuming) staple food at the wrong time (Pc 37) and the rule against (keeping) tonics past seven days (NP 23). Of these four time-(categories), "righttime (food) and night-watch-time (juice)": Just this pair is (potentially) stored indoors and storedup. It's allowable to keep a seven-day (tonic) and lifetime (medicine) even not in a food-storage hut, and it doesn't produce [i.e., count as] storing-up.

bhesajjakkhandhakam nitthitam chattham.

The Medicine

	Khandhaka, the sixth, is finished.
imamhi khandhake vatthu [ME: vatthū] ekasatam chavatthu.	In this khandhaka there are 106 cases.

TASSUDDĀNAM

Summary

Sāradike vikālepi vasam mūle piṭṭhehi ca kasāvehi paṇṇam phalam jatu loṇam ca chakkaṇam	In the autumn, and in the wrong time, tallow, along with roots, also ground, with astringent-decoctions—leaves, fruit, resin, salt, and dung.
cuṇṇam cālinī mamsañca añjanam upapimsanam añjanī uccāpāruttā salākā salākodhanī	Powder, a sifter, and flesh, ointment, powdered, an ointment box, fancy, open, a stick, a stick-case.
thavikam vaddhakam suttam muddhanitelanatthu ca natthukaraṇī dhūmañca nettañcāpidhanatthavi	A bag, a carrying strap, a string, oil for the head, and a nose-treatment, a nose-tube and smoke, a (smoke-inhaling) tube, lid, bag.
telapākesu majjañca atikkhittaṁ abbhañjanaṁ tumbaṁ sedaṁ sambhārañca	Alcohol in the oil-decoction, too much put in, rubbing oil, a flask, sweat, and ingredients,

mahābhaṅgodakaṁ tathā	as well as a great hemp-water.
dakakoṭṭhaṁ lohitañca visāṇaṁ pādabbhañjanaṁ majjaṁ [ME: pajjaṁ] satthaṁ kasāvañca tilakakkakabaḷikaṁ	A water-tub, blood, moxibustion, foot-rub, foot-salve, a knife, and an astringent, sesame paste, a compress.
colam sāsapakuḍḍañca dhūmasakkharikāya ca vaṇatelam vikāsāyam vikaṭañca paṭiggaham	A bandage, mustard-seed powder, fumigating, and with a salt crystal, wound-oil, an old piece of cloth, and filthy things, received.
gūtham karonto lobī ca [ME: loļiñca] khāram muttaharīṭakī gandhā virecanañceva acchākaṭam kaṭākaṭam	One making excrement, and turned up, an alkaline, urine and yellow myrobalan, scents and a purgative, clarified, clear, slightly thick.
Paṭicchādanī pabbhārā ārāmī sattahena ca guļam muggam sucīrañca sāmapākā punāpace	Meat broth, mountainsides, a monastery attendant, and for seven days, sugar lumps, green-gram, and loṇasocīraka, cooked by oneself, and reheated.
punānuññāsi dubbhikkhe phalañca tilakhādanī purebhattam kāyadāho nibbaṭṭañca bhagandalam	He allowed it again in the famine, fruit, sesame, and non-staple food, before the meal, a body-inflammation,

	spit-out, a hemorrhoid.
vatthikammañca suppī ca manussamamsameva ca hatthiassā sunakho ca ahi sīhabyagghadīpikam	String-treatment and the Suppiyas, human flesh, elephant, horse, and dog, snake, lion, tiger, and leopard.
acchataracchamamsañca paṭipāṭi ca yāgu ca taruṇam aññatra guḷam sunīdhāvasathāgaram	Bear and hyena flesh, a turn, and conjey, newly confident, a certain place, sugar lumps, Sunīdha, the rest-house.
gaṅgā koṭisaccakathā ambapālī ca licchavī uddissa kataṁ subhikkhaṁ punareva paṭikkhipi	The Ganges, the Discussion of the Truths at Koṭi Ambapālī and the Licchavis, made for him, well-stocked with food again, he rescinded them.
megho yaso meṇḍako ca gorasaṁ pātheyyakena ca keṇī ambo jambu coca- mocamadhumuddikasālukaṁ	A cloud, Yasoja, and Meṇḍaka, products of the cow, with provisions, Keṇiya, mango, rose-apple, seedbanana, seedless banana, madhu, grape, water-lily.
phārusakaḍākapiṭṭhaṁ ātumāyaṁ nahāpito	Phārusaka, vegetables and flour, at Ātumā, the barber,

sāvatthiyam phalam bījam kismim ṭhāne ca kālikāti [ME: kāliketi]. at Sāvatthī, fruit, seed, under what condition, and in the right time.

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VII kathinakkhandhako

THE KATHINA KHANDHAKA

187. KAŢHINĀNUJĀNANĀ (MV.VII.1.1)

The Allowance of the Kathina [BMC]

[95] tena samayena
buddho bhagavā
sāvatthiyam viharati
jetavanė anāthapiņḍikassa
ārāme.

Now at that time the Buddha, the Blessed One, was staying near Savatthī, in Jeta's Grove, Anāthapiṇḍika's Monastery.

tena kho pana samayena timsamattā pāṭheyyakā [ME: pāveyyakā] bhikkhū sabbe āraññakā sabbe piṇḍapātikā sabbe And at that time thirty monks from Pāva—all of them wilderness dwellers; all of them almsfood eaters; all of them cast-off cloth wearers; all of them triplerobe wearers—going to Sāvatthī to see

pamsukūlikā sabbe tecīvarikā sāvatthim gacchantā bhagavantam dassanāya upakaṭṭhāya vassūpanāyikāya nāsakkhimsu sāvatthiyam vassūpanāyikam sambhāvetum antarāmagge sākete vassam upagacchimsu.

the Blessed One as the time for entering for the Rains was nearing, were unable to reach Sāvatthī in time to enter for the Rains. Along the road, at Sāketa, they entered for the Rains.

te ukkanthitarūpā vassam vasimsu āsanne va no bhagavā viharati ito chasu yojanesu na ca mayam labhāma bhagavantam dassanāyāti.

They spent the Rains frustrated, (thinking,) "The Blessed One is staying right in the area—six yojanas from here—but we don't get to see him."

athakho te bhikkhū vassam vutthā temāsaccayena katāya pavāraṇāya deve vassante udakasaṅgahe udakacikkhalle okapuṇṇehi cīvarehi kilantarūpā yena sāvatthī jetavanam anāthapiṇḍikassa ārāmo yena bhagavā tenupasaṅkamimsu upasaṅkamitvā bhagavantam abhivādetvā ekamantam nisīdimsu.

Then the monks, having completed the Rains after the passing of three months, when the Invitation was done, went to Sāvatthī as the devas were raining down, through standing water and mud, with their robes soaked, looking exhausted, and went to Jeta's Grove, Anāthapiṇḍika's Monastery, and to the Blessed One. On arrival, they bowed down to him and sat to one side.

(Mv.VII.1.2) ācinnam kho

It is customary for Buddhas, Blessed

panetam buddhānam bhagavantānam āgantukehi bhikkhūhi saddhim paṭisammoditum.	Ones, to exchange pleasantries with incoming monks.
athakho bhagavā te bhikkhū etadavoca kacci bhikkhave khamanīyam kacci yāpanīyam kacci samaggā sammodamānā avivadamānā phāsukam vassam vasittha na ca piņḍakena kilamitthāti.	Then the Blessed One said to the monks "Is it agreeable, monks? Are you getting by? Did you spend the Rains harmoniously, cordially, without dispute, and not have difficulty in going for alms?"
khamanīyam bhagavā yāpanīyam bhagavā samaggā ca mayam bhante sammodamānā avivadamānā vassam vasimhā na ca piņḍakena kilamimhā	"It's agreeble, O Blessed One. We're getting by. And we spent the Rains harmoniously, cordial, without dispute—and we didn't have difficulty in going for alms.
idha mayam bhante timsamatta pāṭheyyakā bhikkhū sāvatthim āgacchantā bhagavantam dassanāya upakaṭṭhāya vassūpanāyikāya nāsakkhimhā sāvatthiyam vassūpanāyikam sambhāvetum antarāmagge sākete vassam upagacchimhā	"Lord, we thirty monks from Pāva, coming to Sāvatthī to see the Blessed One as the time for entering for the Rains was nearing, were unable to reach Sāvatthī in time to enter for the Rains. Along the road, at Sāketa, we entered for the Rains.
te mayam bhante	"We spent the Rains frustrated,

ukkaṇṭhitarūpā vassam vasimhā āsanne va no bhagavā viharati ito chasu yojanesu na ca mayam labhāma bhagavantam dassanāyāti	(thinking,) 'The Blessed One is staying right in the area—six yojanas from here—but we don't get to see him.'
athakho mayam bhante vassam vutthā temāsaccayena katāya pavāraṇāya deve vassante udakasangahe udakacikkhalle okapuṇṇehi cīvarehi kilantarūpā addhānam āgatāti.	"Then, lord, having completed the Rains after the passing of three months, when the Invitation was done, we came along the road as the devas were raining down, through standing water and mud, with our robes soaked, looking exhausted."
(Mv.VII.1.3) [96] athakho bhagavā etasmim nidāne etasmim pakaraņe dhammim katham katvā bhikkhū āmantesi	Then the Blessed One, having given a Dhamma talk with regard to this cause, to this incident, addressed the monks:
anujānāmi bhikkhave vassam vutthānam bhikkhūnam kaṭhinam attharitum.	"I allow that the kathina be spread by monks who have completed the Rains."
atthatakaṭhinānam vo bhikkhave pañca kappissanti anāmantacāro asamādānacāro gaṇabhojanam yāvadatthacīvaram yo ca	"For those who have spread the kathina, five things will be proper: going away without have asked permission (Pc 46), going away without taking (all three robes) (NP 2), a group meal (Pc 32), (undetermined) robe-cloth as long as is needed/wanted (NP 1, NP 3), and

tattha cīvaruppādo so nesam bhavissatīti.	whatever robe-cloth arises there will be theirs. [BMC Mv.VIII.24.2 Mv.VIII.24.5-6 Mv.VIII.32]
atthatakaṭhinānaṁ vo bhikkhave imāni pañca kappissanti.	"For those who have spread the kathina, these five things will be proper.
evañca pana bhikkhave kaṭhinaṁ attharitabbaṁ.	"And this, monks, is how the kathina should be spread:
(Mv.VII.1.4) byattena bhikkhunā paṭibalena saṅgho ñāpetabbo	"An experienced and competent monk should inform the Sangha:
suṇātu me bhante saṅgho idaṁ saṅghassa kaṭhinadussaṁ uppannaṁ.	"'Venerable sirs, may the Sangha listen to me. This kathina-cloth has arisen for the Sangha.
yadi sanghassa pattakallam sangho imam kathinadussam itthannāmassa bhikkhuno dadeyya kathinam attharitum.	"'If the Sangha is ready, it should give this kathina-cloth to the monk named so-and-so to spread the kathina.
esā ñatti.	"This is the motion.
suṇātu me bhante saṅgho idaṁ saṅghassa kaṭhinadussaṁ uppannaṁ.	"'Venerable sirs, may the Sangha listen to me. This kathina-cloth has arisen for the Sangha.
saṅgho imaṁ kaṭhinadussaṁ	"The Sangha is giving this kathina- cloth to the monk named so-and-so to spread the kathina.

itthannāmassa bhikkhuno deti kaṭhinam attharitum.	
yassāyasmato khamati imassa kaṭhinadussassa itthannāmassa bhikkhuno dānaṁ kaṭhinaṁ attharituṁ so tuṇhassa yassa nakkhamati so bhāseyya.	"'He to whom the giving of this kathina-cloth to the monk named so-and-so to spread the kathina is agreeable should remain silent. He to whom it is not agreeable should speak.
dinnam idam sanghena kaṭhinadussam itthannāmassa bhikkhuno kaṭhinam attharitum.	"'This kathina-cloth is given by the Sangha to the monk named so-and-so to spread the kathina.
khamati sanghassa tasmā tuņhī.	"'This is agreeable to the Sangha, therefore it is silent.
evametam dhārayāmīti.	"'Thus do I hold it.'
(Mv.VII.1.5) evam kho bhikkhave atthatam hoti kaṭhinam evam anatthatam	"Monks, in this way is the kathina (properly) spread; in this way is it not (properly) spread:
[97] kathañca bhikkhave anatthatam hoti kaṭhinam.	"And how is the kathina not spread?
na ullikhitamattena atthatam hoti kaṭhinam.	"Not simply by marking is the kathina spread.
na dhovanamattena atthatam hoti kaṭhinam.	"Not simply by washing is the kathina spread.
na cīvaravicāraņamattena	"Not simply by calculating the cloth is

atthatam hoti kathinam.	the kaṭhina spread.
na chedanamattena atthatam hoti kaṭhinam.	"Not simply by cutting is the kathina spread.
na bandhanamattena atthatam hoti kaṭhinam.	"Not simply by tacking is the kathina spread.
na ovațțikakaraņamattena atthatam hoti kațhinam.	"Not simply by basting is the kathina spread.
na kaṇḍasakaraṇamattena atthatam hoti kaṭhinam.	"Not simply by making a seam is the kathina spread.
na daļhīkammakaraņamattena atthatam hoti kaṭhinam.	"Not simply by reinforcing is the kathina spread.
na anuvātakaraņamattena atthatam hoti kaṭhinam.	"Not simply by making a border is the kathina spread.
na paribhaṇḍakaraṇamattena atthataṁ hoti kaṭhinaṁ.	"Not simply by making a binding is the kathina spread.
na ovațțeyyakaraṇamattena atthatam hoti kațhinam.	"Not simply by patching is the kathina spread.
na kambalamaddanamattena atthatam hoti kaṭhinam.	"Not simply by wool-mashing1 is the kathina spread. 1. This is apparently an idiom for insufficient dyeing.
na nimittakatena	"Not through making a sign is the

atthatam hoti kathinam.	kaṭhina spread.
na parikathākatena atthatam hoti kaṭhinam.	"Not through roundabout talking is the kathina spread.
na kukkukatena atthatam hoti kathinam.	"Not with borrowed (cloth) is the kathina spread.
na sannidhikatena atthatam hoti kaṭhinam.	"Not with (cloth) kept overnight is the kathina spread.
na nissaggiyena atthatam hoti kaṭhinam.	"Not with (cloth) to be forfeited is the kathina spread.
na akappakatena atthatam hoti kathinam.	"Not with (cloth) not make proper is the kathina spread.
na aññatra saṅghāṭiyā atthataṁ hoti kaṭhinaṁ.	"Not with anything other than an outer robe is the kathina spread.
na aññatra uttarāsaṅgena atthataṁ hoti kaṭhinaṁ.	"Not with anything other than an upper robe is the kathina spread.
na aññatra antaravāsakena atthatam hoti kaṭhinam.	"Not with anything other than a lower robe is the kathina spread1. 1. This means anything other than these three.
na aññatra pañcakena vā atirekapañcakena vā tadaheva sañchinnena samaṇḍalīkatena atthataṁ hoti kaṭhinaṁ.	"Not with anything other than (a robe) made of five or more than five field-plots [sections], cut that very day, is the kathina spread.
na aññatra puggalassa	"Not otherwise than through the

atthārā atthatam hoti kaṭhinam.	spreading by an individual is the kathina spread.
na sammā ceva atthatam hoti kaṭhinam. [ME: sammā ceva atthatam hoti kathinam]	"And even if the kaṭhina is spread,
tañce nissīmaṭṭho anumodati evampi anatthatam hoti kaṭhinam.	"but one expresses approval while standing outside the territory, thus, too, is the kathina not (properly) spread.
evam kho bhikkhave anatthatam hoti kaṭhinam.	"In this way, monks, the kathina is not (properly) spread.
(Mv.VII.1.6) [98] kathañca bhikkhave atthataṁ hoti kaṭhinaṁ.	"And how, monks, is the kathina (properly) spread?
ahatena atthatam hoti kaṭhinam.	"The kathina is spread with what is unsoiled.
ahatakappena atthatam hoti kaṭhinam.	"The kathina is spread with what is made unsoiled.
pilotikāya atthatam hoti kaṭhinam.	"The kathina is spread with a rag.
pamsukūlena atthatam hoti kaṭhinam.	"The kathina is spread with what is cast off.
pāpaṇikena atthataṁ hoti kaṭhinaṁ.	"The kathina is spread with shop- remnant cloth.
animittakatena atthatam	"(Having received the cloth) without

hoti kaṭhinam.	making a sign is the kathina spread.
aparikathākatena atthatam hoti kaṭhinam.	"Without roundabout talking is the kathina spread.
akukkukatena atthatam hoti kathinam.	"With (cloth) not borrowed is the kaṭhina spread.
asannidhikatena atthatam hoti kaṭhinam.	"With (cloth) not kept overnight is the kathina spread.
anissaggiyena atthatam hoti kaṭhinam.	"With (cloth) not to be forfeited is the kathina spread.
kappakatena atthatam hoti kathinam.	"With (cloth) made proper is the kaṭhina spread.
saṅghāṭiyā atthataṁ hoti kaṭhinaṁ.	"With an outer robe is the kathina spread.
uttarāsaṅgena atthataṁ hoti kaṭhinaṁ.	"With an upper robe is the kathina spread.
antaravāsakena atthatam hoti kaṭhinam.	"With a lower robe is the kathina spread.
pañcakena vā atirekapañcakena vā tadaheva sañchinnena samaṇḍalīkatena atthataṁ hoti kaṭhinaṁ.	"With (a robe) made of five or more than five field-plots [sections], cut that very day, is the kathina spread.
puggalassa atthārā atthatam hoti kaṭhinam.	"Through the spreading by an individual is the kathina spread.

sammā ceva atthatam hoti kaṭhinam.	"If the kaṭhina is spread,
tañce sīmaṭṭho anumodati evampi atthatam hoti kaṭhinam.	"and if one expresses approval while standing inside the territory, thus, too, is the kathina (properly) spread.
evam kho bhikkhave atthatam hoti kaṭhinam.	"In this way, monks, the kathina is (properly) spread.
(Mv.VII.1.7) [99] kathañca bhikkhave ubbhataṁ hoti kaṭhinaṁ.	"And how is the kathina dismantled?
aṭṭhimā bhikkhave mātikā kaṭhinassa ubbhārāya pakkamanantikā niṭṭhānantikā sanniṭṭhānantikā nāsanantikā savanantikā āsāvacchedikā sīmātikkantikā sahubbhārāti.	"These eight are the headings for the dismantling of the kathina: reaching through going away, reaching through (the robe's) being finished, reaching through a resolution (not to make a robe or to return), reaching through (the cloth's) being lost, reaching through hearing (of the agreement to end the privileges), reaching through a disappointment of an expectation (for robe-cloth), reaching through going beyond the territory, dismantling together." [BMC: 1 2]

188. ĀDĀYASATTAKAM (MV.VII.2.1)

The Set of Seven on Taking

[100] bhikkhu atthatakaṭhino katacīvaraṁ ādāya pakkamati na paccessanti.	"A monk, when the kathina has been spread, taking a robe that has been finished, goes away (thinking,) 'I won't return.'
tassa bhikkhuno pakkamanantiko kaṭhinuddhāro.	"That monk's kathina-dismantling is reached through going away.
bhikkhu atthatakaṭhino cīvaraṁ ādāya pakkamati.	"A monk, when the kathina has been spread, goes away, taking robe-cloth (that has not been made into a robe).
tassa bahisīmagatassa evam hoti idhevimam cīvaram kāressam na paccessanti.	"Having gone outside the territory, the thought occurs to him, 'I will make this robe right here. I won't return.'
so tam cīvaram kāreti.	"He has the robe made1. 1. The verb <i>kāreti</i> is the causative form of <i>karoti</i> : 'he makes'. So that means that he either makes it himself or gets someone else to make it.
tassa bhikkhuno niṭṭhānantiko kaṭhinuddhāro.	"That monk's kathina-dismantling is reached through (the robe's) being finished.
bhikkhu atthatakaṭhino cīvaraṁ ādāya pakkamati.	"A monk, when the kathina has been spread, goes away, taking robe-cloth.
tassa bahisīmagatassa evam hoti nevimam	"Having gone outside the territory, the thought occurs to him, 'I'll neither make

cīvaram kāressam na paccessanti.	this robe nor return?
tassa bhikkhuno sanniṭṭhānantiko kaṭhinuddhāro.	"That monk's kathina-dismantling is reached through a resolution.
bhikkhu atthatakaṭhino cīvaraṁ ādāya pakkamati.	"A monk, when the kathina has been spread, goes away, taking robe-cloth.
tassa bahisīmagatassa evam hoti idhevimam cīvaram kāressam na paccessanti.	"Having gone outside the territory, the thought occurs to him, 'I will make this robe right here. I won't return.'
so tam cīvaram kāreti.	"He has the robe made.
tassa tam cīvaram kayiramānam nassati.	"While his robe is being made, it gets lost.
tassa bhikkhuno nāsanantiko kaṭhinuddhāro.	"That monk's kathina-dismantling is reached through (the cloth's) being lost.
(Mv.VII.2.2) bhikkhu atthatakaṭhino cīvaraṁ ādāya pakkamati paccessanti.	"A monk, when the kathina has been spread, goes away, taking robe-cloth, thinking, 'I will return'.
so bahisīmagato tam cīvaram kāreti.	"Having gone outside the territory, he makes a robe.
so katacīvaro suņāti ubbhatam kira tasmim	"When he has finished the robe, he hears that '(The monks) in that residence, they say,

āvāse kaṭhinanti.	have dismantled the kathina?
tassa bhikkhuno savanantiko kaṭhinuddhāro.	"That monk's kathina-dismantling is reached through hearing."
bhikkhu atthatakaṭhino cīvaraṁ ādāya pakkamati paccessanti.	"A monk, when the kathina has been spread, goes away, taking robe-cloth, thinking, 'I will return'.
so bahisīmagato tam cīvaram kāreti.	"Having gone outside the territory, he makes a robe.
so katacīvaro paccessam paccessanti bahiddhā kaṭhinuddhāram vītināmeti.	"Having finished the robe, thinking, 'I will return. I will return,' he spends time outside (the residence) until the dismantling of the kathina.
tassa bhikkhuno sīmātikkantiko kaṭhinuddhāro.	"That monk's kathina-dismantling is reached through going beyond the (time) territory.
bhikkhu atthatakaṭhino cīvaraṁ ādāya pakkamati paccessanti.	"A monk, when the kathina has been spread, goes away, taking robe-cloth, thinking, 'I will return'.
so bahisīmagato tam cīvaram kāreti.	"Having gone outside the territory, he makes a robe.
so katacīvaro paccessam paccessanti	"Having finished the robe, thinking, 'I will return. I will return,' he is present for the dismantling of the kathina.

sambhuṇāti kaṭhinuddhāraṁ.	
tassa bhikkhuno saha bhikkhūhi kaṭhinuddhāro.	"That monk's kathina-dismantling is together with (that of the other) monks.
ādāyasattakam niṭṭhitam paṭhamam.	The Set of Seven on Taking, the first, is finished.

189. SAMĀDĀYASATTAKAM (MV.VII.3.1)

The Set of Seven on Accepting

[101] bhikkhu atthatakaṭhino katacīvaraṁ samādāya pakkamati na paccessanti.	"A monk, when the kaṭhina has been spread, having accepted1 a robe that has been finished, goes away (thinking,) 'I won't return.' 1. It is unclear what exactly the distinction is between ādāya "taking/having taken" and samādāya "accepting/having accepted.' The Commentary offers no explanation.
tassa bhikkhuno pakkamanantiko kaṭhinuddhāro.	"That monk's kathina-dismantling is reached through going away.
bhikkhu atthatakaṭhino cīvaraṁ samādāya pakkamati.	"A monk, when the kathina has been spread, goes away, having accepted robe-cloth (that has not been made into a robe).
tassa	"Having gone outside the territory, the

bahisīmagatassa evam hoti idhevimam cīvaram kāressam na paccessanti.	thought occurs to him, 'I will make this robe right here. I won't return.'
so tam cīvaram kāreti.	"He has the robe made.
tassa bhikkhuno niṭṭhānantiko kaṭhinuddhāro.	"That monk's kathina-dismantling is reached through (the robe's) being finished.
bhikkhu atthatakaṭhino cīvaraṁ samādāya pakkamati.	"A monk, when the kathina has been spread, goes away, having accepted robe-cloth.
tassa bahisīmagatassa evam hoti nevimam cīvaram kāressam na paccessanti.	"Having gone outside the territory, the thought occurs to him, 'I'll neither make this robe nor return.'
tassa bhikkhuno sanniṭṭhānantiko kaṭhinuddhāro.	"That monk's kathina-dismantling is reached through a resolution.
bhikkhu atthatakaṭhino cīvaraṁ samādāya pakkamati.	"A monk, when the kathina has been spread, goes away, having accepted robe-cloth.
tassa bahisīmagatassa	"Having gone outside the territory, the thought occurs to him, 'I will make this robe

evam hoti idhevimam cīvaram kāressam na paccessanti.	right here. I won't return?
so tam cīvaram kāreti.	"He has the robe made.
tassa bhikkhuno tam cīvaram kayiramānam nassati.	"While his robe is being made, it gets lost.
tassa bhikkhuno nāsanantiko kaṭhinuddhāro.	"That monk's kathina-dismantling is reached through (the cloth's) being lost.
(Mv.VII.3.2) bhikkhu atthatakaṭhino cīvaraṁ samādāya pakkamati paccessanti.	"A monk, when the kathina has been spread, goes away, having accepted robe-cloth, thinking, 'I will return.'
so bahisīmagato tam cīvaram kāreti.	"Having gone outside the territory, he makes a robe.
so katacīvaro suņāti ubbhatam kira tasmim āvāse kaṭhinanti.	"When he has finished the robe, he hears that '(The monks) in that residence, they say, have dismantled the kathina.'
tassa bhikkhuno savanantiko kaṭhinuddhāro.	"That monk's kathina-dismantling is reached through hearing."

bhikkhu atthatakaṭhino cīvaraṁ samādāya pakkamati paccessanti.	"A monk, when the kathina has been spread, goes away, having accepted robe-cloth, thinking, 'I will return.'
so bahisīmagato tam cīvaram kāreti.	"Having gone outside the territory, he makes a robe.
so katacīvaro paccessam paccessanti bahiddhā kaṭhinuddhāram vītināmeti.	"Having finished the robe, thinking, 'I will return. I will return,' he spends time outside (the residence) until the dismantling of the kathina.
tassa bhikkhuno sīmātikkantiko kaṭhinuddhāro.	"That monk's kathina-dismantling is reached through going beyond the (time) territory.
bhikkhu atthatakaṭhino cīvaraṁ samādāya pakkamati paccessanti.	"A monk, when the kathina has been spread, goes away, having accepted robe-cloth, thinking, 'I will return.'
so bahisīmagato tam cīvaram kāreti.	"Having gone outside the territory, he makes a robe.
so katacīvaro paccessam paccessanti sambhuṇāti kaṭhinuddhāram.	"Having finished the robe, thinking, 'I will return. I will return,' he is present for the dismantling of the kathina.
tassa bhikkhuno	"That monk's kaṭhina-dismantling is

saha bhikkhūhi kaṭhinuddhāro.	together with (that of the other) monks.
samādāyasattakam niṭṭhitam dutiyam.	The Set of Seven on Accepting, the second, is finished.

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190. ĀDĀYACHAKKAM (MV.VII.4.1)

The Set of Six on Taking

[102] bhikkhu atthatakaṭhino vippakatacīvaraṁ ādāya pakkamati.	"A monk, when the kathina has been spread, goes away, taking a half-finished robe.
tassa bahisīmagatassa evam hoti idhevimam cīvaram kāressam na paccessanti.	"Having gone outside the territory, the thought occurs to him, 'I will make this robe right here. I won't return.'
so taṁ cīvaraṁ kāreti.	"He finishes the robe.
tassa bhikkhuno niṭṭhānantiko kaṭhinuddhāro.	"That monk's kathina-dismantling is reached through (the robe's) being finished.
bhikkhu atthatakaṭhino vippakatacīvaraṁ ādāya pakkamati.	"A monk, when the kathina has been spread, goes away, taking a half-finished robe.

tassa bahisīmagatassa evam hoti nevimam cīvaram kāressam na paccessanti.	"Having gone outside the territory, the thought occurs to him, 'I'll neither make this robe nor return.'
tassa bhikkhuno sanniṭṭhānantiko kaṭhinuddhāro.	"That monk's kathina-dismantling is reached through a resolution.
bhikkhu atthatakaṭhino vippakatacīvaraṁ ādāya pakkamati.	"A monk, when the kathina has been spread, goes away, taking a half-finished robe.
tassa bahisīmagatassa evam hoti idhevimam cīvaram kāressam na paccessanti.	"Having gone outside the territory, the thought occurs to him, 'I will make this robe right here. I won't return.'
so tam cīvaram kāreti.	"He has the robe made.
tassa taṁ cīvaraṁ kayiramānaṁ nassati.	"While his robe is being made, it gets lost.
tassa bhikkhuno nāsanantiko kaṭhinuddhāro.	"That monk's kathina-dismantling is reached through (the cloth's) being lost.
bhikkhu atthatakaṭhino vippakatacīvaraṁ ādāya pakkamati paccessanti.	"A monk, when the kathina has been spread, goes away, taking a half-finished robe.
so bahisīmagato tam	"Having gone outside the territory, he

cīvaram kāreti.	finishes the robe.
so katacīvaro suņāti ubbhatam kira tasmim āvāse kaṭhinanti.	"When he has finished the robe, he hears that '(The monks) in that residence, they say, have dismantled the kathina.'
tassa bhikkhuno savanantiko kaṭhinuddhāro.	"That monk's kathina-dismantling is reached through hearing."
bhikkhu atthatakaṭhino vippakatacīvaraṁ ādāya pakkamati paccessanti.	"A monk, when the kathina has been spread, goes away, taking a half-finished robe.
so bahisīmagato tam cīvaram kāreti.	"Having gone outside the territory, he finishes the robe.
so katacīvaro paccessami paccessam paccessami bahiddhā kaṭhinuddhāram vītināmeti.	"Having finished the robe, thinking, 'I will return. I will return,' he spends time outside (the residence) until the dismantling of the kathina.
tassa bhikkhuno sīmātikkantiko kaṭhinuddhāro.	"That monk's kathina-dismantling is reached through going beyond the (time) territory.
bhikkhu atthatakaṭhino vippakatacīvaraṁ ādāya pakkamati paccessanti.	"A monk, when the kathina has been spread, goes away, taking a half-finished robe.
so bahisīmagato tam cīvaram kāreti.	"Having gone outside the territory, he finishes the robe.

so katacīvaro paccessam paccessanti sambhuṇāti kaṭhinuddhāram.	"Having finished the robe, thinking, 'I will return. I will return,' he is present for the dismantling of the kathina.
tassa bhikkhuno saha bhikkhūhi kaṭhinuddhāro.	"That monk's kathina-dismantling is together with (that of the other) monks.
ādāyachakkam niṭṭhitam tatiyam.	The Set of Six on Taking, the third, is finished.

191. SAMĀDĀYACHAKKAM (MV.VII.5.1)

The Set of Six on Accepting

"A monk, when the kathina has been spread, goes away, having accepted an unfinished robe.
"Having gone outside the territory, the thought occurs to him, 'I will make this robe right here. I won't return.'
"He finishes the robe.
"That monk's kathina-dismantling is reached through (the robe's) being finished.

bhikkhu atthatakaṭhino vippakatacīvaraṁ samādāya pakkamati.	"A monk, when the kathina has been spread, goes away, having accepted an unfinished robe.
tassa bahisīmagatassa evam hoti nevimam cīvaram kāressam na paccessanti.	"Having gone outside the territory, the thought occurs to him, 'I'll neither make this robe nor return.'
tassa bhikkhuno sanniṭṭhānantiko kaṭhinuddhāro.	"That monk's kathina-dismantling is reached through a resolution.
bhikkhu atthatakaṭhino vippakatacīvaraṁ samādāya pakkamati.	"A monk, when the kathina has been spread, goes away, having accepted an unfinished robe.
tassa bahisīmagatassa evam hoti idhevimam cīvaram kāressam na paccessanti.	"Having gone outside the territory, the thought occurs to him, 'I will make this robe right here. I won't return.'
so tam cīvaram kāreti.	"He has the robe made.
tassa taṁ cīvaraṁ kayiramānaṁ nassati.	"While his robe is being made, it gets lost.
tassa bhikkhuno nāsanantiko kaṭhinuddhāro.	"That monk's kathina-dismantling is reached through (the cloth's) being lost.
bhikkhu atthatakaṭhino	"A monk, when the kathina has been spread, goes away, having accepted an

vippakatacīvaram samādāya pakkamati paccessanti.	unfinished robe.
so bahisīmagato tam cīvaram kāreti.	"Having gone outside the territory, he finishes the robe.
so katacīvaro suņāti ubbhatam kira tasmim āvāse kaṭhinanti.	"When he has finished the robe, he hears that '(The monks) in that residence, they say, have dismantled the kathina.
tassa bhikkhuno savanantiko kaṭhinuddhāro.	"That monk's kathina-dismantling is reached through hearing."
bhikkhu atthatakaṭhino vippakatacīvaraṁ samādāya pakkamati paccessanti.	"A monk, when the kathina has been spread, goes away, having accepted an unfinished robe.
so bahisīmagato tam cīvaram kāreti.	"Having gone outside the territory, he finishes the robe.
so katacīvaro paccessam paccessanti bahiddhā kaṭhinuddhāram vītināmeti.	"Having finished the robe, thinking, 'I will return. I will return,' he spends time outside (the residence) until the dismantling of the kathina.
tassa bhikkhuno sīmātikkantiko kaṭhinuddhāro.	"That monk's kathina-dismantling is reached through going beyond the (time) territory.
bhikkhu	"A monk, when the kathina has been

atthatakaṭhino vippakatacīvaraṁ samādāya pakkamati paccessanti.	spread, goes away, having accepted an unfinished robe.
so bahisīmagato tam cīvaram kāreti.	"Having gone outside the territory, he finishes the robe.
so katacīvaro paccessam paccessanti sambhuṇāti kaṭhinuddhāram.	"Having finished the robe, thinking, 'I will return. I will return,' he is present for the dismantling of the kathina.
tassa bhikkhuno saha bhikkhūhi kaṭhinuddhāro.	"That monk's kathina-dismantling is together with (that of the other) monks.
samādāyachakkam niṭṭhitam catuttham.	The Set of Six on Accepting, the fourth, is finished.

192. ĀDĀYAPANNARASAKAM (MV.VII.6.1)

The Set of Fifteen on Taking

[104] bhikkhu atthatakaṭhino cīvaraṁ ādāya pakkamati.	"A monk, when the kathina has been spread, goes away, taking robe-cloth.
tassa bahisīmagatassa evam hoti idhevimam cīvaram kāressam na paccessanti.	"Having gone outside the territory, the thought occurs to him, 'I will make this robe right here. I won't return.'

so tam cīvaram kāreti.	"He has the robe made.
tassa bhikkhuno niṭṭhānantiko kaṭhinuddhāro.	"That monk's kathina-dismantling is reached through (the robe's) being finished.
(Mv.VII.6.2) bhikkhu atthatakaṭhino cīvaraṁ ādāya pakkamati.	"A monk, when the kathina has been spread, goes away, taking robe-cloth.
tassa bahisīmagatassa evam hoti nevimam cīvaram kāressam na paccessanti.	"Having gone outside the territory, the thought occurs to him, 'I'll neither make this robe nor return.'
tassa bhikkhuno sanniṭṭhānantiko kaṭhinuddhāro.	"That monk's kathina-dismantling is reached through a resolution.
bhikkhu atthatakaṭhino cīvaraṁ ādāya pakkamati.	"A monk, when the kathina has been spread, goes away, taking robe-cloth.
tassa bahisīmagatassa evam hoti idhevimam cīvaram kāressam na paccessanti.	"Having gone outside the territory, the thought occurs to him, 'I will make this robe right here. I won't return.'
so tam cīvaram kāreti.	"He has the robe made.
tassa tam cīvaram kayiramānam nassati.	"While his robe is being made, it gets lost.
tassa bhikkhuno nāsanantiko kaṭhinuddhāro.	"That monk's kathina-dismantling is reached through (the cloth's) being lost.

(Mv.VII.6.3) [105] bhikkhu atthatakaṭhino cīvaraṁ ādāya pakkamati na paccessanti.	"A monk, when the kathina has been spread, goes away, taking robe-cloth, (thinking,) 'I won't return.'
tassa bahisīmagatassa evam hoti idhevimam cīvaram kāressanti.	"Having gone outside the territory, the thought occurs to him, 'I will make this robe right here'.
so tam cīvaram kāreti.	"He has the robe made.
tassa bhikkhuno niṭṭhānantiko kaṭhinuddhāro.	"That monk's kathina-dismantling is reached through (the robe's) being finished.
bhikkhu atthatakaṭhino cīvaram ādāya pakkamati na paccessanti.	"A monk, when the kathina has been spread, goes away, taking robe-cloth, (thinking,) 'I won't return.'
tassa bahisīmagatassa evam hoti nevimam cīvaram kāressanti.	"Having gone outside the territory, the thought occurs to him, 'I won't make this robe either.'
tassa bhikkhuno sanniṭṭhānantiko kaṭhinuddhāro.	"That monk's kathina-dismantling is reached through a resolution.
bhikkhu atthatakaṭhino cīvaraṁ ādāya pakkamati na paccessanti.	"A monk, when the kathina has been spread, goes away, taking robe-cloth, (thinking,) 'I won't return.'
tassa bahisīmagatassa evam hoti idhevimam cīvaram kāressanti.	"Having gone outside the territory, the thought occurs to him, 'I will make this robe right here.'

so tam cīvaram kāreti.	"He has the robe made.
tassa tam cīvaram kayiramānam nassati.	"While his robe is being made, it gets lost.
tassa bhikkhuno nāsanantiko kaṭhinuddhāro.	"That monk's kathina-dismantling is reached through (the cloth's) being lost.
[106] bhikkhu atthatakaṭhino cīvaram ādāya pakkamati anadhiṭṭhitena nevassa hoti paccessanti na panassa hoti na paccessanti.	"A monk, when the kathina has been spread, goes away, taking robe-cloth, without determining: The thought doesn't occur to him, 'I'll return.' The thought also doesn't occur to him, 'I won't return.'
tassa bahisīmagatassa evam hoti idhevimam cīvaram kāressam na paccessanti.	"Having gone outside the territory, the thought occurs to him, 'I will make this robe right here. I won't return.'
so tam cīvaram kāreti.	"He has the robe made.
tassa bhikkhuno niṭṭhānantiko kaṭhinuddhāro.	"That monk's kathina-dismantling is reached through (the robe's) being finished.
bhikkhu atthatakaṭhino cīvaraṁ ādāya pakkamati anadhiṭṭhitena nevassa hoti paccessanti na panassa hoti na paccessanti.	"A monk, when the kathina has been spread, goes away, taking robe-cloth, without determining: The thought doesn't occur to him, 'I'll return.' The thought also doesn't occur to him, 'I won't return.'

tassa bahisīmagatassa evam hoti nevimam cīvaram kāressam na paccessanti.	"Having gone outside the territory, the thought occurs to him, 'I'll neither make this robe nor return.'
tassa bhikkhuno sanniṭṭhānantiko kaṭhinuddhāro.	"That monk's kathina-dismantling is reached through a resolution.
bhikkhu atthatakaṭhino cīvaraṁ ādāya pakkamati anadhiṭṭhitena nevassa hoti paccessanti na panassa hoti na paccessanti.	"A monk, when the kathina has been spread, goes away, taking robe-cloth, without determining: The thought doesn't occur to him, 'I'll return.' The thought also doesn't occur to him, 'I won't return.'
tassa bahisīmagatassa evam hoti idhevimam cīvaram kāressam na paccessanti.	"Having gone outside the territory, the thought occurs to him, 'I will make this robe right here. I won't return.'
so tam cīvaram kāreti.	"He has the robe made.
tassa tam cīvaram kayiramānam nassati.	"While his robe is being made, it gets lost.
tassa bhikkhuno nāsanantiko kaṭhinuddhāro.	"That monk's kathina-dismantling is reached through (the cloth's) being lost.
(Mv.VII.6.4) [107] bhikkhu atthatakaṭhino cīvaraṁ ādāya pakkamati paccessanti.	"A monk, when the kathina has been spread, goes away, taking robe-cloth, (thinking,) 'I will return'.

tassa bahisīmagatassa evam hoti idhevimam cīvaram kāressam na paccessanti.	"Having gone outside the territory, the thought occurs to him, 'I will make this robe right here. I won't return.'
so tam cīvaram kāreti.	"He has the robe made.
tassa bhikkhuno niṭṭhānantiko kaṭhinuddhāro.	"That monk's kathina-dismantling is reached through (the robe's) being finished.
bhikkhu atthatakaṭhino cīvaram ādāya pakkamati paccessanti.	"A monk, when the kathina has been spread, goes away, taking robe-cloth, (thinking,) 'I will return'.
tassa bahisīmagatassa evam hoti nevimam cīvaram kāressam na paccessanti.	"Having gone outside the territory, the thought occurs to him, 'I'll neither make this robe nor return.'
tassa bhikkhuno sanniṭṭhānantiko kaṭhinuddhāro.	"That monk's kathina-dismantling is reached through a resolution.
bhikkhu atthatakaṭhino cīvaram ādāya pakkamati paccessanti.	"A monk, when the kathina has been spread, goes away, taking robe-cloth, (thinking,) 'I will return'.
tassa bahisīmagatassa evam hoti idhevimam cīvaram kāressam na paccessanti.	"Having gone outside the territory, the thought occurs to him, 'I will make this robe right here. I won't return.'
so tam cīvaram kāreti.	"He has the robe made.

tassa tam cīvaram kayiramānam nassati.	"While his robe is being made, it gets lost.
tassa bhikkhuno nāsanantiko kaṭhinuddhāro.	"That monk's kathina-dismantling is reached through (the cloth's) being lost.
bhikkhu atthatakaṭhino cīvaram ādāya pakkamati paccessanti.	"A monk, when the kathina has been spread, goes away, taking robe-cloth, (thinking,) 'I will return'.
so bahisīmagato tam cīvaram kāreti.	"Having gone outside the territory, he makes a robe.
so katacīvaro suņāti ubbhatam kira tasmim āvāse kaṭhinanti.	"When he has finished the robe, he hears that '(The monks) in that residence, they say, have dismantled the kathina.'
tassa bhikkhuno savanantiko kaṭhinuddhāro.	"That monk's kathina-dismantling is reached through hearing."
bhikkhu atthatakaṭhino cīvaram ādāya pakkamati paccessanti.	"A monk, when the kathina has been spread, goes away, taking robe-cloth, (thinking,) 'I will return.'
so bahisīmagato tam cīvaram kāreti.	"Having gone outside the territory, he makes a robe.
so katacīvaro paccessam paccessanti bahiddhā kaṭhinuddhāram vītināmeti.	"Having finished the robe, thinking, 'I will return. I will return,' he spends time outside (the residence) until the dismantling of the kathina.
tassa bhikkhuno	"That monk's kathina-dismantling is

sīmātikkantiko kaṭhinuddhāro.	reached through going beyond the (time) territory.
bhikkhu atthatakaṭhino cīvaraṁ ādāya pakkamati paccessanti.	"A monk, when the kathina has been spread, goes away, taking robe-cloth, (thinking,) 'I will return'.
so bahisīmagato tam cīvaram kāreti.	"Having gone outside the territory, he makes a robe.
so katacīvaro paccessam paccessanti sambhuņāti kaṭhinuddhāram.	"Having finished the robe, thinking, 'I will return. I will return,' he is present for the dismantling of the kathina.
tassa bhikkhuno saha bhikkhūhi kaṭhinuddhāro.	"That monk's kathina-dismantling is together with (that of the other) monks.

193. SAMĀDĀYAPANNARASAKĀDI (MV.VII.7.1)

The Set of Fifteen on Accepting, etc.

[108] bhikkhu atthatakaṭhino cīvaraṁ samādāya pakkamati.	"A monk, when the kathina has been spread, goes away, having accepted robecloth.
(ādāyavārasadisam evam vitthāretabbam .)	(Thus it should be expanded in the same way as the section on taking.)
bhikkhu atthatakaṭhino	"A monk, when the kathina has been

vippakatacīvaram ādāya pakkamati.	spread, goes away, taking a half-finished robe.
tassa bahisīmagatassa evam hoti idhevimam cīvaram kāressam na paccessanti.	"Having gone outside the territory, the thought occurs to him, 'I will make this robe right here. I won't return?
so tam cīvaram kāreti.	"He has the robe made.
tassa bhikkhuno niṭṭhānantiko kaṭhinuddhāro.	"That monk's kathina-dismantling is reached through (the robe's) being finished.
(samādāyavārasadisam evam vitthāretabbam .)	(Thus it should be expanded in the same way as the section on accepting.)

194. Vippakatasamādāyapanna Rasakam

The Set of Fifteen on Accepting an Unfinished (Robe)

[109] bhikkhu atthatakaṭhino vippakatacīvaraṁ samādāya pakkamati.	"A monk, when the kathina has been spread, goes away, having accepted an unfinished robe.
tassa bahisīmagatassa	"Having gone outside the territory, the
evam hoti idhevimam	thought occurs to him, 'I will make this

cīvaram kāressam na paccessanti.	robe right here. I won't return?
so tam cīvaram kāreti.	"He finishes the robe.
tassa bhikkhuno niṭṭhānantiko kaṭhinuddhāro.	"That monk's kathina-dismantling is reached through (the robe's) being finished.
bhikkhu atthatakaṭhino vippakatacīvaraṁ samādāya pakkamati.	"A monk, when the kathina has been spread, goes away, having accepted an unfinished robe.
tassa bahisīmagatassa evam hoti nevimam cīvaram kāressam na paccessanti.	"Having gone outside the territory, the thought occurs to him, 'I'll neither make this robe nor return.'
tassa bhikkhuno sanniṭṭhānantiko kaṭhinuddhāro.	"That monk's kathina-dismantling is reached through a resolution.
bhikkhu atthatakaṭhino vippakatacīvaraṁ samādāya pakkamati.	"A monk, when the kathina has been spread, goes away, having accepted an unfinished robe.
tassa bahisīmagatassa evam hoti idhevimam cīvaram kāressam na paccessanti.	"Having gone outside the territory, the thought occurs to him, 'I will make this robe right here. I won't return.'
so tam cīvaram kāreti.	"He has the robe made.
tassa tam cīvaram kayiramānam nassati.	"While his robe is being made, it gets lost.

tassa bhikkhuno nāsanantiko kaṭhinuddhāro.	"That monk's kathina-dismantling is reached through (the cloth's) being lost.
[110] bhikkhu atthatakaṭhino vippakatacīvaraṁ samādāya pakkamati na paccessanti.	"A monk, when the kathina has been spread, goes away, having accepted an unfinished robe, (thinking,) 'I won't return.'
tassa bahisīmagatassa evam hoti idhevimam cīvaram kāressanti.	"Having gone outside the territory, the thought occurs to him, 'I will make this robe right here.'
so tam cīvaram kāreti.	"He finishes the robe.
tassa bhikkhuno niṭṭhānantiko kaṭhinuddhāro.	"That monk's kathina-dismantling is reached through (the robe's) being finished.
bhikkhu atthatakaṭhino vippakatacīvaraṁ samādāya pakkamati na paccessanti.	"A monk, when the kathina has been spread, goes away, having accepted an unfinished robe, (thinking,) 'I won't return.'
tassa bahisīmagatassa evam hoti nevimam cīvaram kāressanti.	"Having gone outside the territory, the thought occurs to him, 'I won't make this robe either.'
tassa bhikkhuno sanniṭṭhānantiko kaṭhinuddhāro.	"That monk's kathina-dismantling is reached through a resolution.
bhikkhu atthatakaṭhino vippakatacīvaraṁ	"A monk, when the kathina has been spread, goes away, having accepted an

samādāya pakkamati na paccessanti.	unfinished robe, (thinking,) 'I won't return.'
tassa bahisīmagatassa evam hoti idhevimam cīvaram kāressanti.	"Having gone outside the territory, the thought occurs to him, 'I will make this robe right here'.
so tam cīvaram kāreti.	"He has the robe made.
tassa taṁ cīvaraṁ kayiramānaṁ nassati.	"While his robe is being made, it gets lost.
tassa bhikkhuno nāsanantiko kaṭhinuddhāro.	"That monk's kathina-dismantling is reached through (the cloth's) being lost.
[111] bhikkhu atthatakaṭhino vippakatacīvaram samādāya pakkamati anadhiṭṭhitena nevassa hoti paccessanti na panassa hoti na paccessanti.	"A monk, when the kathina has been spread, goes away, having accepted an unfinished robe, without determining: The thought doesn't occur to him, 'I'll return.' The thought also doesn't occur to him, 'I won't return.'
tassa bahisīmagatassa evam hoti idhevimam cīvaram kāressam na paccessanti.	"Having gone outside the territory, the thought occurs to him, 'I will make this robe right here. I won't return.'
so tam cīvaram kāreti.	"He finishes the robe.
tassa bhikkhuno niṭṭhānantiko kaṭhinuddhāro.	"That monk's kathina-dismantling is reached through (the robe's) being finished.

bhikkhu atthatakaṭhino vippakatacīvaraṁ samādāya pakkamati anadhiṭṭhitena nevassa hoti paccessanti na panassa hoti na paccessanti.	"A monk, when the kathina has been spread, goes away, having accepted an unfinished robe, without determining: The thought doesn't occur to him, 'I'll return.' The thought also doesn't occur to him, 'I won't return.'
tassa bahisīmagatassa evam hoti nevimam cīvaram kāressam na paccessanti.	"Having gone outside the territory, the thought occurs to him, 'I'll neither make this robe nor return.'
tassa bhikkhuno sanniṭṭhānantiko kaṭhinuddhāro.	"That monk's kathina-dismantling is reached through a resolution.
bhikkhu atthatakaṭhino vippakatacīvaram samādāya pakkamati anadhiṭṭhitena nevassa hoti paccessanti na panassa hoti na paccessanti.	"A monk, when the kathina has been spread, goes away, having accepted an unfinished robe, without determining: The thought doesn't occur to him, 'I'll return.' The thought also doesn't occur to him, 'I won't return.'
tassa bahisīmagatassa evam hoti idhevimam cīvaram kāressam na paccessanti.	"Having gone outside the territory, the thought occurs to him, 'I will make this robe right here. I won't return.'
so tam cīvaram kāreti.	"He has the robe made.
tassa tam cīvaram kayiramānam nassati.	"While his robe is being made, it gets lost.

tassa bhikkhuno nāsanantiko kaṭhinuddhāro.	"That monk's kathina-dismantling is reached through (the cloth's) being lost.
[112] bhikkhu atthatakaṭhino vippakatacīvaraṁ samādāya pakkamati paccessanti.	"A monk, when the kathina has been spread, goes away, having accepted an unfinished robe, (thinking,) 'I will return'.
tassa bahisīmagatassa evam hoti idhevimam cīvaram kāressam na paccessanti.	"Having gone outside the territory, the thought occurs to him, 'I will make this robe right here. I won't return.'
so tam cīvaram kāreti.	"He finishes the robe.
tassa bhikkhuno niṭṭhānantiko kaṭhinuddhāro.	"That monk's kathina-dismantling is reached through (the robe's) being finished.
bhikkhu atthatakaṭhino vippakatacīvaraṁ samādāya pakkamati paccessanti.	"A monk, when the kathina has been spread, goes away, having accepted an unfinished robe, (thinking,) 'I will return'.
tassa bahisīmagatassa evam hoti nevimam cīvaram kāressam na paccessanti.	"Having gone outside the territory, the thought occurs to him, 'I'll neither make this robe nor return.'
tassa bhikkhuno sanniṭṭhānantiko kaṭhinuddhāro.	"That monk's kathina-dismantling is reached through a resolution.

bhikkhu atthatakaṭhino vippakatacīvaram samādāya pakkamati paccessanti.	"A monk, when the kathina has been spread, goes away, having accepted an unfinished robe, (thinking,) 'I will return.'
tassa bahisīmagatassa evam hoti idhevimam cīvaram kāressam na paccessanti.	"Having gone outside the territory, the thought occurs to him, 'I will make this robe right here. I won't return.'
so tam cīvaram kāreti.	"He has the robe made.
tassa tam cīvaram kayiramānam nassati.	"While his robe is being made, it gets lost.
tassa bhikkhuno nāsanantiko kaṭhinuddhāro.	"That monk's kathina-dismantling is reached through (the cloth's) being lost.
bhikkhu atthatakaṭhino vippakatacīvaraṁ samādāya pakkamati paccessanti.	"A monk, when the kathina has been spread, goes away, having accepted an unfinished robe, (thinking,) 'I will return.'
so bahisīmagato tam cīvaram kāreti.	"Having gone outside the territory, He has the robe made.
so katacīvaro suņāti ubbhatam kira tasmim āvāse kaṭhinanti.	"When he has finished the robe, he hears that '(The monks) in that residence, they say, have dismantled the kathina.'
tassa bhikkhuno savanantiko kaṭhinuddhāro.	"That monk's kathina-dismantling is reached through hearing."

bhikkhu atthatakaṭhino vippakatacīvaraṁ samādāya pakkamati paccessanti.	"A monk, when the kathina has been spread, goes away, having accepted an unfinished robe, (thinking,) 'I will return.'
so bahisīmagato tam cīvaram kāreti.	"Having gone outside the territory, He has the robe made.
so katacīvaro paccessam paccessanti bahiddhā kaṭhinuddhāram vītināmeti.	"Having finished the robe, thinking, 'I will return. I will return,' he spends time outside (the residence) until the dismantling of the kathina.
tassa bhikkhuno sīmātikkantiko kaṭhinuddhāro.	"That monk's kathina-dismantling is reached through going beyond the (time) territory.
bhikkhu atthatakaṭhino vippakatacīvaraṁ samādāya pakkamati paccessanti.	"A monk, when the kathina has been spread, goes away, having accepted an unfinished robe, (thinking,) 'I will return.'
so bahisīmagato tam cīvaram kāreti.	"Having gone outside the territory, He has the robe made.
so katacīvaro paccessam paccessanti sambhuņāti kaṭhinuddhāram.	"Having finished the robe, thinking, 'I will return. I will return,' he is present for the dismantling of the kathina.
tassa bhikkhuno saha bhikkhūhi kaṭhinuddhāro.	"That monk's kathina-dismantling is together with (that of the other) monks.
ādāyabhāṇavāraṁ niṭṭhitaṁ.	The Recitation Section on Taking is finished.

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195. ANĀSĀDOĻASAKAM (MV.VII.8.1)

The Set of Twelve on What One Didn't Expect

[113] bhikkhu atthatakaṭhino cīvarāsāya pakkamati.	"A monk, when the kathina has been spread, goes away with the expectation of (receiving) robe-cloth.
so bahisīmagato tam cīvarāsam payirupāsati anāsāya labhati āsāya na labhati.	"Having gone outside the territory, he attends to that expectation of robe-cloth. He gets what he didn't expect, and what he expected, he doesn't get.
tassa evam hoti idhevimam cīvaram kāressam na paccessanti.	"The thought occurs to him, 'I will make this robe right here. I won't return?
so tam cīvaram kāreti.	"He finishes the robe.
tassa bhikkhuno niṭṭhānantiko kaṭhinuddhāro.	"That monk's kathina-dismantling is reached through (the robe's) being finished.
bhikkhu atthatakaṭhino cīvarāsāya pakkamati.	"A monk, when the kathina has been spread, goes away with the expectation of (receiving) robe-cloth.
so bahisīmagato tam	"Having gone outside the territory, he

cīvarāsam payirupāsati anāsāya labhati āsāya na labhati.	attends to that expectation of robe-cloth. He gets what he didn't expect, and what he expected, he doesn't get.
tassa evam hoti nevimam cīvaram kāressam na paccessanti.	"The thought occurs to him, 'I'll neither make this robe nor return.'
tassa bhikkhuno sanniṭṭhānantiko kaṭhinuddhāro.	"That monk's kathina-dismantling is reached through a resolution.
bhikkhu atthatakaṭhino cīvarāsāya pakkamati.	"A monk, when the kathina has been spread, goes away with the expectation of (receiving) robe-cloth.
so bahisīmagato tam cīvarāsam payirupāsati anāsāya labhati āsāya na labhati.	"Having gone outside the territory, he attends to that expectation of robe-cloth. He gets what he didn't expect, and what he expected, he doesn't get.
tassa evam hoti idhevimam cīvaram kāressam na paccessanti.	"The thought occurs to him, 'I will make this robe right here. I won't return?
so taṁ cīvaraṁ kāreti.	"He has the robe made.
tassa tam cīvaram kayiramānam nassati.	"While his robe is being made, it gets lost.
tassa bhikkhuno nāsanantiko kaṭhinuddhāro.	"That monk's kathina-dismantling is reached through (the cloth's) being lost.
bhikkhu atthatakaṭhino	"A monk, when the kathina has been

cīvarāsāya pakkamati.	spread, goes away with the expectation of (receiving) robe-cloth.
tassa bahisīmagatassa evam hoti idhevimam cīvarāsam payirupāsissam na paccessanti.	"Having gone outside the territory the thought occurs to him, 'I will attend to that expectation of robe-cloth right here. I won't return.'
so tam cīvarāsam payirupāsati.	"He attends to that expectation of robe- cloth.
tassa sā cīvarāsā upacchijjati.	"His expectation of robe-cloth is disappointed1. 1. This means that he didn't get enough cloth to finish the robe.
tassa bhikkhuno āsāvacchediko kaṭhinuddhāro.	"That monk's kathina-dismantling is reached through the disappointment of an expectation.
(Mv.VII.8.2) [114] bhikkhu atthatakaṭhino cīvarāsāya pakkamati na paccessanti.	"A monk, when the kathina has been spread, goes away with the expectation of (receiving) robe-cloth, (thinking,) 'I won't return'.
so bahisīmagato tam cīvarāsam payirupāsati anāsāya labhati āsāya na labhati.	"Having gone outside the territory, he attends to that expectation of robe-cloth. He gets what he didn't expect, and what he expected, he doesn't get.
tassa evam hoti idhevimam cīvaram kāressanti.	"The thought occurs to him, 'I will make this robe right here.'

so tam cīvaram kāreti.	"He finishes the robe.
tassa bhikkhuno niṭṭhānantiko kaṭhinuddhāro.	"That monk's kathina-dismantling is reached through (the robe's) being finished.
bhikkhu atthatakaṭhino cīvarāsāya pakkamati na paccessanti.	"A monk, when the kathina has been spread, goes away with the expectation of (receiving) robe-cloth, (thinking,) 'I won't return.'
so bahisīmagato tam cīvarāsam payirupāsati anāsāya labhati āsāya na labhati.	"Having gone outside the territory, he attends to that expectation of robe-cloth. He gets what he didn't expect, and what he expected, he doesn't get.
tassa evam hoti nevimam cīvaram kāressanti.	"The thought occurs to him, 'I'll neither make this robe nor return.'
tassa bhikkhuno sanniṭṭhānantiko kaṭhinuddhāro.	"That monk's kathina-dismantling is reached through a resolution.
bhikkhu atthatakaṭhino cīvarāsāya pakkamati na paccessanti.	"A monk, when the kathina has been spread, goes away with the expectation of (receiving) robe-cloth, (thinking,) 'I won't return.'
so bahisīmagato tam cīvarāsam payirupāsati anāsāya labhati āsāya na labhati.	"Having gone outside the territory, he attends to that expectation of robe-cloth. He gets what he didn't expect, and what he expected, he doesn't get.
tassa evam hoti	"The thought occurs to him, 'I will make

idhevimam cīvaram kāressanti.	this robe right here?
so tam cīvaram kāreti.	"He has the robe made.
tassa tam cīvaram kayiramānam nassati.	"While his robe is being made, it gets lost.
tassa bhikkhuno nāsanantiko kaṭhinuddhāro.	"That monk's kathina-dismantling is reached through (the cloth's) being lost.
bhikkhu atthatakaṭhino cīvarāsāya pakkamati na paccessanti.	"A monk, when the kathina has been spread, goes away with the expectation of (receiving) robe-cloth, (thinking,) 'I won't return.'
tassa bahisīmagatassa evam hoti idhevimam cīvarāsam payirupāsissanti.	"Having gone outside the territory, the thought occurs to him, 'I will attend to that expectation of robe-cloth right here.'
so tam cīvarāsam payirupāsati.	"He attends to that expectation of robe- cloth.
tassa sā cīvarāsā upacchijjati.	"His expectation of robe-cloth is disappointed.
tassa bhikkhuno āsāvacchediko kaṭhinuddhāro.	"That monk's kathina-dismantling is reached through the disappointment of an expectation.
(Mv.VII.8.3) [115] bhikkhu atthatakaṭhino cīvarāsāya pakkamati	"A monk, when the kathina has been spread, goes away with the expectation of (receiving) robe-cloth, without

anadhiṭṭhitena nevassa hoti paccessanti na panassa hoti na paccessanti.	determining: The thought doesn't occur to him, 'I'll return.' The thought also doesn't occur to him, 'I won't return.'
so bahisīmagato tam cīvarāsam payirupāsati anāsāya labhati āsāya na labhati.	"Having gone outside the territory, he attends to that expectation of robe-cloth. He gets what he didn't expect, and what he expected, he doesn't get.
tassa evam hoti idhevimam cīvaram kāressam na paccessanti.	"The thought occurs to him, 'I will make this robe right here. I won't return'
so tam cīvaram kāreti.	"He has the robe made.
tassa bhikkhuno niṭṭhānantiko kaṭhinuddhāro.	"That monk's kathina-dismantling is reached through (the robe's) being finished.
bhikkhu atthatakaṭhino cīvarāsāya pakkamati anadhiṭṭhitena nevassa hoti paccessanti na panassa hoti na paccessanti.	"A monk, when the kathina has been spread, goes away with the expectation of (receiving) robe-cloth, without determining: The thought doesn't occur to him, 'I'll return'. The thought also doesn't occur to him, 'I won't return'.
so bahisīmagato tam cīvarāsam payirupāsati anāsāya labhati āsāya na labhati.	"Having gone outside the territory, he attends to that expectation of robe-cloth. He gets what he didn't expect, and what he expected, he doesn't get.
tassa evam hoti nevimam cīvaram kāressam na paccessanti.	"The thought occurs to him, 'I'll neither make this robe nor return.'

tassa bhikkhuno sanniṭṭhānantiko kaṭhinuddhāro.	"That monk's kathina-dismantling is reached through a resolution.
bhikkhu atthatakaṭhino cīvarāsāya pakkamati anadhiṭṭhitena nevassa hoti paccessanti na panassa hoti na paccessanti.	"A monk, when the kathina has been spread, goes away with the expectation of (receiving) robe-cloth, without determining: The thought doesn't occur to him, 'I'll return.' The thought also doesn't occur to him, 'I won't return.'
so bahisīmagato tam cīvarāsam payirupāsati anāsāya labhati āsāya na labhati.	"Having gone outside the territory, he attends to that expectation of robe-cloth. He gets what he didn't expect, and what he expected, he doesn't get.
tassa evam hoti idhevimam cīvaram kāressam na paccessanti.	"The thought occurs to him, 'I will make this robe right here. I won't return.'
so tam cīvaram kāreti.	"He has the robe made.
tassa tam cīvaram kayiramānam nassati.	"While his robe is being made, it gets lost.
tassa bhikkhuno nāsanantiko kaṭhinuddhāro.	"That monk's kathina-dismantling is reached through (the cloth's) being lost.
bhikkhu atthatakaṭhino cīvarāsāya pakkamati anadhiṭṭhitena nevassa hoti paccessanti na panassa hoti na paccessanti.	"A monk, when the kathina has been spread, goes away with the expectation of (receiving) robe-cloth, without determining: The thought doesn't occur to him, 'I'll return.' The thought also doesn't occur to him, 'I won't return.'

tassa bahisīmagatassa evam hoti idhevimam cīvarāsam payirupāsissam na paccessanti.	"Having gone outside the territory the thought occurs to him, 'I will attend to that expectation of robe-cloth right here. I won't return.'
so tam cīvarāsam payirupāsati.	"He attends to that expectation of robe- cloth.
tassa sā cīvarāsā upacchijjati.	"His expectation of robe-cloth is disappointed.
tassa bhikkhuno āsāvacchediko kaṭhinuddhāro.	"That monk's kathina-dismantling is reached through the disappointment of an expectation.
anāsādoļasakam niṭṭhitam.	The Set of Twelve on What One Didn't Expect is finished.

196. ĀSĀDOĻASAKAM (MV.VII.9.1)

The Set of Twelve on What One Expected

[116] bhikkhu atthatakaṭhino cīvarāsāya pakkamati paccessanti.	"A monk, when the kathina has been spread, goes away with the expectation of (receiving) robe-cloth, (thinking,) 'I will return'.
so bahisīmagato tam cīvarāsam payirupāsati	"Having gone outside the territory, he attends to that expectation of robe-cloth.

āsāya labhati anāsāya na labhati.	He gets what he expected, and what he didn't expect, he doesn't get.
tassa evam hoti idhevimam cīvaram kāressam na paccessanti.	"The thought occurs to him, 'I will make this robe right here. I won't return.'
so tam cīvaram kāreti.	"He finishes the robe.
tassa bhikkhuno niṭṭhānantiko kaṭhinuddhāro.	"That monk's kathina-dismantling is reached through (the robe's) being finished.
bhikkhu atthatakaṭhino cīvarāsāya pakkamati paccessanti.	"A monk, when the kathina has been spread, goes away with the expectation of (receiving) robe-cloth, (thinking,) 'I will return'.
so bahisīmagato tam cīvarāsam payirupāsati āsāya labhati anāsāya na labhati.	"Having gone outside the territory, he attends to that expectation of robe-cloth. He gets what he expected, and what he didn't expect, he doesn't get.
tassa evam hoti nevimam cīvaram kāressam na paccessanti.	"The thought occurs to him, 'I'll neither make this robe nor return.'
tassa bhikkhuno sanniṭṭhānantiko kaṭhinuddhāro.	"That monk's kathina-dismantling is reached through a resolution.
bhikkhu atthatakaṭhino cīvarāsāya pakkamati paccessanti.	"A monk, when the kathina has been spread, goes away with the expectation of (receiving) robe-cloth, (thinking,) 'I will return'.

so bahisīmagato tam cīvarāsam payirupāsati āsāya labhati anāsāya na labhati.	"Having gone outside the territory, he attends to that expectation of robe-cloth. He gets what he expected, and what he didn't expect, he doesn't get.
tassa evam hoti idhevimam cīvaram kāressam na paccessanti.	"The thought occurs to him, 'I will make this robe right here. I won't return.'
so taṁ cīvaraṁ kāreti.	"He has the robe made.
tassa taṁ cīvaraṁ kayiramānaṁ nassati.	"While his robe is being made, it gets lost.
tassa bhikkhuno nāsanantiko kaṭhinuddhāro.	"That monk's kathina-dismantling is reached through (the cloth's) being lost.
bhikkhu atthatakaṭhino cīvarāsāya pakkamati paccessanti.	"A monk, when the kathina has been spread, goes away with the expectation of (receiving) robe-cloth, (thinking,) 'I will return'.
tassa bahisīmagatassa evam hoti idhevimam cīvarāsam payirupāsissam na paccessanti.	"Having gone outside the territory the thought occurs to him, 'I will attend to that expectation of robe-cloth right here. I won't return.'
so tam cīvarāsam payirupāsati.	"He attends to that expectation of robe-cloth.
tassa sā cīvarāsā upacchijjati.	"His expectation of robe-cloth is disappointed.
tassa bhikkhuno	"That monk's kathina-dismantling is

āsāvacchediko kaṭhinuddhāro.	reached through the disappointment of an expectation.
(Mv.VII.9.2) [117] bhikkhu atthatakaṭhino cīvarāsāya pakkamati paccessanti.	"A monk, when the kathina has been spread, goes away with the expectation of (receiving) robe-cloth, (thinking,) 'I will return'.
so bahisīmagato suņāti ubbhatam kira tasmim āvāse kaṭhinanti.	"Having gone outside the territory, he hears that '(The monks) in that residence, they say, have dismantled the kathina?
tassa evam hoti yato tasmim āvāse ubbhatam kaṭhinam idhevimam cīvarāsam payirupāsissanti.	"The thought occurs to him, 'Because they've dismantled the kathina (privileges) in that monastery, I will attend to that expectation of robe-cloth right here.
so tam cīvarāsam payirupāsati āsāya labhati anāsāya na labhati.	"He attends to that expectation of robe-cloth. He gets what he expected, and what he didn't expect, he doesn't get.
tassa evam hoti idhevimam cīvaram kāressam na paccessanti.	"The thought occurs to him, 'I will make this robe right here. I won't return.'
so tam cīvaram kāreti.	"He has the robe made.
tassa bhikkhuno niṭṭhānantiko kaṭhinuddhāro.	"That monk's kathina-dismantling is reached through (the robe's) being finished.
bhikkhu atthatakaṭhino	"A monk, when the kathina has been

cīvarāsāya pakkamati paccessanti.	spread, goes away with the expectation of (receiving) robe-cloth, (thinking,) 'I will return'.
so bahisīmagato suņāti ubbhatam kira tasmim āvāse kaṭhinanti.	"Having gone outside the territory, he hears that '(The monks) in that residence, they say, have dismantled the kathina.'
tassa evam hoti yato tasmim āvāse ubbhatam kaṭhinam idhevimam cīvarāsam payirupāsissanti.	"The thought occurs to him, 'Because they've dismantled the kathina (privileges) in that monastery, I will attend to that expectation of robe-cloth right here.
so tam cīvarāsam payirupāsati āsāya labhati anāsāya na labhati.	"He attends to that expectation of robe-cloth. He gets what he expected, and what he didn't expect, he doesn't get.
tassa evam hoti nevimam cīvaram kāressam na paccessanti.	"The thought occurs to him, 'I'll neither make this robe nor return.'
tassa bhikkhuno sanniṭṭhānantiko kaṭhinuddhāro.	"That monk's kathina-dismantling is reached through a resolution.
bhikkhu atthatakaṭhino cīvarāsāya pakkamati paccessanti.	"A monk, when the kathina has been spread, goes away with the expectation of (receiving) robe-cloth, (thinking,) 'I will return'.
so bahisīmagato suņāti ubbhatam kira tasmim	"Having gone outside the territory, he hears that '(The monks) in that

āvāse kaṭhinanti.	residence, they say, have dismantled the kaṭhina.'
tassa evam hoti yato tasmim āvāse ubbhatam kaṭhinam idhevimam cīvarāsam payirupāsissanti.	"The thought occurs to him, 'Because they've dismantled the kathina (privileges) in that monastery, I will attend to that expectation of robe-cloth right here.
so tam cīvarāsam payirupāsati āsāya labhati anāsāya na labhati.	"He attends to that expectation of robe-cloth. He gets what he expected, and what he didn't expect, he doesn't get.
tassa evam hoti idhevimam cīvaram kāressam na paccessanti.	"The thought occurs to him, 'I will make this robe right here. I won't return.'
so taṁ cīvaraṁ kāreti.	"He has the robe made.
tassa taṁ cīvaraṁ kayiramānaṁ nassati.	"While his robe is being made, it gets lost.
tassa bhikkhuno nāsanantiko kaṭhinuddhāro.	"That monk's kathina-dismantling is reached through (the cloth's) being lost.
bhikkhu atthatakaṭhino cīvarāsāya pakkamati paccessanti.	"A monk, when the kathina has been spread, goes away with the expectation of (receiving) robe-cloth, (thinking,) 'I will return'.
so bahisīmagato suņāti ubbhatam kira tasmim āvāse kaṭhinanti.	"Having gone outside the territory, he hears that '(The monks) in that

	residence, they say, have dismantled the kaṭhina?
tassa evam hoti yato tasmim āvāse ubbhatam kaṭhinam idhevimam cīvarāsam payirupāsissam na paccessanti.	"The thought occurs to him, 'Because they've dismantled the kathina (privileges) in that monastery, I will attend to that expectation of robe-cloth right here.
so tam cīvarāsam payirupāsati.	"He attends to that expectation of robe-cloth.
tassa sā cīvarāsā upacchijjati.	"His expectation of robe-cloth is disappointed.
tassa bhikkhuno āsāvacchediko kaṭhinuddhāro.	"That monk's kathina-dismantling is reached through the disappointment of an expectation.
(Mv.VII.9.3) [118] bhikkhu atthatakaṭhino cīvarāsāya pakkamati paccessanti.	"A monk, when the kathina has been spread, goes away with the expectation of (receiving) robe-cloth, (thinking,) 'I will return'.
so bahisīmagato tam cīvarāsam payirupāsati āsāya labhati anāsāya na labhati.	"Having gone outside the territory, he attends to that expectation of robe-cloth. He gets what he expected, and what he didn't expect, he doesn't get.
so tam cīvaram kāreti.	"He has the robe made.
so katacīvaro suņāti ubbhatam kira tasmim āvāse kaṭhinanti.	"When he has finished the robe, he hears that '(The monks) in that residence, they say, have dismantled the kathina.'

tassa bhikkhuno savanantiko kaṭhinuddhāro.	"That monk's kathina-dismantling is reached through hearing."
bhikkhu atthatakaṭhino cīvarāsāya pakkamati paccessanti.	"A monk, when the kathina has been spread, goes away with the expectation of (receiving) robe-cloth, (thinking,) 'I will return."
tassa bahisīmagatassa evam hoti idhevimam cīvarāsam payirupāsissam na paccessanti.	"Having gone outside the territory the thought occurs to him, 'I will attend to that expectation of robe-cloth right here. I won't return.'
so tam cīvarāsam payirupāsati.	"He attends to that expectation of robe-cloth.
tassa sā cīvarāsā upacchijjati.	"His expectation of robe-cloth is disappointed.
tassa bhikkhuno āsāvacchediko kaṭhinuddhāro.	"That monk's kathina-dismantling is reached through the disappointment of an expectation.
bhikkhu atthatakaṭhino cīvarāsāya pakkamati paccessanti.	"A monk, when the kathina has been spread, goes away with the expectation of (receiving) robe-cloth, (thinking,) 'I will return'.
so bahisīmagato tam cīvarāsam payirupāsati āsāya labhati anāsāya na labhati.	"Having gone outside the territory, he attends to that expectation of robe-cloth. He gets what he expected, and what he didn't expect, he doesn't get.
so tam cīvaram kāreti.	"He has the robe made.

so katacīvaro paccessam paccessanti bahiddhā kaṭhinuddhāram vītināmeti.	"Having finished the robe, thinking, 'I will return. I will return,' he spends time outside (the residence) until the dismantling of the kathina.
tassa bhikkhuno sīmātikkantiko kaṭhinuddhāro.	"That monk's kathina-dismantling is reached through going beyond the (time) territory.
bhikkhu atthatakaṭhino cīvarāsāya pakkamati paccessanti.	"A monk, when the kathina has been spread, goes away with the expectation of (receiving) robe-cloth, (thinking,) 'I will return'.
so bahisīmagato tam cīvarāsam payirupāsati āsāya labhati anāsāya na labhati.	"Having gone outside the territory, he attends to that expectation of robe-cloth. He gets what he expected, and what he didn't expect, he doesn't get.
so tam cīvaram kāreti.	"He has the robe made.
so katacīvaro paccessam paccessanti sambhuņāti kaṭhinuddhāram.	"Having finished the robe, thinking, 'I will return. I will return,' he is present for the dismantling of the kathina.
tassa bhikkhuno saha bhikkhūhi kaṭhinuddhāro.	"That monk's kathina-dismantling is together with (that of the other) monks.
āsādoļasakam niṭṭhitam.	The Set of Twelve on What One Expected is finished.

197. KARAŅĪYADOĻASAKA (MV.VII.10.1)

The Set of Twelve on Business

[119] bhikkhu atthatakaṭhino kenacideva karaṇīyena pakkamati.	"A monk, when the kathina has been spread, goes away on some business or other.
tassa bahisīmagatassa cīvarāsā uppajjati.	"Having gone outside the territory, the expectation of robe-cloth arises for him.
so tam cīvarāsam payirupāsati anāsāya labhati āsāya na labhati.	"He attends to that expectation of robe-cloth. He gets what he didn't expect, and what he expected, he doesn't get.
tassa evam hoti idhevimam cīvaram kāressam na paccessanti.	"The thought occurs to him, 'I will make this robe right here. I won't return.'
so tam cīvaram kāreti.	"He has the robe made.
tassa bhikkhuno niṭṭhānantiko kaṭhinuddhāro.	"That monk's kathina-dismantling is reached through (the robe's) being finished.
bhikkhu atthatakaṭhino kenacideva karaṇīyena pakkamati.	"A monk, when the kathina has been spread, goes away on some business or other.
tassa bahisīmagatassa cīvarāsā uppajjati.	"Having gone outside the territory, the expectation of robe-cloth arises for him.
so tam cīvarāsam payirupāsati anāsāya labhati āsāya na labhati.	"He attends to that expectation of robe-cloth. He gets what he didn't expect, and what he expected, he doesn't get.

tassa evam hoti nevimam cīvaram kāressam na paccessanti.	"The thought occurs to him, 'I'll neither make this robe nor return?
tassa bhikkhuno sanniṭṭhānantiko kaṭhinuddhāro.	"That monk's kathina-dismantling is reached through a resolution.
bhikkhu atthatakaṭhino kenacideva karaṇīyena pakkamati.	"A monk, when the kathina has been spread, goes away on some business or other.
tassa bahisīmagatassa cīvarāsā uppajjati.	"Having gone outside the territory, the expectation of robe-cloth arises for him.
so tam cīvarāsam payirupāsati anāsāya labhati āsāya na labhati.	"He attends to that expectation of robe-cloth. He gets what he didn't expect, and what he expected, he doesn't get.
tassa evam hoti idhevimam cīvaram kāressam na paccessanti.	"The thought occurs to him, 'I will make this robe right here. I won't return.'
so tam cīvaram kāreti.	"He has the robe made.
tassa tam cīvaram kayiramānam nassati.	"While his robe is being made, it gets lost.
tassa bhikkhuno nāsanantiko kaṭhinuddhāro.	"That monk's kathina-dismantling is reached through (the cloth's) being lost.
bhikkhu atthatakaṭhino kenacideva karaṇīyena	"A monk, when the kathina has been spread, goes away on some business or

pakkamati.	other.
tassa bahisīmagatassa cīvarāsā uppajjati.	"Having gone outside the territory, the expectation of robe-cloth arises for him.
tassa evam hoti idhevimam cīvarāsam payirupāsissam na paccessanti.	"The thought occurs to him, 'I will attend to that expectation of robe-cloth right here. I won't return.'
so tam cīvarāsam payirupāsati.	"He attends to that expectation of robe-cloth.
tassa sā cīvarāsā upacchijjati.	"His expectation of robe-cloth is disappointed.
tassa bhikkhuno āsāvacchediko kaṭhinuddhāro.	"That monk's kathina-dismantling is reached through the disappointment of an expectation.
(Mv.VII.10.2) [120] bhikkhu atthatakaṭhino kenacideva karaṇīyena pakkamati na paccessanti.	"A monk, when the kathina has been spread, goes away on some business or other, thinking, 'I won't return.'
tassa bahisīmagatassa cīvarāsā uppajjati.	"Having gone outside the territory, the expectation of robe-cloth arises for him.
so tam cīvarāsam payirupāsati anāsāya labhati āsāya na labhati.	"He attends to that expectation of robe-cloth. He gets what he didn't expect, and what he expected, he doesn't get.
tassa evam hoti idhevimam cīvaram kāressanti.	"The thought occurs to him, 'I will make this robe right here.'

so tam cīvaram kāreti.	"He has the robe made.
tassa bhikkhuno niṭṭhānantiko kaṭhinuddhāro.	"That monk's kathina-dismantling is reached through (the robe's) being finished.
bhikkhu atthatakaṭhino kenacideva karaṇīyena pakkamati na paccessanti.	"A monk, when the kathina has been spread, goes away on some business or other, thinking, 'I won't return.'
tassa bahisīmagatassa cīvarāsā uppajjati.	"Having gone outside the territory, the expectation of robe-cloth arises for him.
so tam cīvarāsam payirupāsati anāsāya labhati āsāya na labhati.	"He attends to that expectation of robe-cloth. He gets what he didn't expect, and what he expected, he doesn't get.
tassa evam hoti nevimam cīvaram kāressanti.	"The thought occurs to him, 'I'll neither make this robe nor return.'
tassa bhikkhuno sanniṭṭhānantiko kaṭhinuddhāro.	"That monk's kathina-dismantling is reached through a resolution.
bhikkhu atthatakaṭhino kenacideva karaṇīyena pakkamati na paccessanti.	"A monk, when the kathina has been spread, goes away on some business or other, thinking, 'I won't return.'
tassa bahisīmagatassa cīvarāsā uppajjati.	"Having gone outside the territory, the expectation of robe-cloth arises for him.
so tam cīvarāsam payirupāsati anāsāya labhati āsāya na labhati.	"He attends to that expectation of robe-cloth. He gets what he didn't

	expect, and what he expected, he doesn't get.
tassa evam hoti idhevimam cīvaram kāressanti.	"The thought occurs to him, 'I will make this robe right here.'
so tam cīvaram kāreti.	"He has the robe made.
tassa tam cīvaram kayiramānam nassati.	"While his robe is being made, it gets lost.
tassa bhikkhuno nāsanantiko kaṭhinuddhāro.	"That monk's kathina-dismantling is reached through (the cloth's) being lost.
bhikkhu atthatakaṭhino kenacideva karaṇīyena pakkamati na paccessanti.	"A monk, when the kathina has been spread, goes away on some business or other, thinking, 'I won't return.'
tassa bahisīmagatassa cīvarāsā uppajjati.	"Having gone outside the territory, the expectation of robe-cloth arises for him.
tassa evam hoti idhevimam cīvarāsam payirupāsissanti.	"The thought occurs to him, 'I will attend to that expectation of robe-cloth right here.'
so tam cīvarāsam payirupāsati.	"He attends to that expectation of robe-cloth.
tassa sā cīvarāsā upacchijjati.	"His expectation of robe-cloth is disappointed.
tassa bhikkhuno āsāvacchediko kaṭhinuddhāro.	"That monk's kathina-dismantling is reached through the disappointment of an expectation.

(Mv.VII.10.3) [121] bhikkhu atthatakaṭhino kenacideva karaṇīyena pakkamati anadhiṭṭhitena nevassa hoti paccessanti na panassa hoti na paccessanti.	"A monk, when the kathina has been spread, goes away on some business or other without determining: The thought doesn't occur to him, 'I'll return.' The thought also doesn't occur to him, 'I won't return.'
tassa bahisīmagatassa cīvarāsā uppajjati.	"Having gone outside the territory, the expectation of robe-cloth arises for him.
so tam cīvarāsam payirupāsati anāsāya labhati āsāya na labhati.	"He attends to that expectation of robe-cloth. He gets what he didn't expect, and what he expected, he doesn't get.
tassa evam hoti idhevimam cīvaram kāressam na paccessanti.	"The thought occurs to him, 'I will make this robe right here. I won't return.'
so tam cīvaram kāreti.	"He has the robe made.
tassa bhikkhuno niṭṭhānantiko kaṭhinuddhāro.	"That monk's kathina-dismantling is reached through (the robe's) being finished.
bhikkhu atthatakaṭhino kenacideva karaṇīyena pakkamati anadhiṭṭhitena nevassa hoti paccessanti na panassa hoti na paccessanti.	"A monk, when the kathina has been spread, goes away on some business or other without determining: The thought doesn't occur to him, 'I'll return.' The thought also doesn't occur to him, 'I won't return.'
tassa bahisīmagatassa cīvarāsā uppajjati.	"Having gone outside the territory, the expectation of robe-cloth arises for him.

so tam cīvarāsam payirupāsati anāsāya labhati āsāya na labhati.	"He attends to that expectation of robe-cloth. He gets what he didn't expect, and what he expected, he doesn't get.
tassa evam hoti nevimam cīvaram kāressam na paccessanti.	"The thought occurs to him, 'I'll neither make this robe nor return?
tassa bhikkhuno sanniṭṭhānantiko kaṭhinuddhāro.	"That monk's kathina-dismantling is reached through a resolution.
bhikkhu atthatakaṭhino kenacideva karaṇīyena pakkamati anadhiṭṭhitena nevassa hoti paccessanti na panassa hoti na paccessanti.	"A monk, when the kathina has been spread, goes away on some business or other without determining: The thought doesn't occur to him, 'I'll return.' The thought also doesn't occur to him, 'I won't return.'
tassa bahisīmagatassa cīvarāsā uppajjati.	"Having gone outside the territory, the expectation of robe-cloth arises for him.
so tam cīvarāsam payirupāsati anāsāya labhati āsāya na labhati.	"He attends to that expectation of robe-cloth. He gets what he didn't expect, and what he expected, he doesn't get.
tassa evam hoti idhevimam cīvaram kāressam na paccessanti.	"The thought occurs to him, 'I will make this robe right here. I won't return.'
so tam cīvaram kāreti.	"He has the robe made.
tassa taṁ cīvaraṁ	"While his robe is being made, it gets

kayiramānam nassati.	lost.
tassa bhikkhuno nāsanantiko kaṭhinuddhāro.	"That monk's kathina-dismantling is reached through (the cloth's) being lost.
bhikkhu atthatakaṭhino kenacideva karaṇīyena pakkamati anadhiṭṭhitena nevassa hoti paccessanti na panassa hoti na paccessanti.	"A monk, when the kathina has been spread, goes away on some business or other without determining: The thought doesn't occur to him, 'I'll return.' The thought also doesn't occur to him, 'I won't return.'
tassa bahisīmagatassa cīvarāsā uppajjati.	"Having gone outside the territory, the expectation of robe-cloth arises for him.
tassa evam hoti idhevimam cīvarāsam payirupāsissam na paccessanti.	"The thought occurs to him, 'I will attend to that expectation of robe-cloth right here. I won't return.'
so tam cīvarāsam payirupāsati.	"He attends to that expectation of robe-cloth.
tassa sā cīvarāsā upacchijjati.	"His expectation of robe-cloth is disappointed.
tassa bhikkhuno āsāvacchediko kaṭhinuddhāro.	"That monk's kathina-dismantling is reached through the disappointment of an expectation.
karaṇīyadoļasakam niṭṭhitam.	The Set of Twelve on Business is finished.

198. APAVILĀYANANAVAKAM (MV.VII.11.1)

The Set of Nine on Laying Claim

[122] bhikkhu atthatakaṭhino disaṅgamiko pakkamati cīvarapaṭivisaṁ apavilāyamāno tamenaṁ disaṅgataṁ bhikkhū pucchanti kahaṁ tvaṁ āvuso vassaṁ vuttho kattha ca te cīvarapaṭivisoti.	"A monk, when the kathina has been spread, goes away to a faraway place, still laying claim to a portion of robecloth. When he has gone to the faraway place, the monks ask him, 'Friend, where did you spend the Rains? Where is your portion of robe-cloth?'
Apavilāyamānoti ākankhamāno.	"Laying claim to": wanting.
so evam vadeti amukasmim āvāse vassam vutthomhi tattha ca me cīvarapaṭivisoti.	"He says, 'I spent the Rains in such- and-such residence, and my portion of robe-cloth is there.'
te evam vadenti gacchāvuso tam cīvaram āhara mayante idha cīvaram karissāmāti.	"They say, 'Friend, go and bring back the robe-cloth. We'll make the robe for you here.'
so tam āvāsam gantvā bhikkhū pucchati kaham me āvuso cīvarapaṭivisoti.	"He goes to the (first) residence and asks the monks, 'Friends, where is my portion of robe-cloth?'
te evam vadenti ayante āvuso cīvarapaṭiviso kaham gamissasīti.	"They say, 'Friend, here is your portion of robe-cloth. Where will you go?'

so evam vadeti amukam nāma āvāsam gamissāmi tattha me bhikkhū cīvaram karissantīti.	"He says, 'I will go to the residence called such-and-such. There the monks will make a robe for me.'
te evam vadenti alam āvuso mā agamāsi mayante idha cīvaram karissāmāti.	"They say, 'Enough, friend. Don't go. We'll make the robe for you here.'
tassa evam hoti idhevimam cīvaram kāressam na paccessanti.	"The thought occurs to him, 'I will make [have them make] this robe right here. I won't return (to the other monastery)."
so tam cīvaram kāreti.	"He has the robe made.
tassa bhikkhuno niṭṭhānantiko kaṭhinuddhāro.	"That monk's kathina-dismantling is reached through (the robe's) being finished.
bhikkhu atthatakaṭhino disaṅgamiko pakkamati .pe.	"A monk, when the kathina has been spread, goes away to a faraway place,
tassa bhikkhuno sanniṭṭhānantiko kaṭhinuddhāro.	"That monk's kathina-dismantling is reached through a resolution.
bhikkhu atthatakaṭhino disaṅgamiko pakkamati .pe.	"A monk, when the kathina has been spread, goes away to a faraway place,
tassa bhikkhuno nāsanantiko kaṭhinuddhāro.	"That monk's kathina-dismantling is reached through (the cloth's) being lost.
(Mv.VII.11.2) [123]	"A monk, when the kathina has been

bhikkhu atthatakaṭhino disaṅgamiko pakkamati cīvarapaṭivisaṁ apavilāyamāno.	spread, goes away to a faraway place, still laying claim to a portion of robecloth.
tamenam disangatam bhikkhū pucchanti kaham tvam āvuso vassam vuttho kattha ca te cīvarapaṭivisoti.	"When he has gone to the faraway place, the monks ask him, 'Friend, where did you spend the Rains? Where is your portion of robe-cloth?'
so evam vadeti amukasmim āvāse vassam vutthomhi tattha ca me cīvarapaṭivisoti.	"He says, 'I spent the Rains in such- and-such residence, and my portion of robe-cloth is there.'
te evam vadenti gacchāvuso tam cīvaram āhara mayante idha cīvaram karissāmāti.	"They say, 'Friend, go and bring back the robe-cloth. We'll make the robe for you here.'
so tam āvāsam gantvā bhikkhū pucchati kaham me āvuso cīvarapaṭivisoti.	"He goes to the (first) residence and asks the monks, 'Friends, where is my portion of robe-cloth?'
te evam vadenti ayante āvuso cīvarapaṭivisoti.	"They say, 'Friend, here is your portion of robe-cloth.'
so tam cīvaram ādāya tam āvāsam gacchati.	"Taking the robe-cloth, he goes to the (second) residence.
tamenam antarāmagge bhikkhū pucchanti āvuso kaham gamissasīti.	"Along the road, monks ask him, 'Friend, where are you going?'
so evam vadeti amukam nāma āvāsam gamissāmi	"He says, 'I'm going to the residence called such-and-such. There the monks will make a robe for me.'

tattha me bhikkhū cīvaram karissantīti.	
te evam vadenti alam āvuso mā agamāsi mayante idha cīvaram karissāmāti.	"They say, 'Enough, friend. Don't go. We'll make the robe for you here.'
tassa evam hoti idhevimam cīvaram kāressam na paccessanti.	"The thought occurs to him, 'I will make this robe right here. I won't return.'
so tam cīvaram kāreti.	"He has the robe made.
tassa bhikkhuno niṭṭhānantiko kaṭhinuddhāro.	"That monk's kathina-dismantling is reached through (the robe's) being finished.
bhikkhu atthatakaṭhino disaṅgamiko pakkamati cīvarapaṭivisaṁ apavilāyamāno.	"A monk, when the kathina has been spread, goes away to a faraway place, still laying claim to a portion of robecloth.
tamenam disangatam bhikkhū pucchanti kaham tvam āvuso vassam vuttho kattha ca te cīvarapaṭivisoti.	"When he has gone to the faraway place, the monks ask him, 'Friend, where did you spend the Rains? Where is your portion of robe-cloth?'
so evam vadeti amukasmim āvāse vassam vutthomhi tattha ca me cīvarapaṭivisoti.	"He says, 'I spent the Rains in suchand-such residence, and my portion of robe-cloth is there.'
te evam vadenti gacchāvuso tam cīvaram āhara mayante idha cīvaram karissāmāti.	"They say, 'Friend, go and bring back the robe-cloth. We'll make the robe for you here'.

so tam āvāsam gantvā bhikkhū pucchati kaham me āvuso cīvarapaṭivisoti.	"He goes to the (first) residence and asks the monks, 'Friends, where is my portion of robe-cloth?'
te evam vadenti ayante āvuso cīvarapaṭivisoti.	"They say, 'Friend, here is your portion of robe-cloth.'
so tam cīvaram ādāya tam āvāsam gacchati.	"Taking the robe-cloth, he goes to the (second) residence.
tamenam antarāmagge bhikkhū pucchanti āvuso kaham gamissasīti.	"Along the road, monks ask him, 'Friend, where are you going?'
so evam vadeti amukam nāma āvāsam gamissāmi tattha me bhikkhū cīvaram karissantīti.	"He says, 'I'm going to the residence called such-and-such. There the monks will make a robe for me.'
te evam vadenti alam āvuso mā agamāsi mayante idha cīvaram karissāmāti.	"They say, 'Enough, friend. Don't go. We'll make the robe for you here.'
tassa evam hoti nevimam cīvaram kāressam na paccessanti.	"The thought occurs to him, 'I'll neither make this robe nor return.'
tassa bhikkhuno sanniṭṭhānantiko kaṭhinuddhāro.	"That monk's kathina-dismantling is reached through a resolution.
bhikkhu atthatakaṭhino disaṅgamiko pakkamati cīvarapaṭivisaṁ apavilāyamāno.	"A monk, when the kathina has been spread, goes away to a faraway place, still laying claim to a portion of robecloth.

tamenam disangatam bhikkhū pucchanti kaham tvam āvuso vassam vuttho kattha ca te cīvarapaṭivisoti.	"When he has gone to the faraway place, the monks ask him, 'Friend, where did you spend the Rains? Where is your portion of robe-cloth?'
so evam vadeti amukasmim āvāse vassam vutthomhi tattha ca me cīvarapaṭivisoti.	"He says, 'I spent the Rains in such- and-such residence, and my portion of robe-cloth is there.'
te evam vadenti gacchāvuso tam cīvaram āhara mayante idha cīvaram karissāmāti.	"They say, 'Friend, go and bring back the robe-cloth. We'll make the robe for you here.'
so tam āvāsam gantvā bhikkhū pucchati kaham me āvuso cīvarapaṭivisoti.	"He goes to the (first) residence and asks the monks, 'Friends, where is my portion of robe-cloth?'
te evam vadenti ayante āvuso cīvarapaṭivisoti.	"They say, 'Friend, here is your portion of robe-cloth.'
so taṁ cīvaraṁ ādāya taṁ āvāsaṁ gacchati.	"Taking the robe-cloth, he goes to the (second) residence.
tamenam antarāmagge bhikkhū pucchanti āvuso kaham gamissasīti.	"Along the road, monks ask him, 'Friend, where are you going?'
so evam vadeti amukam nāma āvāsam gamissāmi tattha me bhikkhū cīvaram karissantīti.	"He says, 'I'm going to the residence called such-and-such. There the monks will make a robe for me.'
te evam vadenti alam āvuso mā agamāsi mayante idha cīvaram karissāmāti.	"They say, 'Enough, friend. Don't go. We'll make the robe for you here.'

tassa evam hoti idhevimam cīvaram kāressam na paccessanti.	"The thought occurs to him, 'I will make this robe right here. I won't return.'
so tam cīvaram kāreti.	"He has the robe made.
tassa tam cīvaram kayiramānam nassati.	"While his robe is being made, it gets lost.
tassa bhikkhuno nāsanantiko kaṭhinuddhāro.	"That monk's kathina-dismantling is reached through (the cloth's) being lost.
(Mv.VII.11.3) [124] bhikkhu atthatakaṭhino disaṅgamiko pakkamati cīvarapaṭivisaṁ apavilāyamāno.	"A monk, when the kathina has been spread, goes away to a faraway place, still laying claim to a portion of robecloth.
tamenam disangatam bhikkhū pucchanti kaham tvam āvuso vassam vuttho kattha ca te cīvarapaṭivisoti.	"When he has gone to the faraway place, the monks ask him, 'Friend, where did you spend the Rains? Where is your portion of robe-cloth?'
so evam vadeti amukasmim āvāse vassam vutthomhi tattha ca me cīvarapaṭivisoti.	"He says, 'I spent the Rains in such- and-such residence, and my portion of robe-cloth is there.'
te evam vadenti gacchāvuso tam cīvaram āhara mayante idha cīvaram karissāmāti.	"They say, 'Friend, go and bring back the robe-cloth. We'll make the robe for you here.'
so tam āvāsam gantvā bhikkhū pucchati kaham	"He goes to the (first) residence and asks the monks, 'Friends, where is my

me āvuso cīvarapaṭivisoti.	portion of robe-cloth?'
te evam vadenti ayante āvuso cīvarapaṭivisoti.	"They say, 'Friend, here is your portion of robe-cloth.'
so tam cīvaram ādāya tam āvāsam gacchati.	"Taking the robe-cloth, he goes to the (second) residence.
tassa tam āvāsam gatassa evam hoti idhevimam cīvaram kāressam na paccessanti.	"When he has gone to the (second) residence, the thought occurs to him, 'I will make this robe right here. I won't return.'
so tam cīvaram kāreti.	"He has the robe made.
tassa bhikkhuno niṭṭhānantiko kaṭhinuddhāro.	"That monk's kathina-dismantling is reached through (the robe's) being finished.
bhikkhu atthatakaṭhino disaṅgamiko pakkamati .pe.	"A monk, when the kathina has been spread, goes away to a faraway place,
nevimam cīvaram kāressam na paccessanti.	"The thought occurs to him, 'I'll neither make this robe nor return.'
tassa bhikkhuno sanniṭṭhānantiko kaṭhinuddhāro.	"That monk's kathina-dismantling is reached through a resolution.
bhikkhu atthatakaṭhino disaṅgamiko pakkamati .pe.	"A monk, when the kathina has been spread, goes away to a faraway place,
idhevimam cīvaram kāressam na paccessanti.	"'I will make this robe right here. I won't return.'

so tam cīvaram kāreti.	"He has the robe made.
tassa tam cīvaram kayiramānam nassati.	"While his robe is being made, it gets lost.
tassa bhikkhuno nāsanantiko kaṭhinuddhāro.	"That monk's kathina-dismantling is reached through (the cloth's) being lost.
apavilāyananavakam niṭṭhitam.	The Set of Nine on Laying Claim in finished.

199. PHĀSUVIHĀRAPAÑCAKAM (MV.VII.12.1)

The Set of Five on a Comfortable Residence

[125] bhikkhu atthatakaṭhino phāsuvihāriko cīvaram ādāya pakkamati amukam nāma āvāsam gamissāmi tattha ce me phāsu bhavissati vasissāmi no ce me phāsu bhavissati amukam nāma āvāsam gamissāmi tattha ce me phāsu bhavissati vasissāmi no ce me phāsu bhavissati amukam nāma āvāsam gamissāmi tattha ce me phāsu bhavissati vasissāmi no ce me phāsu bhavissati vasissāmi no ce me phāsu bhavissati vasissāmi no ce me phāsu bhavissati paccessanti.

"A monk, when the kathina has been spread, taking robe-cloth, goes away looking for a comfortable residence, (thinking,) 'I'll go to such-and-such residence. There I'll be comfortable; there I will stay. If I'm not comfortable, I'll go to such-and-such residence. There I'll be comfortable; there I will stay. If I'm not comfortable, I'll go to such-and-such residence. There I'll be comfortable; there I will stay. If I'm not comfortable; there I will stay. If I'm not comfortable, I'll return."

tassa bahisīmagatassa evam hoti idhevimam cīvaram kāressam na paccessanti.	"Having gone outside the territory, the thought occurs to him, 'I will make this robe right here. I won't return.'
so tam cīvaram kāreti.	"He has the robe made.
tassa bhikkhuno niṭṭhānantiko kaṭhinuddhāro.	"That monk's kathina-dismantling is reached through (the robe's) being finished.
bhikkhu atthatakaṭhino phāsuvihāriko cīvaram ādāya pakkamati amukam nāma āvāsam gamissāmi tattha ce me phāsu bhavissati vasissāmi no ce me phāsu bhavissati amukam nāma āvāsam gamissāmi tattha ce me phāsu bhavissati vasissāmi no ce me phāsu bhavissati amukam nāma āvāsam gamissāmi tattha ce me phāsu bhavissati vasissāmi no ce me phāsu bhavissati vasissāmi no ce me phāsu bhavissati paccessanti.	"A monk, when the kathina has been spread, taking robe-cloth, goes away looking for a comfortable residence, (thinking,) 'I'll go to such-and-such residence. There I'll be comfortable; there I will stay. If I'm not comfortable, I'll go to such-and-such residence. There I'll be comfortable; there I will stay. If I'm not comfortable, I'll go to such-and-such residence. There I'll be comfortable; there I will stay. If I'm not comfortable; there I will stay. If I'm not comfortable, I'll return.'
tassa bahisīmagatassa evam hoti nevimam cīvaram kāressam na paccessanti.	""Having gone outside the territory, the thought occurs to him, 'I'll neither make this robe nor return.'
tassa bhikkhuno sanniṭṭhānantiko kaṭhinuddhāro.	"That monk's kathina-dismantling is reached through a resolution.

bhikkhu atthatakaṭhino phāsuvihāriko cīvaram ādāya pakkamati amukam nāma āvāsam gamissāmi tattha ce me phāsu bhavissati vasissāmi no ce me phāsu bhavissati amukam nāma āvāsam gamissāmi tattha ce me phāsu bhavissati vasissāmi no ce me phāsu bhavissati amukam nāma āvāsam gamissāmi tattha ce me phāsu bhavissati vasissāmi no ce me phāsu bhavissati vasissāmi no ce me phāsu bhavissati vasissāmi no ce me phāsu bhavissati paccessanti.	"A monk, when the kathina has been spread, taking robe-cloth, goes away looking for a comfortable residence, (thinking,) 'I'll go to such-and-such residence. There I'll be comfortable; there I will stay. If I'm not comfortable, I'll go to such-and-such residence. There I'll be comfortable; there I will stay. If I'm not comfortable, I'll go to such-and-such residence. There I'll be comfortable; there I will stay. If I'm not comfortable; there I will stay. If I'm not comfortable, I'll return."
tassa bahisīmagatassa evam hoti idhevimam cīvaram kāressam na paccessanti.	"Having gone outside the territory, the thought occurs to him, 'I will make this robe right here. I won't return.'
so tam cīvaram kāreti.	"He has the robe made.
tassa tam cīvaram kayiramānam nassati.	"While his robe is being made, it gets lost.
tassa bhikkhuno nāsanantiko kaṭhinuddhāro.	"That monk's kathina-dismantling is reached through (the cloth's) being lost.
bhikkhu atthatakaṭhino phāsuvihāriko cīvaram ādāya pakkamati amukam nāma āvāsam gamissāmi tattha ce me phāsu bhavissati vasissāmi no ce me phāsu bhavissati amukam	"A monk, when the kathina has been spread, taking robe-cloth, goes away looking for a comfortable residence, (thinking,) 'I'll go to such-and-such residence. There I'll be comfortable; there I will stay. If

nāma āvāsam gamissāmi tattha ce me phāsu bhavissati vasissāmi no ce me phāsu bhavissati amukam nāma āvāsam gamissāmi tattha ce me phāsu bhavissati vasissāmi no ce me phāsu bhavissati paccessanti.

I'm not comfortable, I'll go to suchand-such residence. There I'll be comfortable; there I will stay. If I'm not comfortable, I'll go to such-and-such residence. There I'll be comfortable; there I will stay. If I'm not comfortable, I'll return.'

so bahisīmagato tam cīvaram kāreti.

"Having gone outside the territory, He has the robe made.

so katacīvaro paccessam paccessanti bahiddhā kaṭhinuddhāram vītināmeti. "Having finished the robe, thinking, 'I will return. I will return,' he spends time outside (the residence) until the dismantling of the kathina.

tassa bhikkhuno sīmātikkantiko kaṭhinuddhāro.

"That monk's kathina-dismantling is reached through going beyond the (time) territory.

bhikkhu atthatakaṭhino phāsuvihāriko cīvaram ādāya pakkamati amukam nāma āvāsam gamissāmi tattha ce me phāsu bhavissati vasissāmi no ce me phāsu bhavissati amukam nāma āvāsam gamissāmi tattha ce me phāsu bhavissati vasissāmi no ce me phāsu bhavissati amukam nāma āvāsam gamissāmi tattha ce me phāsu bhavissati vasissāmi no ce phāsu bhavissati vasissāmi no ce

"A monk, when the kathina has been spread, taking robe-cloth, goes away looking for a comfortable residence, (thinking,) 'I'll go to such-and-such residence. There I'll be comfortable; there I will stay. If I'm not comfortable, I'll go to such-and-such residence. There I'll be comfortable; there I will stay. If I'm not comfortable, I'll go to such-and-such residence. There I'll be comfortable; there I will stay. If I'm not comfortable, I'll return.'

me phāsu bhavissati paccessanti.	
so bahisīmagato tam cīvaram kāreti.	"Having gone outside the territory, He has the robe made.
so katacīvaro paccessam paccessanti sambhuṇāti kaṭhinuddhāram.	"Having finished the robe, thinking, 'I will return. I will return,' he is present for the dismantling of the kathina.
tassa bhikkhuno saha bhikkhūhi kaṭhinuddhāro.	"That monk's kathina-dismantling is together with (that of the other) monks.
phāsuvihārapañcakam niṭṭhitam.	The Set of Five on a Comfortable Residence is finished.

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200.

PALIBODHĀPALIBODHAKATH Ā (MV.VII.13.1)

The Discussion of Constraints and Nonconstraints [BMC]

[126] dveme bhikkhave kaṭhinassa palibodhā dve apalibodhā.	"Monks, there are these two constraints for (maintaining) the kathina.	

katame ca bhikkhave dve kaṭhinassa palibodhā.	"And which are the two constraints for the kathina?
āvāsapalibodho ca cīvarapalibodho ca.	"The residence constraint and the robe constraint.
kathañca bhikkhave āvāsapalibodho hoti.	"And how is there the residence constraint?
idha bhikkhave bhikkhu vasati vā tasmim āvāse sāpekkho vā pakkamati paccessanti.	"There is the case where a monk, either dwelling in a residence or intent on that residence goes away (thinking,) 'I will return.'
evam kho bhikkhave āvāsapalibodho hoti.	"This is how there is the residence constraint.
kathañca bhikkhave cīvarapalibodho hoti.	"And how is there the robe constraint?
idha bhikkhave bhikkhuno cīvaram akatam vā hoti vippakatam vā cīvarāsā vā anupacchinnā.	"There is the case where a monk's robe is unfinished or half-finished or his expectation for robe-cloth has not yet been disappointed.
evam kho bhikkhave cīvarapalibodho hoti.	"This is how there is the robe constraint.
ime kho bhikkhave dve kaṭhinassa palibodhā.	"These are the two constraints for the kathina.
(Mv.VII.13.2) katame ca	"And which are the two non-constraints

bhikkhave dve kaṭhinassa apalibodhā.	for the kaṭhina?
āvāsāpalibodho ca cīvarāpalibodho ca.	"The residence non-constraint and the robe non-constraint.
kathañca bhikkhave āvāsāpalibodho hoti.	"And how is there the residence non-constraint?
idha bhikkhave bhikkhu pakkamati tamhā āvāsā cattena vantena muttena anapekkhena na paccessanti.	"There is the case where a monk goes away from that residence with a sense of abandoning, a sense of disgorging, a sense of being freed, a lack of intent (to return), (thinking,) 'I won't return'.
evam kho bhikkhave āvāsāpalibodho hoti.	"This is how there is the residence non- constraint.
kathañca bhikkhave cīvarāpalibodho hoti.	"And how is there the robe non-constraint?
idha bhikkhave bhikkhuno cīvaram katam vā hoti naṭṭham vā vinaṭṭham vā daḍḍham vā cīvarāsā vā uppacchinnā.	"There is the case where a monk's robe is finished or lost or destroyed or burned or his expectation for robe-cloth has been disappointed.
evam kho bhikkhave cīvarāpalibodho hoti.	"This is how there is the robe non-constraint.
ime kho bhikkhave dve kaṭhinassa apalibodhāti.	"These are the two non-constraints for the kathina."

kaṭhinakkhandhakam niṭṭhitam sattamam.	The Kaṭhina Khandhaka, the seventh, is finished.
imamhi khandhake vatthū doļasa peyyālamukhāni ekam satam aṭṭhārasa.	In this khandhaka the cases are twelve and the formulas (produce) 118.

TASSUDDĀNAM

Mnemonic Verses

[127] timsa pāṭheyyakā [ME: pāveyyakā] bhikkhū sāketukkaṇṭhitā vasum vassam vutthokapuṇṇehi āgamum jinadassanam	Thirty monks from Pāva, stayed at Sāketa, frustrated. Completing the Rains, soaked with water, They came to see the Victor.
idam vatthu kaṭhinassa kappissanti ca pañcakā anāmantā asamācārā tatheva gaṇabhojanam yāvadatthañca uppādo atthatānam bhavissati.	This is the story of the Kaṭhina, and five things are proper: without permission, without taking, likewise a group meal, as long as needed, and what arises will belong to the spreaders.
ñatti evatthatañceva evañceva anatthataṁ ullikhi dhovanā ceva vicāraṇañca chedanaṁ	The motion: it's spread like this; and like this is it not spread, marking and washing, calculating and cutting,

bandhanovaṭṭikaṇḍūsa- daļhikammānuvātikā paribhaṇḍaṁ ovaṭṭeyyaṁ maddanā nimittakathā	tacking, basting, a seam, reinforcing, the border, binding, patching, mashing, making a sign, and talking.
kukku sannidhi nissaggi nakappaññatra te tayo aññatra pañcātireke sañchinnena samaṇḍalī	borrowed, kept, to be forfeited, improper, other than those three; other than five or more (made) with cuttings and a border.
nāññatra puggalā sammā nissīmaṭṭhonumodati kaṭhinaṁ anatthataṁ hoti evaṁ buddhena desitaṁ	Not other than by an individual is it right. One standing outside the territory approves: The kaṭhina is un-spread— this was taught by the Buddha.
ahatakappapiloti- pamsupāpaņikāya ca animittāparikathā akukku asannidhi ca	Unsoiled, or made so, a rag, cast-off, and shop-remnant, without making a sign or roundabout talk, not borrowed, not kept,
anissaggi kappakate tathā ticīvarena ca pañcake vātireke vā chinne samaṇḍalīkate	not to be forfeited, made proper, and with the three robes, five or more cut, with a border.
puggalassattharā sammā	The spreading of an individual is right; one standing in the territory approves:

sīmaṭṭho anumodati evaṁ kaṭhinattharaṇaṁ ubbhārassaṭṭhamātikā	Thus is the kathina spread. The eight headings for dismantling:
pakkamananti naṭṭhānam sanniṭṭhānañca nāsanam savanam āsāvacchedi sīmāsaubbharaṭṭhamī	Reaching through going away, finishing, a resolution, being lost, hearing, disappointment of expectation, the territory, dismantling together as the eighth.
katacīvaramādāya na paccessanti gacchati tassa taṁ kaṭhinuddhāro hoti pakkamanantiko	Taking a finished robe, he went, "I won't return." For him the dismantling of the kathina, is reached through going away.
ādāya cīvaram yāti nissīme idha cintayi kāressam na paccessanti niṭṭhāne kaṭhinuddharo.	Taking robe-cloth, he set out, outside the territory he thought, "Here I'll make it. I won't return." The dismantling of the kathina is when it's finished.
ādāya nissīmam neva na paccessanti mānaso tassa tam kaṭhinuddhāro sanniṭṭhānantiko bhave	Taking it, outside the territory, "Neither (will I make it) nor return"— his intention, For him, then, the dismantling of the kathina, would be reached through a resolution.
ādāya cīvaram yāti	Taking robe-cloth, he set out,

nissīme idha cintayi kāressam na paccessanti kayirantassa nassati tassa tam kaṭhinuddhāro bhavati nāsanantiko	outside the territory he thought, "Here I'll make it. I won't return." As it was being made, it was lost. For him the dismantling of the kathina, is reached through being lost.
ādāya yāti paccessam bahi kāreti cīvaram katacīvaro suņāti ubbhatam kaṭhinam tahim tassa tam kaṭhinuddhāro bhavati savanantiko	Taking it, he set out, "I'll return." Outside, he made the robe. When it was made, he heard, "The kathina's been dismantled there." For him the dismantling of the kathina, is reached through hearing.
ādāya yāti paccessam bahi kāreti cīvaram katacīvaro bahiddhā nāmeti kaṭhinuddharam tassa tam kaṭhinuddhāro sīmātikkantiko bhave	Taking it, he set out, "I'll return." Outside, he made the robe. The robe was finished outside; he was inclined to (go to the) dismantling of the kathina. For him the dismantling of the kathina, is reached through going beyond the (time) territory.
ādāya yāti paccessam bahi kāreti cīvaram katacīvaro paccessam sambhoti kaṭhinuddharam	Taking it, he set out, "I'll return." Outside, he made the robe. The robe was finished, "I'll return." He made it to the dismantling of the kathina. For him the dismantling of the kathina,

tassa tam kaṭhinuddhāro saha bhikkhūhi jāyati	happens together with the monks.
ādāya ca samādāya satta satta vidhī bhave [ME: satta-sattavidhā gati] pakkamanantikā natthi chakke vippakate gati	Taking and accepting, seven and seven, the results are analyzed. There's no result of reaching by going away, in the Six on Unfinished.
ādāya nissīmagatam kāressam iti jāyati niṭṭhānam sanniṭṭhānañca nāsanañca ime tayo	Taking it, going outside the territory, "I'll make it." This happens: finishing and resolving, and getting lost—these three.
ādāya na paccessanti bahisīme karomiti niṭṭhānaṁ sanniṭṭhānampi nāsanampi idantayo	Taking it, "I won't return, I'll make it outside the territory." finishing, also resolving, and getting lost—these three.
anadhiṭṭhitena nevassa heṭṭhā tīṇi nayā vidhī ādāya yāti paccessaṁ bahisīme karomiti na paccessanti kāreti niṭṭhāne kaṭhinuddharo	Without determining— it neither occurred to him— the method of the previous three forms. Taking it, he set out, "I'll return. I'll make it outside the territory." "I won't return," he made it: The dismantling of the kathina is when it's finished.

sanniṭṭhānaṁ nāsanañca savanaṁ sīmatikkamā saha bhikkhūhi jāyetha evaṁ paṇṇarasaṁ gati	A resolution, being lost, hearing, going outside the territory, with the monks—it would happen: thus fifteen results.
samādāya vippakatā samādāya punā tathā ime te caturo vārā sabbe paṇṇarasā vidhī	Accepting, unfinished, and then accepting again: These four sections all have fifteen forms.
anāsāya ca āsāya karaṇīyo ca te tayo nayato taṁ vijāneyya tayo dvādasa dvādasa	What's unexpected and what's expected, and business: they're three. By the method, it should be discerned: three of them, in twelves.
apavilāyamāneva phāsu pañcavidhī tahim palibodhāpalibodhā uddānam nayato katanti.	Laying claim, comfort in five forms there, constraints and non-constraints: By this method is the recitation done.

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VIII cīvarakkhandhako

The Robe-cloth Khandhaka 202. JĪVAKAVATTHU (MV.VIII.1.1)

The Story of Jīvaka

[128] tena samayena buddho bhagavā rājagahe viharati veļuvane kalandakanivāpe.

Now on that occasion the Buddha, the Blessed One, was staying near Rājagaha, in the Bamboo Grove, the Squirrels' Feeding Ground.

tena kho pana samayena vesālī iddhā ceva hoti phītā ca bahujanā ākiņņamanussā subhikkhā ca satta ca pāsādasahassāni satta ca pāsādasatāni satta ca pāsādā satta ca kūṭāgārasahassāni satta ca kūṭāgārasatāni satta ca kūṭāgārasi satta ca kūṭāgārani satta ca ārāmasahassāni satta

And at that time Vesālī was powerful, both prosperous and populous, filled with people, with plenty of food, with 7, 707 palaces, 7,707 peaked-roofed buildings, 7,707

ca ārāmasatāni satta ca ārāmā satta ca pokkharaṇīsahassāni satta ca pokkharaṇīsatāni satta ca pokkharaṇiyo parks, and 7,707 water tanks.

Ambapālī ca gaņikā abhirūpā hoti dassanīyā pāsādikā paramāya vaņņapokkharatāya samannāgatā padakkhā nacce ca gīte ca vādite ca abhisaṭā atthikānam atthikānam manussānam paññāsāya ca rattim gacchati.

And Ambapālī the courtesan—beautiful, inspiring, endowed with the foremost beauty of complexion, skilled in dancing, singing, and instrumental music, visited by men filled with desire—went for fifty a night.

tāya ca vesālī bhiyyoso mattāya upasobhati.

And Vesālī was even more resplendent because of her.

(Mv.VIII.1.2) athakho rājagahako negamo vesālim agamāsi kenacideva karanīyena.

Then the City Council of Rājagaha went to Vesālī on some business.

addasā kho rājagahako negamo vesālim iddhañca phītañca bahujanam ākiṇṇamanussam subhikkhañca satta ca pāsādasahassāni satta ca pāsādasatāni satta ca pāsāde satta ca kūṭāgārasahassāni satta ca kūṭāgārasatāni satta ca kūṭāgārasatāni satta ca kūṭāgārani satta ca ārāmasahassāni satta ca ārāmasatāni satta ca ārāme satta ca pokkharaṇīsahassāni satta ca pokkharaṇīsahassāni satta ca pokkharaṇīsatāni satta ca Pokkharaṇiyo ambapāliñca gaṇikam abhirūpam dassanīyam pāsādikam paramāya vaṇṇapokkharatāya samannāgatam padakkham nacce ca gīte ca vādite ca

They saw Vesālī—
powerful, both prosperous
and populous, filled with
people, with plenty of
food, with 7, 707 palaces,
7,707 peaked-roofed
buildings, 7,707 parks, and
7,707 water tanks, and
Ambapālī the courtesan—
beautiful, inspiring,
endowed with the foremost
beauty of complexion, and
skilled in dancing, singing,
and instrumental music,

abhisaṭam atthikānam atthikānam manussānam paññāsāya ca rattim gacchantim tāya ca vesālim bhiyyoso mattāya upasobhantim.

visited by men filled with desire, going for fifty a night—making Vesālī even more resplendent.

athakho rājagahako negamo vesāliyam tam karanīyam tīretvā punadeva rājagaham pacchāgacchi yena rājā māgadho seniyo bimbisāro tenupasankami upasankamitvā rājānam māgadham seniyam bimbisāram etadavoca

Then the City Council of Rājagaha, having finished their business in Vesālī, returned to Rājagaha, went to King Seniya Bimbisāra of Magadha, and on arrival, said to him,

Vesālī deva iddhā ceva phītā ca bahujanā ākiņņamanussā subhikkhā ca satta ca pāsādasahassāni satta ca pāsādasatāni satta ca pāsādā satta ca kūṭāgārasahassāni satta ca kūṭāgārasatāni satta ca kūṭāgārā satta ca ārāmasahassāni satta ca ārāmasatāni satta ca ārāmā satta ca pokkharaṇīsahassāni satta ca pokkharaṇīsatāni satta ca pokkharaṇiyo "Your Majesty, Vesālī is powerful, both prosperous and populous, filled with people, with plenty of food, with 7, 707 palaces, 7,707 peaked-roofed buildings, 7,707 parks, and 7,707 water tanks.

ambapālī ca gaṇikā abhirūpā dassanīyā pāsādikā paramāya vaṇṇapokkharatāya samannāgatā padakkhā nacce ca gīte ca vādite ca abhisaṭā atthikānaṁ atthikānaṁ manussānaṁ paññāsāya ca rattiṁ gacchati

"And Ambapālī the courtesan—beautiful, inspiring, endowed with the foremost beauty of complexion, skilled in dancing, singing, and instrumental music, visited by men filled with desire—goes for fifty a night.

tāya ca vesālī bhiyyoso mattāya upasobhati

"And Vesālī is even more resplendent because of her.

sādhu deva mayampi gaņikam vuṭṭhāpeyyāmāti.	"It would be good, your Majesty, if we would set up a courtesan as well."
tenahi bhane tādisim kumārim jānātha yam tumhe ganikam vuṭṭhāpeyyāthāti.	"I say, in that case, find the kind of girl you would set up as courtesan."
(Mv.VIII.1.3) tena kho pana samayena rājagahe sālavatī Nāma kumārī abhirūpā hoti dassanīyā pāsādikā paramāya vaṇṇapokkharatāya samannāgatā.	Now at that time there was a girl in Rājagaha named Sālavatī—beautiful, inspiring, endowed with the foremost beauty of complexion.
athakho rājagahako negamo sālavatim kumārim gaņikam vuṭṭhāpesi.	So the City Council set up the girl Sālavatī as courtesan.
athakho sālavatī gaņikā nacirasseva padakkhā ahosi nacce ca gīte ca vādite ca abhisaṭā atthikānaṁ atthikānaṁ manussānaṁ paṭisatena ca rattiṁ gacchati.	In no long time, Sālavatī the courtesan became skilled in dancing, singing, and instrumental music. Visited by men filled with desire, she went for a hundred a night.
athakho sālavatī gaņikā nacirasseva gabbhinī ahosi.	Then, in no long time, she became pregnant.
athakho sālavatiyā gaņikāya etadahosi itthī kho gabbhinī purisānam amanāpā sace mam koci jānissati sālavatī gaņikā gabbhinīti sabbo me sakkāro	The thought occurred to her, "Pregnant women are unappealing to men. If anyone finds out that I'm pregnant, all my income

parihāyissati yannūnāham gilānam paṭivedeyyanti.	will be lost. Why don't I tell people I'm sick?"
athakho sālavatī gaņikā dovārikam āṇāpesi mā bhaņe dovārika koci puriso pāvisi yo ca mam pucchati gilānāti paṭivedehīti.	So she commanded the doorkeeper, "I say, doorkeeper, don't let any man come in, and if any asks for me, tell him I'm sick."
evam ayyeti kho so dovāriko sālavatiyā gaņikāya paccassosi.	"As you say, Lady," the doorkeeper responded to her.
(Mv.VIII.1.4) athakho sālavatī gaņikā tassa gabbhassa paripākamanvāya puttam vijāyi.	Then, when the fetus had matured, Sālavatī the courtesan gave birth to a son.
athakho sālavatī gaņikā dāsim āṇāpesi handa je imam dārakam kattarasuppe pakkhipitvā nīharitvā saṅkārakūṭe chaḍḍehīti.	So she commanded a female slave, "Hey, having put this baby in a winnowing basket, take him out and throw him on the garbage pile."
evam ayyeti kho sā dāsī sālavatiyā gaṇikāya paṭissuṇitvā tam dārakam kattarasuppe pakkhipitvā nīharitvā sankārakūṭe chaḍḍesi.	Responding, "As you say, Lady," to Sālavatī, the female slave put the baby in a winnowing basket, took him out, and threw him on the garbage pile.
tena kho pana samayena abhayo nāma rājakumāro kālasseva rājupaṭṭhānaṁ	And on that occasion a prince named Abhaya,

gacchanto addasa tam dārakam kākehi Samparikiṇṇam	going early to have an audience with the king, saw the baby, surrounded by crows.
disvāna manusse pucchi kimetam bhaņe kākehi samparikiņņanti.	On seeing him, he asked people, "I say, what's that surrounded by crows?"
Dārako devāti.	"A baby, your highness."
Jīvati bhaņeti.	"I say, is he alive?"
Jīvati devāti.	"He's alive, your highness."
tenahi bhane tam darakam amhakam antepuram netva dhatinam detha posetunti.	"I say, in that case, bring him into our palace and give him to the nurses to raise him."
evam devāti kho te manussā abhayassa rājakumārassa paṭissuṇitvā tam dārakam abhayassa rājakumārassa antepuram netvā dhātīnam adamsu posethāti.	Responding, "As you say, your highness," to Prince Abhaya, the people brought him into his palace and gave him to the nurses, (saying,) "Raise him."
Tassa jīvatīti jīvakoti nāmam akamsu kumārena posāpitoti komārabhaccoti nāmam akamsu.	Because it was said of him, "He's alive," [jīvati] they gave him the name 'Jīvaka' [One who is alive]. Because the prince [kumāra] had him looked after, they gave

	him the name 'Komārabhacca' [fed by a prince].
(Mv.VIII.1.5) athakho jīvako komārabhacco nacirasseva viñnutam pāpuņi.	Then in no long time, Jīvaka Komārabhacca reached the age of self- awareness.
athakho jīvako komārabhacco yena abhayo rājakumāro tenupasankami upasankamitvā abhayam rājakumāram etadavoca kā me deva mātā ko pitāti.	He went to Prince Abhaya and said to him, "Your highness, who is my mother? Who is my father?"
Ahampi kho te bhane jīvaka mātaram na jānāmi apicāham te pitā tvam mayāpi posāpitoti.	"I say, Jīvaka, even I don't know who your mother is. But I'm your father—you were looked after by me."
athakho jīvakassa komārabhaccassa etadahosi imāni kho rājakulāni na sukarāni asippena upajīvitum yannūnāham sippam sikkheyyanti.	Then the thought occurred to Jīvaka Komārabhacca, "It's not easy for one without a craft to survive in these royal families. Why don't I learn a craft?"
[129] tena kho pana samayena takkasilāyam disāpāmokkho vejjo paṭivasati.	At that time there was a doctor living in Takkasilā—renowned in all the lands.
(Mv.VIII.1.6) athakho jīvako komārabhacco abhayam rājakumāram anāpucchā yena takkasilā tena pakkāmi anupubbena yena takkasilā yena so vejjo	So Jīvaka Komārabhacca, without taking leave of Prince Abhaya, set out wandering toward

tenupasankami upasankamitvā tam vejjam etadavoca icchāmaham ācariya sippam sikkhitunti.	Takkasilā. Wandering by stages, he arrived at Takkasilā, went to the doctor, and said to him, "Teacher, I want to study this craft."
tenahi Bhaṇe jīvaka sikkhassūti.	"In that case, Jīvaka, you may study it."
athakho jīvako komārabhacco bahuñca gaṇhāti lahuñca gaṇhāti suṭṭhu ca upadhāreti gahitañcassa na pamussati.	Then Jīvaka Komārabhacca learned much, learned quickly, understood it well, and didn't forget what he had learned.
athakho jīvakassa komārabhaccassa sattannam vassānam accayena etadahosi aham kho bahuñca gaṇhāmi lahuñca gaṇhāmi suṭṭhu ca upadhāremi gahitañca me na pamussati satta ca me vassāni adhīyantassa nayimassa sippassa anto paññāyati kadā imassa sippassa anto paññāyissatīti.	After seven years had passed, the thought occurred to him, "I have learned much, learned quickly, understood it well, and haven't forgotten what I've learned. But after studying for seven years, the end of this craft is not apparent. When will the end of this craft become apparent?"
(Mv.VIII.1.7) athakho jīvako komārabhacco yena so vejjo tenupasankami upasankamitvā tam vejjam etadavoca aham kho ācariya bahunca ganhāmi lahunca ganhāmi	So he went to the doctor and, on arrival, said to him, "Teacher, I have learned much, learned quickly, understood it well, and

suṭṭhu ca upadhāremi gahitañca me na pamussati satta ca me vassāni adhīyantassa nayimassa sippassa anto paññāyati kadā imassa sippassa anto paññāyissatīti.

haven't forgotten what I've learned. But after studying for seven years, the end of this craft is not apparent. When will the end of this craft become apparent?"

tenahi bhane jīvaka khanittim ādāya takkasilāya samantā yojanam āhinditvā yankinci abhesajjam passeyyāsi tam āharāti.

"I say, Jīvaka, in that case, taking a spade, wander around the area within a league of Takkasilā and bring back anything you see that's not medicinal."

evam ācariyāti kho jīvako komārabhacco tassa vejjassa paṭissuṇitvā khanittim ādāya takkasilāya samantā yojanam āhiṇḍanto na kiñci abhesajjam addasa. Responding, "As you say, teacher," to the doctor, taking a spade, wandering around the area within a league of Takkasilā, he saw nothing that was not medicinal.

athakho jīvako komārabhacco yena so vejjo tenupasankami upasankamitvā tam vejjam etadavoca āhindantomhi ācariya takkasilāya samanatā yojanam na kinci abhesajjam addasanti.

Then he went to the doctor and, on arrival, said to him, "Teacher, wandering around the area within a league of Takkasilā, I saw nothing that was not medicinal."

Sikkhitosi bhaņe jīvaka alante ettakam jīvikāyāti jīvakassa komārabhaccassa parittam pātheyyam pādāsi.

(Saying,) "I say, Jīvaka, you have finished your studies. This much should be enough for your livelihood." he gave him a

	small amount of provisions for the road.
(Mv.VIII.1.8) athakho jīvako komārabhacco tam parittam pātheyyam ādāya yena rājagaham tena pakkāmi.	Then Jīvaka Komārabhacca, taking the small amount of provisions for the road, set out for Rājagaha.
athakho jīvakassa komārabhaccassa tam parittam pātheyyam antarāmagge sākete parikkhayam agamāsi.	Along the road, at Sāketa, the small amount of provisions for the road ran out.
athakho jīvakassa komārabhaccassa etadahosi ime kho maggā kantārā appodakā appabhakkhā na sukarā apātheyyena gantum yannūnāham pātheyyam pariyeseyyanti.	It occurred to him, "These are badland roads with little water, little food. It is not easy to go along them without provisions for a journey. Why don't I search for provisions?"

203. SEŢŢHIBHARIYĀVATTHU

The Story of the Money-lender's Wife

[130] tena kho pana samayena sākete seṭṭhibhariyāya sattavassiko sīsābādho hoti.	Now on that occasion the wife of a money-lender in Sāketa had had a headache for seven years.
Bahū mahantā mahantā disāpāmokkhā vejjā āgantvā tikicchantā nāsakkhimsu arogam	Many great doctors, the foremost in all directions, came to treat her, but could not cure

kātum bahum hiraññam ādāya agamamsu.	her of her illness. Taking a great deal of money, they left.
athakho jīvako komārabhacco sāketam pavisitvā manusse pucchi ko bhaņe gilāno kam tikicchāmīti.	Then Jīvaka Komārabhacca, entering Sāketa, asked the people, "I say, who is sick? Who will I treat?"
Etissā ācariya seṭṭhibhariyāya sattavassiko sīsābādho gaccha ācariya seṭṭhibhariyaṁ tikicchāhīti.	"Teacher, this wife of a money- lender has had a headache for seven years. Go and treat her."
(Mv.VIII.1.9) athakho jīvako komārabhacco yena seṭṭhissa gahapatissa nivesanam tenupasaṅkami upasaṅkamitvā dovārikam āṇāpesi gaccha bhaṇe dovārika seṭṭhibhariyāya pāvada vejjo ayye āgato so tam daṭṭhukāmoti.	So he went to the wealthy householder's residence and, on arrival, sent the doorkeeper, (saying,) "I say, doorkeeper, go and inform the money-lender's wife, 'Lady, a doctor has come, and he would like to see you."
Evamācariyāti kho so dovāriko jīvakassa komārabhaccassa paṭissuṇitvā yena seṭṭhibhariyā tenupasaṅkami upasaṅkamitvā seṭṭhibhariyaṁ etadavoca Vejjo ayye āgato so taṁ daṭṭhukāmoti.	Responding, "As you say, teacher," to Jīvaka Komārabhacca, the doorkeeper went to the money-lender's wife and, on arrival, said to her, "Lady, a doctor has come, and he would like to see you."
Kīdiso bhaņe dovārika vejjoti.	"I say, doorkeeper, what sort of doctor?"
Daharako ayyeti.	"A young one, Lady."
Alam bhane dovārika kim me	"Enough, I say. What use is a

daharako vejjo karissati bahū mahantā mahantā disāpāmokkhā vejjā āgantvā tikicchantā nāsakkhimsu arogam kātum bahum hiraññam ādāya agamamsūti.

young doctor to me? Many great doctors, the foremost in all directions, have come to treat me, but could not cure me of my illness. Taking lots of gold, they left."

(Mv.VIII.1.10) athakho so dovāriko yena jīvako komārabhacco tenupasankami upasankamitvā jīvakam komārabhaccam etadavoca seṭṭhibhariyā ācariya evamāha alam bhane dovārika kim me daharako vejjo karissati bahū mahantā mahantā disāpāmokkhā vejjā āgantvā tikicchantā nāsakkhimsu arogam kātum bahum hiraññam ādāya agamamsūti.

So the doorkeeper went to Jīvaka Komārabhacca and, on arrival, said to him, "Teacher, the money-lender's wife says this, 'Enough, I say. What use is a young doctor to me? Many prominent doctors, the foremost in all directions, have come to treat me, but could not cure me of my illness. Taking lots of gold, they left."

Gaccha bhaṇe dovārika seṭṭhibhariyāya pāvada vejjo ayye evamāha mā kira ayye pure kiñci adāsi yadā arogā ahosi tadā yaṁ iccheyyāsi taṁ dajjeyyāsīti.

"Go, I say, doorkeeper, and inform her, 'The doctor says, "Lady, don't give me anything at all beforehand. When you are cured of your illness, then give whatever you want.""

evam ācariyāti kho so dovāriko jīvakassa komārabhaccassa paṭissuṇitvā yena seṭṭhibhariyā tenupasaṅkami upasaṅkamitvā seṭṭhibhariyaṁ etadavoca vejjo ayye evamāha mā kira ayye pure kiñci adāsi yadā arogā ahosi tadā yaṁ iccheyyāsi taṁ dajjeyyāsīti.

Responding, "As you say, teacher," to Jīvaka Komārabhacca, the doorkeeper went to the money-lender's wife and, on arrival, said to her, "Lady, the doctor says, 'Lady, don't give me anything at all beforehand. When you are cured

	of your illness, then give whatever you want."
tenahi bhane dovārika vejjo āgacchatūti.	"I say, doorkeeper, in that case, let the doctor come."
evam ayyeti kho so dovāriko seṭṭhibhariyāya paṭissuṇitvā yena jīvako komārabhacco tenupasaṅkami upasaṅkamitvā jīvakaṁ komārabhaccaṁ etadavoca seṭṭhibhariyā taṁ ācariya Pakkosatīti.	Responding, "As you say, Lady," to the money-lender's wife, the doorkeeper went to Jīvaka Komārabhacca and, on arrival, said to him, "Teacher, the money-lender's wife summons you."
(Mv.VIII.1.11) athakho jīvako komārabhacco yena seṭṭhibhariyā tenupasaṅkami upasaṅkamitvā seṭṭhibhariyāya vikāraṁ sallakkhetvā seṭṭhibhariyaṁ etadavoca pasatena me ayye sappinā atthoti.	So he went to the money- lender's wife and, on arrival, having observed her symptoms, said to her, "Lady, I need a handful of ghee."
athakho seṭṭhibhariyā jīvakassa komārabhaccassa pasataṁ sappiṁ dāpesi.	Then she had them give him a handful of ghee.
athakho jīvako komārabhacco tam pasatam sappim nānābhesajjehi nippacitvā seṭṭhibhariyam mañcake uttānam nipajjāpetvā natthuto adāsi.	Then Jīvaka Komārabhacca, having concocted the ghee with various medicines, had the money-lender's wife lie on her back on a bed and gave her the ghee in her nose.
athakho tam sappim natthuto dinnam mukhato uggacchi.	Having been given the ghee in the nose, she spit it out her

	mouth.
athakho seṭṭhibhariyā tam paṭiggahe nuṭṭhuhitvā [ME: niṭṭhubhitvā] dāsim āṇāpesi handa je imam sappim picunā gaṇhāhīti.	Spitting it into a spittoon, she commanded a female slave, "Hey, pick up this ghee with some cotton."
(Mv.VIII.1.12) athakho jīvakassa komārabhaccassa etadahosi acchariyam vata bho yāva lūkhāyam gharaṇī yatra hi nāma imam chaḍḍanīyadhammam sappim picunā gāhāpessati bahukāni ca me mahagghāni mahagghāni bhesajjāni upagatāni kimpimāyam kañci deyyadhammam dassatīti.	The thought occurred to Jīvaka Komārabhacca, "It's amazing how stingy this housewife is! How can she have cotton used to pick up that ghee, which ought to be thrown away? I used up lots of expensive medicine, but will she give me anything as a reward?"
athakho seṭṭhibhariyā jīvakassa komārabhaccassa vikāram sallakkhetvā jīvakam komārabhaccam etadavoca kissa tvam ācariya vimanosīti.	Then the money-lender's wife, noticing his expression, said to him, "What are you worried about, teacher?"
Idha me etadahosi acchariyam vata bho yāva lūkhāyam gharaṇī yatra hi nāma imam chaḍḍanīyadhammam sappim picunā gāhāpessati bahukāni ca me mahagghāni mahagghāni bhesajjāni upagatāni kimpimāyam kañci deyyadhammam dassatīti.	"Just now, the thought occurred to me, 'It's amazing how stingy this housewife is! How can she have cotton used to pick up that ghee, which ought to be thrown away? I used up lots of expensive medicine, but will she give me anything as a reward?"
Mayam kho ācariya āgārikā nāma upajānāmetassa saññamassa	"You know, teacher, we housewives have to know the

varametam sappi dāsānam vā kammakarānam vā pādabbhañjanam vā padīpakaraņe vā āsittam mā tvam ācariya vimano ahosi na te deyyadhammo hāyissatīti.	value of frugality. This ghee is excellent as foot-rub for the slaves and workers, or for putting in lamps. Don't worry, teacher, your reward won't be lacking."
(Mv.VIII.1.3) athakho jīvako komārabhacco seṭṭhibhariyāya sattavassikam sīsābādham ekeneva natthukammena apakaḍḍhi.	So Jīvaka Komārabhacca drove out the money-lender's wife's seven-year headache with one nose-treatment.
athakho seṭṭhibhariyā arogā samānā jīvakassa komārabhaccassa cattāri sahassāni pādāsi.	Then, being cured, she gave him four thousand.
Putto mātā me arogā thitāti cattāri sahassāni pādāsi.	Her son, (thinking,) "My mother is cured!" gave him four thousand.
Suņisā sassū me arogā ţhitāti cattāri sahassāni pādāsi.	Her daughter-in-law, (thinking,) "My mother-in-law is cured!" gave him four thousand.
Seṭṭhī gahapati bhariyā me arogā ṭhitāti cattāri sahassāni pādāsi dāsañca dāsiñca assarathañca adāsi.	The wealthy householder, (thinking,) "My wife is cured!" gave him four thousand, a male slave, a female slave, and a horsedrawn carriage.
athakho jīvako komārabhacco tāni soļasasahassāni ādāya dāsañca dāsiñca assarathañca yena rājagaham tena pakkāmi	Then Jīvaka Komārabhacca, taking the sixteen thousand, the male slave, the female slave, and the horse-drawn carriage, set out wandering toward Rājagaha, and

anupubbena yena rājagaham yena abhayo rājakumāro tenupasankami	traveling by stages, arrived there and went to Prince Abhaya.
upasankamitvā abhayam rājakumāram etadavoca idam me deva paṭhamakammam soļasasahassāni dāso ca dāsī ca assaratho ca paṭiggaṇhātu me devo posāvanikanti.	On arrival, he said to him, "Your highness, this was my first work: sixteen thousand, a male slave, a female slave, and a horse-drawn carriage. May your highness accept them in repayment for looking after [raising] me."
Alam bhane jīvaka tuyhamyeva hotu amhākanca antepure nivesanam māpehīti.	"I say, Jīvaka, enough. May it be your very own. Have a residence built inside our palace (grounds)."
evam devāti kho jīvako komārabhacco abhayassa rājakumārassa paṭissuṇitvā abhayassa rājakumārassa antepure nivesanam māpesi.	Responding, "As you say, your highness," to Prince Abhaya, Jīvaka Komārabhacca had a residence built inside Prince Abhaya's palace (grounds).

204. BIMBISĀRARĀJAVATTHU (MV.VIII.1.14)

The Story of King Bimbisāra

[131] tena kho pana samayena rañño māgadhassa seniyassa bimbisārassa bhagandalābādho hoti.	Now at that time King Seniya Bimbisāra of Magadha was sick with a hemorrhoid.

Sāṭakā lohitena makkhiyanti.	His cloth was stained with blood.
Deviyo disvā upphaṇḍenti utunīdāni devo pupphaṁ devassa uppannaṁ nacirasseva devo vijāyissatīti.	His queens, seeing it, teased him: "His majesty is now having his first period. His majesty is menstruating. It won't be long before his majesty gives birth."
tena rājā maṅku hoti.	The king was embarrassed by that.
athakho rājā māgadho seniyo bimbisāro abhayam rājakumāram etadavoca	So he said to Prince Abhaya,
mayham kho bhane abhaya tādiso ābādho sāṭakā lohitena makkhiyanti deviyo disvā upphaṇḍenti utunīdāni devo puppham devassa uppannam nacirasseva devo vijāyissatīti iṅgha bhane abhaya tādisam vejjam jānāhi yo mam tikiccheyyāti.	"I say, Abhaya, we are suffering from the sort of illness that our cloth is stained with blood. My queens, seeing it, tease me: 'His majesty is now having his first period. His majesty is menstruating. It won't be long before his majesty gives birth.' Please find the sort of doctor who could treat me."
ayam deva amhākam jīvako vejjo taruņo bhadrako so devam tikicchissatīti.	"Your majesty, there is this doctor of ours, Jīvaka, who is young & talented. He will treat your majesty."
tenahi bhane abhaya jīvakam vejjam ānāpehi so mam tikicchissatīti.	"I say, Abhaya, in that case, command doctor Jīvaka. He will treat me."
(Mv.VIII.1.15) athakho abhayo rājakumāro jīvakaṁ komārabhaccaṁ āṇāpesi	So Prince Abhaya commanded Jīvaka Komārabhacca, "Go, Jīvaka, and treat the king."

gaccha bhaṇe jīvaka rājānaṁ tikicchāhīti.	
evam devāti kho jīvako komārabhacco abhayassa rājakumārassa paṭissuṇitvā nakhena bhesajjam ādāya yena rājā māgadho seniyo bimbisāro tenupasankami upasankamitvā rājānam māgadham seniyam bimbisāram etadavoca ābādham te deva passāmīti.	Responding, "As you say, your highness," to Prince Abhaya, and taking some medicine with his fingernail, Jīvaka Komārabhacca went to King Seniya Bimbisāra of Magadha and, on arrival, said to him, "Let me see your illness, your majesty."
athakho jīvako komārabhacco rañño māgadhassa seniyassa bimbisārassa bhagandalābādham ekeneva ālepena apakaḍḍhi.	And he dried up the king's hemorrhoid with a single (application of) ointment.
athakho rājā Māgadho seniyo bimbisāro arogo samāno pañca itthīsatāni sabbālankāram vibhūsāpetvā omuncāpetvā punjam kārāpetvā jīvakam komārabhaccam etadavoca etam bhaņe jīvaka pañcannam itthīsatānam sabbālankāram tuyham hotūti.	Then King Seniya Bimbisāra—being cured, having ordered 500 of his women to dress up with all their jewelry and then to remove it and put it into a pile—said to Jīvaka Komārabhacca, "That, I say, Jīvaka—all the jewelry of the 500 women—is yours."
Alam deva adhikāram me devo saratūti.	"Enough, your majesty. May your majesty simply remember my service."
tenahi bhaṇe jīvaka mam upaṭṭhaha itthāgārañca	"Very well then, Jīvaka, care for me, for the women in the palace, and for

buddhappamukham bhikkhusanghañcāti.	the Sangha of monks, headed by the Buddha."
evam devāti kho jīvako komārabhacco rañño māgadhassa seniyassa bimbisārassa paccassosi.	"As you say, your majesty," Jīvaka Komārabhacca responded to King Seniya Bimbisāra of Magadha.

205. RĀJAGAHASEṬṬHIVATTHU (MV.VIII.1.16)

The Story of the Money-lender of Rājagaha

[132] tena kho pana samayena rājagahakassa seṭṭhissa sattavassiko sīsābādho hoti.	Now on that occasion a money- lender of Rājagaha had a seven- year headache.
Bahū mahantā mahantā disāpāmokkhā vejjā āgantvā tikicchantā nāsakkhimsu arogam kātum bahum hiraññam ādāya agamamsu.	Many great doctors, the foremost in all directions, having come to treat him, couldn't cure him of his illness. Taking a great deal of money, they left.
Apica vejjehi paccakkhāto hoti.	It had reached the point where the doctors had given up on him.
Ekacce vejjā evamāhamsu pañcamam divasam seṭṭhī gahapati kālam karissatīti.	Some doctors said, "On the fifth day, the money-lender will die."
Ekacce vejjā evamāhamsu	Some doctors said, "On the

sattamam divasam seṭṭhī gahapati kālam karissatīti.	seventh day, the money-lender will die."
athakho rājagahakassa negamassa etadahosi	Then the thought occurred to the Rājagaha City Council:
ayam kho seṭṭhī gahapati bahūpakāro rañño ceva negamassa ca apica vejjehi paccakkhāto	"This money-lender has done much for the king and for the City Council, and it has reached the point where the doctors have given up on him.
ekacce vejjā evamāhamsu pañcamam divasam seṭṭhī gahapati kālam karissatīti ekacce vejjā evamāhamsu sattamam divasam seṭṭhī gahapati kālam karissatīti	"Some doctors say, 'On the fifth day, the money-lender will die.' Some doctors say, 'On the seventh day, the money-lender will die.'
ayam ca rañño jīvako vejjo taruņo bhadrako	"But there's this Jīvaka, the king's doctor, who is young & talented.
yannūna mayam rājānam jīvakam vejjam yāceyyāma seṭṭhim Gahapatim tikicchitunti.	"What if we were to ask for Jīvaka from the king to treat the money-lender?"
(Mv.VIII.1.17) athakho rājagahako negamo yena rājā māgadho seniyo bimbisāro tenupasankami upasankamitvā rājānam māgadham seniyam bimbisāram etadavoca	So the Rājagaha City Council went to King Seniya Bimbisāra and on arrival said to him,
ayam deva seṭṭhī gahapati	"Your majesty, this money-lender

bahūpakāro devassa ceva negamassa ca apica vejjehi paccakkhāto ekacce vejjā evamāhamsu pañcamam divasam seṭṭhī gahapati kālam karissatīti ekacce vejjā evamāhamsu sattamam divasam seṭṭhī gahapati kālam karissatīti	has done much for the king and for the City Council, and it has reached the point where the doctors have given up on him. Some doctors say, 'On the fifth day, the money-lender will die.' Some doctors say, 'On the seventh day, the money-lender will die.'
sādhu devo jīvakam vejjam āṇāpetu seṭṭhim gahapatim tikicchitunti.	"It would be good if your majesty would command doctor Jīvaka to treat the money-lender."
athakho rājā māgadho seniyo bimbisāro jīvakam komārabhaccam āṇāpesi gaccha bhaṇe jīvaka seṭṭhim gahapatim tikicchāhīti.	So King Seniya Bimbisāra commanded Jīvaka Komārabhacca: "Go, I say, Jīvaka, and treat the money-lender."
evam devāti kho jīvako komārabhacco rañño māgadhassa seniyassa bimbisārassa paṭissuṇitvā yena seṭṭhī gahapati tenupasaṅkami upasaṅkamitvā seṭṭhissa gahapatissa vikāraṁ sallakkhetvā seṭṭhiṁ gahapatiṁ etadavoca sacāhantaṁ gahapati arogaṁ kareyyaṁ kiṁ me assa deyyadhammoti.	Responding, "As you say, your majesty," to the king, Jīvaka Komārabhacca went to the money-lender. On arrival, after observing the money-lender's symptoms, he said to him, "If I were to cure you, householder, what would be my reward?"
Sabbam sāpateyyañca te ācariya hotu ahañca te dāsoti.	"All my property will be yours, teacher, and I your slave."
(Mv.VIII.1.18) Sakkhasi pana tvam gahapati ekena passena satta	"But, householder, can you lie on one side for seven months?"

māse nipajjitunti.	
Sakkomaham ācariya ekena passena satta māse nipajjitunti.	"Teacher, I can lie on one side for seven months."
Sakkhasi pana tvam gahapati dutiyena passena satta māse nipajjitunti.	"And can you lie on the other side for seven months?"
Sakkomaham ācariya dutiyena passena satta māse Nipajjitunti.	"I can lie on the other side for seven months."
Sakkhasi pana tvam gahapati uttāno satta māse nipajjitunti.	"And can you lie on your back for seven months?"
Sakkomaham ācariya uttāno satta māse nipajjitunti.	"I can lie on my back for seven months."
athakho jīvako komārabhacco seṭṭhiṁ gahapatiṁ mañcake nipajjāpetvā mañcake sambandhitvā sīsacchaviṁ uppāṭetvā sibbiniṁ vināmetvā dve pāṇake nīharitvā janassa dassesi	Then Jīvaka Komārabhacca, having had the money-lender lie on a bed, having bound him to the bed, made an incision in the skin of his head. Drilling a hole in his skull [Note: Literally: 'opening the sutures of his skull'] and drawing out two creatures, he showed them to the people:
passatha ime dve pāṇake ekaṁ khuddakaṁ ekaṁ mahallakaṁ	"See these two creatures, one small, the other large?
ye te ācariyā evamāhamsu pañcamam divasam seṭṭhī gahapati kālam karissatīti	"Those teachers who said, 'On the fifth day, the money-lender will die,' had seen this large creature.

tehāyam mahallako pāṇako diṭṭho	
pañcamam divasam seṭṭhissa gahapatissa matthalungam pariyādayissati matthalungassa pariyādānā seṭṭhī gahapati kālam karissati	"By the fifth day it would have consumed the money-lender's brain. From the consumption of his brain, the money-lender would have died.
sudițțho tehi ācariyehi	"That was well-seen by those teachers.
yepi te ācariyā evamāhamsu sattamam divasam seṭṭhī gahapati kālam karissatīti tehāyam khuddako pāṇako diṭṭho sattamam divasam seṭṭhissa gahapatissa matthalungam pariyādayissati matthalungassa pariyādānā seṭṭhī gahapati kālam karissati sudiṭṭho tehipi ācariyehīti	"Those teachers who said, 'On the seventh day, the money-lender will die,' had seen this small creature. By the seventh day it would have consumed the money-lender's brain. From the consumption of his brain, the money-lender would have died. That was well-seen by those teachers, too."
sibbinim sampațicchādetvā sīsacchavim sibbetvā ālepam adāsi.	Closing the hole in the skull and stitching the skin of the head, he applied an ointment.
(Mv.VIII.1.19) athakho seṭṭhī gahapati sattāhassa accayena jīvakaṁ komārabhaccaṁ etadavoca nāhaṁ ācariya sakkomi ekena passena satta māse nipajjitunti.	Then the money-lender, after the passing of seven days, said to Jīvaka Komārabhacca, "Teacher, I can't lie on one side for seven months."
Nanu me tvam gahapati	"But didn't you respond to me,

pațissuņi sakkomaham ācariya ekena passena Satta māse nipajjitunti.	householder, 'Teacher, I can lie on one side for seven months'?"
Saccāham ācariya paṭissuṇim apāham marissāmi nāham sakkomi ekena passena satta māse nipajjitunti.	"It's true, teacher, that I responded (in that way). But I will die. I can't lie on one side for seven months."
tenahi tvam gahapati dutiyena passena satta māse nipajjāhīti.	"In that case, householder, lie on the other side for seven months."
athakho seṭṭhī gahapati sattāhassa accayena jīvakaṁ komārabhaccaṁ etadavoca nāhaṁ ācariya sakkomi dutiyena passena satta māse nipajjitunti.	Then the money-lender, after the passing of seven days, said to Jīvaka Komārabhacca, "Teacher, I can't lie on the other side for seven months."
Nanu me tvam gahapati paṭissuṇi sakkomaham ācariya dutiyena passena satta māse nipajjitunti.	"But didn't you respond to me, householder, 'I can lie on the other side for seven months'?"
Saccāham ācariya paṭissuṇim apāham marissāmi nāham sakkomi dutiyena passena satta māse nipajjitunti.	"It's true, teacher, that I responded (in that way). But I will die. I can't lie on the other side for seven months."
tenahi tvam gahapati uttāno satta māse nipajjāhīti.	"In that case, householder, lie on your back for seven months."
athakho seṭṭhī gahapati sattāhassa accayena jīvakaṁ komārabhaccaṁ etadavoca	Then the money-lender, after the passing of seven days, said to Jīvaka Komārabhacca, "Teacher, I

nāham ācariya sakkomi uttāno satta māse nipajjitunti.	can't lie on my back for seven months."
Nanu me tvam gahapati paṭissuṇī sakkomaham ācariya uttāno satta māse nipajjitunti.	"But didn't you respond to me, householder, 'I can lie on my back for seven months'?"
Saccāham ācariya paṭissuṇim apāham marissāmi nāham sakkomi uttāno satta māse nipajjitunti.	"It's true, teacher, that I responded (in that way). But I will die. I can't lie on my back for seven months."
(Mv.VIII.1.20) Ahañce tam gahapati na vadeyyam ettakampi tvam na nipajjeyyāsi apica paṭikaccevāsi mayā ñāto tīhi sattāhehi seṭṭhī gahapati arogo bhavissatīti uṭṭhehi gahapati arogosi jānāhi kim me deyyadhammoti.	"Householder, if I hadn't said that to you, you would not have lied down for this long. But I knew beforehand, 'In three times seven days the money-lender will be cured.' Get up, householder. Know that you are cured. What is my reward?"
Sabbam sāpateyyañca te ācariya hotu ahañca te dāsoti.	"All my property is yours, teacher, and I am your slave."
Alam gahapati mā Me tvam sabbam sāpateyyam adāsi mā ca me dāso rañño satasahassam dehi mayham satasahassanti.	"Enough, householder. Don't give me all your property and don't be my slave. Give 100,000 to the king and 100,000 to us."
athakho seṭṭhī gahapati arogo samāno rañño satasahassaṁ adāsi jīvakassa komārabhaccassa satasahassaṁ.	So the money-lender gave 100,000 to the king and 100,000 to Jīvaka Komārabhacca.

206. SEŢŢHIPUTTAVATTHU (MV.VIII.1.21)

The Story of the Money-lender's Son

[133] tena kho pana samayena bārāṇaseyyakassa seṭṭhiputtassa mokkhacikāya kīļantassa antagaṇṭhābādho hoti.

Now on that occasion the son of a money-lender of Bārāṇasī got a knot in his intestines doing gymnastics.

tena yāgupi pītā na sammāpariņāmam gacchati bhattampi bhuttam na sammāpariņāmam gacchati uccāropi passāvopi na paguņo. Because of that, he couldn't properly digest the conjey he had drunk or solid foods he had eaten, and his urination and bowel movements were irregular.

so tena kiso hoti lūkho dubbanņo uppaņduppaņdukajāto dhamanisanthatagatto.

As a result, he became thin, wretched, unattractive, and pale, his body covered with veins.

athakho bārāṇaseyyakassa seṭṭhissa etadahosi mayhaṁ kho puttassa tādiso ābādho yāgupi pītā na sammāpariṇāmaṁ gacchati bhattaṁpi bhuttaṁ na sammāpariṇāmaṁ gacchati uccāropi passāvopi na paguṇo so tena kiso lūkho dubbaṇṇo uppaṇḍuppaṇḍukajāto dhamanisanthatagatto yannūnāhaṁ rājagahaṁ gantvā rājānaṁ jīvakaṁ vejjaṁ

Then the thought occurred to the money-lender of Bārāṇasī, "My son has the kind of disease such that he can't properly digest the conjey he has drunk or solid foods he has eaten, and his urination and bowel movements are irregular. As a result, he is thin, wretched, unattractive, and pale, his body covered with veins. What if I were to go to Rājagaha and ask for

yāceyyam puttam me tikicchitunti.	doctor Jīvaka from the king, to treat my son?"
atha kho bārāṇaseyyako seṭṭhī rājagahaṁ gantvā yena rājā māgadho seniyo bimbisāro tenupasaṅkami upasaṅkamitvā rājānaṁ māgadhaṁ seniyaṁ bimbisāraṁ etadavoca	So, going to Rājagaha, he went to king Seniya Bimbisāra of Magadha and, on arrival, said to him,
mayham kho deva puttassa tādiso ābādho yāgupi pitā na sammāpariņāmam gacchati bhattampi bhuttam na sammāpariņāmam gacchati uccāropi passāvopi na paguņo so tena kiso Lūkho dubbanņo uppaņduppandukajāto dhamanisanthatagatto	"Your majesty, my son has the kind of disease such that he can't properly digest the conjey he has drunk or solid foods he has eaten, and his urination and bowel movements are irregular. As a result, he is thin, wretched, unattractive, and pale, his body covered with veins.
sādhu devo jīvakam vejjam āṇāpetu puttam me tikicchitunti.	"It would be good if your majesty would command doctor Jīvaka to treat him."
(Mv.VIII.1.22) athakho rājā māgadho seniyo bimbisāro jīvakam komārabhaccam āṇāpesi gaccha bhaṇe jīvaka bārāṇasim gantvā bārāṇaseyyakam seṭṭhiputtam tikicchāhīti.	So King Seniya Bimbisāra commanded Jīvaka Komārabhacca: "Go, I say, Jīvaka. Having gone to Bārāṇasī, treat the son of the money-lender of Bārāṇasī."
evam devāti kho jīvako komārabhacco rañño māgadhassa seniyassa	Responding, "As you say, your majesty," to the king, Jīvaka Komārabhacca, having gone to

bimbisārassa paṭissuṇitvā bārāṇasiṁ gantvā yena bārāṇaseyyako seṭṭhiputto tenupasaṅkami	Bārāṇasī, went to the son of the money-lender of Bārāṇasī.
upasankamitvā bārāṇaseyyakassa seṭṭhiputtassa vikāram sallakkhetvā janam ussāretvā tirokaraṇim parikkhipitvā thambhe upanibandhitvā bhariyam purato ṭhapetvā udaracchavim uppāṭetvā antagaṇṭhim nīharitvā bhariyāya dassesi	On arrival, after observing the son of the money-lender's symptoms, he had the people stand back, put up a curtain around him, and tied him to a pillar. Having his wife stand in front of him, he cut open the skin of his belly and, taking out his intestines, showed them to his wife, (saying,)
passa te sāmikassa ābādham iminā yāgupi pītā na sammāpariņāmam gacchati bhattampi bhuttam na sammāpariņāmam gacchati uccāropi passāvopi na paguņo imināyam kiso lūkho dubbanņo uppaņduppandukajāto dhamanisanthatagattoti	"Look at your husband's disease. Because of this he can't properly digest the conjey he has drunk or solid foods he has eaten, and his urination and bowel movements are irregular. As a result, he is thin, wretched, unattractive, and pale, his body covered with veins."
antaganthim vinivethetvā antāni paṭipavesetvā udaracchavim sibbetvā ālepam adāsi.	Having untied the knot in his intestines, put them back in, and sewed up the incision, he applied an ointment.
athakho bārāṇaseyyako seṭṭhiputto nacirasseva arogo ahosi.	In no long time, the son of the money-lender of Bārāṇasī was cured.
athakho bārāṇaseyyako seṭṭhī	Then the money-lender of

putto me arogo țhitoti jīvakassa komārabhaccassa soļasa sahassāni pādāsi.	Bārāṇasī, (thinking,) "My son is cured," gave Jīvaka Komārabhacca sixteen thousand.
athakho jīvako komārabhacco tāni soļasa sahassāni ādāya punadeva rājagaham Paccāgacchi.	Taking the sixteen thousand, he returned to Rājagaha.

207. PAJJOTARĀJAVATTHU (MV.VIII.1.23)

The Story of King Pajjota

[134] tena kho pana samayena ujjeniyam rañño pajjotassa paṇḍurogābādho hoti.	Now on that occasion King Pajjota of Ujjenī was sick with jaundice.
Bahū mahantā mahantā disāpāmokkhā vejjā āgantvā tikicchantā nāsakkhimsu arogam kātum bahum hiraññam ādāya agamamsu.	Many great doctors, the foremost in all directions, having come to treat him, couldn't cure him of his illness. Taking a great deal of money, they left.
athakho rājā pajjoto rañño māgadhassa seniyassa bimbisārassa santike dūtam pāhesi mayham kho deva tādiso ābādho sādhu devo jīvakam vejjam āṇāpetu so mam tikicchissatīti.	So King Pajjota sent a messenger to the presence of King Seniya Bimbisāra of Magadha, (saying,) "We, your majesty, are sick with this sort of illness. It would be good if your majesty would command doctor Jīvaka. He will treat me."

athakho rājā māgadho seniyo bimbisāro jīvakam komārabhaccam āṇāpesi gaccha bhaṇe jīvaka ujjenim gantvā rājānam pajjotam tikicchāhīti.	So King Seniya Bimbisāra commanded Jīvaka Komārabhacca, "Go, I say, Jīvaka. Having gone to Ujjenī, treat King Pajjota."
evam devāti kho jīvako komārabhacco rañño māgadhassa seniyassa bimbisārassa paṭissuṇitvā ujjenim gantvā yena rājā pajjoto tenupasaṅkami upasaṅkamitvā rañño pajjotassa vikāraṁ sallakkhetvā rājānaṁ pajjotaṁ etadavoca	Responding, "As you say, your majesty," to King Seniya Bimbisāra, and having gone to Ujjenī, Jīvaka Komārabhacca went to King Pajjota and, on arrival, having observed his symptoms, said to him,
(Mv.VIII.1.24) sappim deva nippacissāmi tam devo pivissatīti.	"Your majesty, I will concoct some ghee, so that your majesty may drink it."
Alam bhane jīvaka yante sakkā vinā sappinā arogam kātum tam karohi jeguccham me sappi paṭikkūlanti.	"Enough, I say, Jīvaka. Whatever you can do to cure (me) without ghee, do that. Ghee is disgusting to me. Loathsome."
athakho jīvakassa komārabhaccassa etadahosi imassa kho rañño tādiso ābādho na sakkā mayā vinā sappinā arogam kātum yannūnāham sappim nippaceyyam kasāvavaṇṇam kasāvagandham kasāvarasanti.	The thought occurred to Jīvaka Komārabhacca, "The disease of this king is of a sort that I cannot cure it without ghee. What if I were to concoct ghee with an astringent color, astringent smell, astringent taste?"
athakho jivako komārabhacco	So, with various medicines, he

nānābhesajjehi sappim nippaci kasāvavaṇṇam kasāvagandham kasāvarasam. concocted ghee with an astringent color, astringent smell, astringent taste.

athakho jīvakassa komārabhaccassa etadahosi imassa kho rañño sappi pītam pariņāmentam uddekam dassati caņḍāyam rājā ghātāpeyyāpi mam yannūnāham paṭikacceva āpuccheyyanti.

Then the thought occurred to him, "This ghee, when drunk & digested by the king, will make him belch. The king is vicious. He could have me killed. What if I were to take leave as a precaution?"

athakho jīvako komārabhacco yena rājā pajjoto tenupasankami upasankamitvā rājānam pajjotam etadavoca

So Jīvaka Komārabhacca went to King Pajjota and, on arrival, said to him,

(Mv.VIII.1.25) mayam kho deva vejjā nāma tādisena muhuttena mūlāni uddharāma bhesajjāni samharāma sādhu devo vāhanāgāresu ca dvāresu ca āṇāpetu yena vāhanena jīvako icchati tena vāhanena gacchatu yena dvārena icchati tena dvārena gacchatu yam kālam icchati tam kālam gacchatu yam kālam icchati tam icchati tam kālam pavisatūti.

"Your majesty, we doctors, you know, have to dig up roots and gather medicines at just the right moment. It would be good if your majesty were to command (the men) at the stables & city gates, 'Let Jīvaka go by whatever mount he wants, go through any gate he wants, go at any time he wants, and to enter at any time he wants."

athakho rājā pajjoto vāhanāgāresu ca dvāresu ca āṇāpesi yena vāhanena jīvako icchati tena vāhanena gacchatu yena dvārena icchati tena dvārena gacchatu yaṁ kālaṁ icchati taṁ So King Pajjota commanded (the men) at the stables and city gates: "Let Jīvaka go by whatever mount he wants, go through any gate he wants, go at any time he wants, and to enter at any time he wants."

kālam gacchatu yam kālam icchati tam kālam pavisatūti.	
tena kho pana samayena rañño pajjotassa bhaddavatikā nāma hatthinikā paññāsayojanikā hoti.	Now at that time King Pajjota had a little she-elephant named Bhaddavatikā who was a fifty-leaguer [could travel fifty leagues in a day].
athakho jīvako komārabhacco rañño pajjotassa tam sappim upanāmesi kasāvam devo pivatūti.	Then Jīvaka Komārabhacca offered the ghee to King Pajjota, (saying,) "May your majesty drink the astringent."
athakho jīvako komārabhacco rājānam pajjotam sappim pāyetvā hatthisālam gantvā bhaddavatikāya hatthinikāya nagaramhā nippati.	Then, having gotten King Pajjota to drink the ghee and having gone to the elephant stable, he fled the city on the little she-elephant Bhaddavatikā.
(Mv.VIII.1.26) athakho rañño pajjotassa taṁ sappi pītaṁ pariṇāmentaṁ uddekaṁ adāsi.	Then, when the ghee was drunk and digested by King Pajjota, he belched.
athakho rājā pajjoto manusse etadavoca duṭṭhena bhaṇe jīvakena sappim pāyitomhi tenahi bhaṇe jīvakam vejjam vicināthāti.	He said to his people, "That vile Jīvaka got me to drink ghee! Very well then, I say, go find doctor Jīvaka!"
Bhaddavatikāya deva hatthinikāya nagaramhā nippatoti.	"He has fled the city on the little she-elephant Bhaddavatikā, your majesty."
tena kho pana samayena rañño	Now at that time King Pajjota

pajjotassa kāko nāma dāso saṭṭhiyojaniko hoti amanussena paṭicca jāto.	had a slave named Kāka [Crow], a sixty-leaguer sired by a non-human being.
athakho rājā pajjoto kākam dāsam āṇāpesi gaccha bhaṇe kāka jīvakam vejjam nivattehi rājā tam ācariya nivattāpetīti ete kho bhaṇe kāka vejjā nāma bahumāyā mā cassa kiñci paṭiggahesīti.	So King Pajjota commanded him, "I say, Kāka, go turn doctor Jīvaka back, (saying,) 'Teacher, the king has ordered you to be turned back'. And you know, Kāka, these doctors have many tricks. Don't accept anything from him."
(Mv.VIII.1.27) athakho kāko dāso jīvakam komārabhaccam antarāmagge kosambiyam sambhāvesi pātarāsam karontam.	Then Kāka the slave caught up with Jīvaka Komārabhacca while he was on the road at Kosambī having breakfast.
athakho kāko dāso jīvakam komārabhaccam etadavoca rājā tam ācariya nivattāpetīti.	He said to him, "Teacher, the king orders you to be turned back."
Āgamehi bhaṇe kāka yāva bhuñjāmi handa bhaṇe kāka bhuñjassūti.	"Wait, I say, Kāka, while I eat. And come, now. You eat, too."
Alam ācariya raññāmhi āṇatto ete kho bhaṇe kāka vejjā nāma bahumāyā mā cassa kiñci paṭiggahesīti.	"No, teacher. I was commanded by the king: 'And you know, Kāka, these doctors have many tricks. Don't accept anything from him."
tena kho pana samayena jīvako komārabhacco nakhena bhesajjam olumpetvā āmalakañca khādati pānīyañca pivati.	Now, on that occasion Jīvaka Komārabhacca was eating an emblic myrobalan while inserting medicine in it with his fingernail and drinking water. [Note:

	Apparently Jīvaka was inserting medicine to counteract the strong purgative properties of the emblic myrobalan, of which the Indian variety is larger and evidently more potent than the Southeast Asian variety.]
athakho jīvako komārabhacco kākam dāsam etadavoca handa bhaņe kāka āmalakañca khāda pānīyañca pivassūti.	So he said to Kāka the slave, "Come now, I say, Kāka. Eat some emblic myrobalan and drink some water, too."
(Mv.VIII.1.28) athakho kāko dāso ayam kho vejjo āmalakañca khādati pānīyañca pivati na arahati kiñci pāpakam hotunti upaḍḍhāmalakañca khādi pānīyañca apāyi.	Then Kāka the slave, (thinking,) "This doctor is eating emblic myrobalan and drinking water; it shouldn't do anything bad," ate half an emblic myrobalan and drank water.
Tassa tam upaḍḍhāmalakam khāditam tattheva nicchāresi.	And when he had eaten it, the half of the emblic myrobalan purged him right then & there.
athakho kāko dāso jīvakam komārabhaccam etadavoca atthi me ācariya jīvitanti.	So he said to Jīvaka Komārabhacca, "Teacher, will I live?"
Mā bhaņe kāka bhāyi tvañceva arogo bhavissasi rājā ca caṇḍo so rājā ghātāpeyyāpi mam tenāham na nivattāmīti bhaddavatikam hatthinikam kākassa niyyādetvā yena rājagaham tena pakkāmi anupubbena yena rājagaham	"I say, Kāka, don't be afraid. You will soon be cured, as will the king. The king is vicious. He could even have me killed, so I won't turn back." Handing the little sheelephant Bhaddavatikā over to Kāka, Jīvaka Komārabhacca set out

yena rājā māgadho seniyo bimbisāro tenupasankami upasankamitvā rañño māgadhassa seniyassa bimbisārassa etamattham ārocesi.	for Rājagaha. Traveling by stages, he reached Rājagaha and King Seniya Bimbisāra, and on arrival told the king what had happened.
Suṭṭhu bhaṇe jīvaka akāsi yampi na nivatto caṇḍo so rājā ghātāpeyyāpi tanti.	"You did well, I say, Jīvaka, in not turning back. The king is vicious. He could even have had you killed."
(Mv.VIII.1.29) athakho rājā pajjoto arogo samāno jīvakassa komārabhaccassa santike dūtam pāhesi āgacchatu jīvako varam dassāmīti.	Then King Pajjota, having been cured of his illness, sent a messenger to the presence of Jīvaka Komārabhacca, "Let Jīvaka come. I will give him a boon."
Alam deva adhikāram me devo saratūti.	"Enough, your majesty. May your majesty simply remember my service."

208. SIVEYYAKADUSSAYUGAKATH Ā

The Discussion of the Pair of Sivi Robes

tena kho pana samayena rañño pajjotassa siveyyakam dussayugam uppannam hoti bahunnam dussānam bahunnam dussayugānam bahunnam

Now on that occasion a pair of Sivi [note] robes accrued to King Pajjota, the supreme, best, foremost, most excellent and special of many robes, many dussayugasatānam bahunnam dussayugasahassānam bahunnam dussayugasatasahassānam aggañca seṭṭhañca pāmokkhañca uttamañca pavarañca.

pairs of robes, many hundreds of pairs of robes, many thousands of pairs of robes, many hundreds of thousands of pairs of robes.

athakho rājā pajjoto tam siveyyakam dussayugam jīvakassa komārabhaccassa pāhesi. Then King Pajjota sent the pair of Sivi robes to Jīvaka Komārabhacca.

athakho Jīvakassa komārabhaccassa etadahosi idam kho me siveyyakam dussayugam raññā pajjotena pahitam bahunnam dussayugānam bahunnam dussayugānam bahunnam dussayugasatānam bahunnam dussayugasahassānam bahunnam dussayugasatasahassānam aggañca seṭṭhañca pāmokkhañca uttamañca pavarañca

Then the thought occurred to him, "I have this pair of Sivi robes, sent by King Pajjota—the supreme, best, foremost, most excellent and special of many robes, many pairs of robes, many hundreds of pairs of robes, many thousands of pairs of robes, many hundreds of thousands of pairs of robes.

nayimam añño koci paccārahati paribhuñjitum aññatra tena bhagavatā arahatā sammāsambuddhena raññā vā māgadhena seniyena bimbisārenāti.

There is no one worthy of using it aside from the Blessed One, Worthy and Rightly Selfawakened, or King Seniya Bimbisāra of Magadha.

209. SAMATTIMSAVIRECANAKATH Ā (MV.VIII.1.30)

The Discussion of the Thirty-fold Purge

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[135] tena kho pana samayena bhagavato kāyo dosābhisanno hoti.	Now on that occasion the Blessed One's body had an excess of toxins.
athakho bhagavā āyasmantam ānandam āmantesi dosābhisanno kho ānanda tathāgatassa kāyo icchati tathāgato virecanam pātunti.	The Blessed One addressed Ven. Ānanda, "The Tathāgata's body has an excess of toxins, and he wants to drink a purgative."
athakho āyasmā ānando yena jīvako komārabhacco tenupasankami upasankamitvā jīvakam komārabhaccam etadavoca dosābhisanno kho āvuso jīvaka tathāgatassa kāyo icchati tathāgato virecanam pātunti.	So Ven. Ānanda went to Jīvaka Komārabhacca and, on arrival, said to him, "Friend Jīvaka, the Tathāgata's body has an excess of toxins, and he wants to drink a purgative."
tenahi bhante ānanda bhagavato kāyam katipāham sinehethāti.	"In that case, Ānanda, sir, rub the Blessed One's body with oil for a few days."
athakho āyasmā ānando bhagavato kāyam katipāham sinehetvā yena jīvako komārabhacco tenupasankami upasankamitvā jīvakam komārabhaccam etadavoca siniddho kho āvuso jīvaka tathāgatassa kāyo yassadāni kālam maññasīti.	Then Ven. Ānanda, having rubbed the Blessed One's body with oil for a few days, went to Jīvaka Komārabhacca and, on arrival, said to him, "Friend Jīvaka, the Tathāgata's body has been rubbed with oil. Now is the time for you to do as you think fit."

(Mv.VIII.1.31) athakho jīvakassa komārabhaccassa etadahosi na kho me tam paṭirūpam yoham bhagavato oṭārikam virecanam dadeyyam yannūnāham tīṇi uppalahatthāni nānābhesajjehi paribhāvetvā tathāgatassa upanāmeyyanti.

Then the thought occurred to Jīvaka Komārabhacca, "It wouldn't be appropriate for me to give the Blessed One a coarse purgative. What if I prepared three bunches of blue lotuses with various medicines and offered them to the Tathāgata?"

athakho jīvako
komārabhacco tīņi
uppalahatthāni nānābhesajjehi
paribhāvetvā yena bhagavā
tenupasankami upasankamitvā
ekam uppalahattham
bhagavato upanāmesi imam
bhante bhagavā paṭhamam
uppalahattham upasinghatu
idam bhagavantam
dasakkhattum virecessatīti

So, having prepared three bunches of blue lotuses with various medicines, he went to the Blessed One and, on arrival, offered one bunch of blue lotuses, (saying,) "Lord, may the Blessed One sniff this first bunch of blue lotuses. It will make Blessed One purge ten times."

dutiyam uppalahattham bhagavato upanāmesi imam bhante bhagavā dutiyam uppalahattham upasinghatu idam bhagavantam dasakkhattum virecessatīti

He offered the second bunch of blue lotuses, (saying,) "Lord, may the Blessed One sniff this second bunch of blue lotuses. It will make Blessed One purge ten times."

tatiyam uppalahattham bhagavato upanāmesi imam bhante bhagavā tatiyam uppalahattham upasinghatu idam bhagavantam dasakkhattum virecessati

He offered the third bunch of blue lotuses, (saying,) "Lord, may the Blessed One sniff this third bunch of blue lotuses. It will make Blessed One purge ten times.

evam bhagavato samatimsāya virecanam bhavissatīti.	"That's how the Blessed One's thirty-fold purge will be."
athakho jīvako komārabhacco bhagavato samatimsāya virecanam datvā bhagavantam abhivādetvā padakkhiņam katvā pakkāmi.	Then, Jīvaka Komārabhacca, having given the Blessed One the thirty-fold purge, bowed down to him, circumambulated him, keeping him to his right, and left.
(Mv.VIII.1.32) athakho jīvakassa komārabhaccassa bahidvārakoṭṭhakā nikkhantassa etadahosi	Then the thought occurred to Jīvaka Komārabhacca, as he was walking out through the outer gatehouse,
mayā kho bhagavato samatimsāya virecanam dinnam dosābhisanno tathāgatassa kāyo	"I have given the Blessed One the thirty-fold purge, and the Tathāgata's body is over-full with humors.
na bhagavantam samatimsakkhattum virecessati	"It won't make him purge a full thirty times.
ekūnatimsakkhattum bhagavantam virecessati	"It will make him purge twenty- nine times.
apica bhagavā viritto nahāyissati nahātaṁ bhagavantaṁ sakiṁ virecessati	"But when the Blessed One has purged, he will bathe. When he has bathed, it will make him purge once.
evam bhagavato samatimsāya virecanam bhavissatīti.	"That's how Blessed One's thirty- fold purge will come to be."
atha kho bhagavā jīvakassa komārabhaccassa cetasā	Then, having known with his awareness the train of thought in

cetoparivitakkamaññāya āyasmantam ānandam āmantesi	Jīvaka Komārabhacca's awareness, the Blessed One addressed Ven. Ānanda,
idhānanda jīvakassa komārabhaccassa bahidvārakoṭṭhakā nikkhantassa etadahosi mayā kho bhagavato samatimsāya virecanam dinnam dosābhisanno tathāgatassa Kāyo na bhagavantam samatimsakkhattum virecessati ekūnatimsakkhattum bhagavantam virecessati apica bhagavā viritto nahāyissati nahātam bhagavantam sakim virecessati evam bhagavato samatimsāya virecanam bhavissatīti	"Ānanda, just now, the thought occurred to Jīvaka Komārabhacca, as he was walking out through the outer gate-house, 'I have given the Blessed One the thirty-fold purge, and the Tathāgata's body is over-full with humors. It won't make him purge thirty times. It will make him purge twenty-nine times. But when the Blessed One has purged, he will bathe. When he has bathed, it will make him purge once. That's how Blessed One's thirty-fold purge will come to be.'
tenahānanda uņhodakam paṭiyādehīti.	"In that case, prepare some warm water."
evam bhanteti kho āyasmā ānando bhagavato paṭissuṇitvā uṇhodakam paṭiyādesi.	Responding, "As you say, Lord," to the Blessed One, Ven. Ānanda prepared some warm water.
(Mv.VIII.1.33) athakho jīvako komārabhacco yena bhagavā tenupasankami upasankamitvā bhagavantam abhivādetvā ekamantam nisīdi.	Then Jīvaka Komārabhacca went to the Blessed One and, on arrival, having bowed down to him, sat to one side.

ekamantam nisinno kho jīvako komārabhacco bhagavantam etadavoca viritto bhante bhagavāti.	As he was sitting there, he said to the Blessed One, "Lord, has the Blessed One purged?"
Virittomhi jīvakāti.	"I have purged, Jīvaka."
Idha mayham bhante bahidvārakoṭṭhakā nikkhantassa etadahosi mayā kho bhagavato samatimsāya virecanam dinnam dosābhisanno tathāgatassa kāyo na bhagavantam samatimsakkhattum virecessati ekūnatimsakkhattum bhagavantam virecessati apica bhagavā viritto nahāyissati nahātam bhagavantam sakim virecessati evam bhagavato samatimsāya virecanam bhavissatīti	"Just now, Lord, the thought occurred to me, as I was walking out through the outer gate-house, 'I have given the Blessed One the thirty-fold purge, and the Tathāgata's body has an excess of toxins. It won't make him purge thirty times. It will make him purge twenty-nine times. But when the Blessed One has purged, he will bathe. When he has bathed, it will make him purge once. That's how Blessed One's thirty-fold purge will come to be'.
nahāyatu bhante bhagavā nahāyatu sugatoti.	"May the Blessed One bathe; may the Well-gone One bathe."
athakho bhagavā uṇhodakam nahāyi nahātam bhagavantam sakim virecesi evam bhagavato samatimsāya virecanam ahosi.	Then the Blessed One bathed with the warm water. When he had bathed, it made him purge once. That's how the Blessed One's thirty- fold purge came to be.
athakho jīvako komārabhacco bhagavantam	Then Jīvaka Komārabhacca said to the Blessed One, "Until the Blessed

etadavoca yāva bhante		
bhagavato kāyo pakatatto hoti		
alam yūsapiņdakenāti.		

One's body returns to normalcy, vegetable broth should be enough as alms-food."

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210. VARAYĀCANĀKATHĀ

The Discussion of Asking a Favor

athakho bhagavato kāyo nacirasseva pakatatto ahosi.	Then, in no long time, the Blessed One's body returned to normalcy.
(Mv.VIII.1.34) athakho jīvako komārabhacco tam siveyyakam dussayugam ādāya yena bhagavā Tenupasankami upasankamitvā bhagavantam abhivādetvā ekamantam nisīdi.	Jīvaka Komārabhacca, taking the pair of Sivi robes, went to the Blessed One and, on arrival, having bowed down to him, sat to one side.
ekamantam nisinno kho jīvako komārabhacco bhagavantam etadavoca ekāham bhante bhagavantam varam yācāmīti.	As he was sitting there, he said to the Blessed One, "Lord, I have one boon to ask of the Blessed One."
Atikkantavarā kho jīvaka tathāgatāti.	"Tathāgatas have gone beyond boons, Jīvaka."
Yañca bhante kappati yañca anavajjanti.	"It is allowable and blameless, lord."
Vadehi jīvakāti.	"Say it, Jīvaka."

Bhagavā bhante pamsukūliko bhikkhusangho ca idam me bhante siveyyakam dussayugam raññā pajjotena pahitam bahunnam dussayugānam bahunnam dussayugānam bahunnam dussayugasatānam bahunnam dussayugasahassānam bahunnam dussayugasatasahassānam aggañca seṭṭhañca pāmokkhañca uttamañca pavarañca	"Lord, the Blessed One is a ragrobe wearer, as are the monks of the Sangha. I have this pair of Sivi robes, sent by King Pajjota—the supreme, best, foremost, most excellent and special of many robes, many pairs of robes, many hundreds of pairs of robes, many hundreds of thousands of pairs of robes.
paṭiggaṇhātu me bhante bhagavā siveyyakaṁ dussayugaṁ bhikkhusaṅghassa ca gahapaticīvaraṁ anujānātūti.	"Lord, may the Blessed One accept my pair of Sivi robes and allow householder robe-cloth for the Sangha of monks.
Paṭiggahesi bhagavā siveyyakam dussayugam.	The Blessed One accepted the pair of Sivi robes.
athakho bhagavā jīvakam komārabhaccam dhammiyā kathāya sandassesi samādapesi samuttejesi sampahamsesi.	Then the Blessed One instructed, urged, roused, & encouraged Jīvaka Komārabhacca with a Dhamma talk.
athakho jīvako komārabhacco bhagavatā dhammiyā kathāya sandassito samādapito samuttejito sampahamsito uṭṭhāyāsanā bhagavantam abhivādetvā padakkhiṇam katvā pakkāmi.	Having been instructed, urged, roused, & encouraged by the Blessed One with a Dhamma talk, he got up from his seat, bowed down to him, circumambulated him, keeping him to his right, and left.
(Mv.VIII.1.35) athakho bhagavā etasmim nidāne etasmim	Then the Blessed One, having given a Dhamma talk with regard

pakaraņe dhammim katham katvā bhikkhū āmantesi.	to this cause, to this incident, addressed the monks:
anujānāmi bhikkhave gahapaticīvaram yo icchati pamsukūliko hotu yo icchati gahapaticīvaram sādiyatu itarītarena cāham bhikkhave santuṭṭhim vaṇṇemīti	"Monks, I allow householder robe-cloth. Whoever wants to, may be a rag-robe man. Whoever wants to, may consent to householder robe-cloth. And I commend contentment with whatever (is readily available)." [BMC]
[136] Assosum kho rājagahe manussā bhagavatā kira bhikkhūnam Gahapati varam [ME: gahapaticīvaram] anuññātanti.	The people of Rājagaha heard that, "The Blessed One, they say, has allowed householder robecloth for the monks."
Te ca manussā haṭṭhā ahesum udaggā idāni kho mayam dānāni dassāma puññāni karissāma yato bhagavatā bhikkhūnam gahapaticīvaram anuññātanti.	So the people were thrilled and exultant, (thinking,) "Now we will give gifts and make merit, as the Blessed One has allowed householder robe-cloth for the monks."
Ekāheneva rājagahe bahūni cīvarasahassāni uppajjimsu.	In just one day, many thousands of robes accrued (to the Sangha) in Rājagaha.
Assosum kho jānapadā manussā bhagavatā kira bhikkhūnam gahapaticīvaram anuññātanti.	The people in the countryside heard that, "The Blessed One, they say, has allowed householder robecloth for the monks."
Te ca manussā haṭṭhā ahesum udaggā idāni kho mayam dānāni	So the people were thrilled and exultant, (thinking,) "Now we will

dassāma puññāni karissāma yato bhagavatā bhikkhūnam gahapaticīvaram anuññātanti.	give gifts and make merit, as the Blessed One has allowed householder robe-cloth for the monks."
Ekāheneva janapadepi bahūni cīvarasahassāni uppajjimsu.	In just one day, many thousands of robes accrued (to the Sangha) in the countryside.
(Mv.VIII.1.36) [137] tena kho pana samayena saṅghassa pāvāro uppanno hoti.	Now on that occasion a cloak accrued to the Sangha.
Bhagavato etamattham ārocesum.	They reported the matter to the Blessed One.
Anujānāmi bhikkhave pāvāranti.	"Monks, I allow a cloak."
Koseyyapāvāro uppanno hoti.	A silk cloak accrued (to the Sangha).
Anujānāmi bhikkhave koseyyapāvāranti.	"Monks, I allow a silk cloak."
Kojavam uppannam hoti.	A woolen shawl accrued (to the Sangha).
Anujānāmi bhikkhave kojavanti.	"Monks, I allow a woolen shawl." [BMC]
Paṭhamabhāṇavāram niṭṭhitam.	The first recitation section is finished.

211. KAMBALĀNUJĀNANĀDIKATH Ā (MV.VIII.2.1)

The Discussion of Allowing Woolen Cloth

[138] tena kho pana samayena
kāsīrājā jīvakassa
komārabhaccassa addhakāsiyam
kambalam pāhesi
upaḍḍhakāsīnam upamānam.

Now on that occasion the King of Kāsī sent Jīvaka Komārabhacca some half-Kāsī woolen cloth—worth half a Kāsī robe.

athakho jīvako komārabhacco tam aḍḍhakāsiyam kambalam ādāya yena bhagavā tenupasankami upasankamitvā bhagavantam abhivādetvā ekamantam nisīdi. So, taking the half-Kāsī woolen cloth, he went to the Blessed One and, on arrival, having bowed down to him, sat to one side.

ekamantam nisinno kho jīvako komārabhacco Bhagavantam etadavoca ayam me bhante aḍḍhakāsiyo kambalo kāsiraññā pahito upaḍḍhakāsīnam upamāno paṭiggaṇhātu me bhante bhagavā kambalam yam mama assa dīgharattam hitāya sukhāyāti.

As he was sitting there, he said to the Blessed One, "Lord, this half-Kāsī woolen cloth was sent to me by the King of Kāsī—worth half a Kāsī robe. May the Blessed One accept my woolen cloth, which will be for my long-term welfare and happiness.

Pațiggahesi bhagavā kambalam.

The Blessed One accepted the woolen cloth.

athakho bhagavā jīvakam komārabhaccam dhammiyā kathāya sandassesi samādapesi samuttejesi sampahamsesi.	Then the Blessed One instructed, urged, roused, & encouraged Jīvaka Komārabhacca with a Dhamma talk.
athakho jīvako komārabhacco bhagavatā dhammiyā kathāya sandassito samādapito samuttejito sampahamsito uṭṭhāyāsanā bhagavantam abhivādetvā padakkhiṇam katvā pakkāmi.	Having been instructed, urged, roused, & encouraged by the Blessed One's Dhamma talk, he got up from his seat, bowed down to him, circumambulated him, keeping him to his right, and left.
athakho bhagavā etasmim nidāne etasmim pakaraņe dhammim katham katvā bhikkhū āmantesi	Then the Blessed One, having given a Dhamma talk with regard to this cause, to this incident, addressed the monks:
anujānāmi bhikkhave kambalanti.	"Monks, I allow woolen cloth."
(Mv.VIII.3.1) [139] tena kho pana samayena saṅghassa uccāvacāni cīvarāni uppajjanti.	Then on that occasion various kinds of cloth accrued (to the Sangha).
athakho bhikkhūnam etadahosi kim nu kho bhagavatā cīvaram anuññātam kim ananuññātanti.	The thought occurred to the monks, "What kinds of cloth has the Blessed One allowed? What kinds has he not allowed?"
Bhagavato etamattham ārocesum.	They reported the matter to the Blessed One.
Anujānāmi bhikkhave cha cīvarāni khomam kappāsikam	"Monks, I allow six kinds of robe-cloth: linen, cotton, silk,

koseyyam kambalam sāṇam bhanganti.	wool, jute, and hemp." [BMC: 1 2]
(Mv.VIII.3.2) tena kho pana samayena ye te bhikkhū gahapaticīvaram sādiyanti te kukkuccāyantā pamsukūlam na sādiyanti ekamyeva bhagavatā cīvaram anuññātam na dveti.	Now at that time those monks who consented to householder robe-cloth, becoming doubtful, didn't accept rag robes, (thinking,) "The Blessed One has only allowed one kind of cloth, not two."
Bhagavato etamattham ārocesum.	They reported the matter to the Blessed One.
Anujānāmi bhikkhave gahapaticīvaram sādiyantena pamsukūlampi sāditum tadubhayena cāham bhikkhave santuṭṭhim vaṇṇemīti.	"Monks, I allow that one who consents to householder robe- cloth may also consent to rag robes. And I commend contentment with both." [BMC]

212. PAMSUKŪLAPARIYESANAKAT HĀ (MV.VIII.4.1)

The Discussion of Searching for Rag-robes [BMC]

[140] tena kho pana samayena		
sambahulā bhikkhū kosalesu		
Janapadesu		
addhānamaggapaṭipannā honti.		

Now on that occasion several monks were traveling on the road in the Kosalan countryside.

Ekacce bhikkhū susānam okkamimsu pamsukūlāya ekacce bhikkhū nāgamesum.	Some monks went into the charnel ground for rag-robes. Some monks didn't wait (for them).
Ye te bhikkhū susānam okkamimsu pamsukūlāya te pamsukūlāni labhimsu.	Those monks who went into the charnel ground got rag-robes.
Ye te bhikkhū nāgamesum te evamāhamsu amhākampi āvuso bhāgam dethāti.	Those monks who didn't wait said to them, "Friends, give us a portion."
Te evamāhamsu na mayam āvuso tumhākam bhāgam dassāma kissa tumhe nāgamitthāti.	They said, "Friends, we won't give you a portion. Why didn't you wait?"
Bhagavato etamattham ārocesum.	They reported the matter to the Blessed One.
Anujānāmi bhikkhave nāgamentānam nākāmā bhāgam dātunti.	"Monks, I allow you, if you don't want to, not to give a portion to those who do not wait."
(Mv.VIII.4.2) tena kho pana samayena sambahulā bhikkhū kosalesu janapadesu addhānamaggapaṭipannā honti.	Now on that occasion several monks were traveling on the road in the Kosalan countryside.
Ekacce bhikkhū susānam okkamimsu pamsukūlāya ekacce bhikkhū āgamesum.	Some monks went into the charnel ground for rag-robes. Some monks waited.
Ye te bhikkhū susānam okkamimsu pamsukūlāya te	Those monks who went into the charnel ground got rag-robes.

pamsukūlāni labhimsu.	
Ye te bhikkhū āgamesum te evamāhamsu amhākampi āvuso bhāgam dethāti.	Those monks who waited said to them, "Friends, give us a portion."
Te evamāhamsu na mayam āvuso tumhākam bhāgam dassāma kissa tumhe na okkamitthāti.	They said, "Friends, we won't give you a portion. Why didn't you go in?"
Bhagavato etamattham ārocesum.	They reported the matter to the Blessed One.
Anujānāmi bhikkhave āgamentānam akāmā bhāgam dātunti.	"Monks, I allow—(even) if you don't want to—that a portion be given to those who wait."
(Mv.VIII.4.3) tena kho pana samayena sambahulā bhikkhū kosalesu janapadesu addhānamaggapaṭipannā honti.	Now on that occasion several monks were traveling on the road in the Kosalan countryside.
Ekacce bhikkhū paṭhamaṁ susānaṁ okkamiṁsu paṁsukūlāya ekacce bhikkhū pacchā okkamiṁsu.	Some monks went into the charnel ground for rag-robes first, and some monks went in afterwards.
Ye te bhikkhū paṭhamam susānam okkamimsu pamsukūlāya te pamsukūlāni labhimsu.	Those monks who went into the charnel ground first got rag-robes.
Ye te bhikkhū pacchā okkamimsu te na labhimsu.	Those monks who went in afterwards didn't.

Te evamāhamsu amhākampi Āvuso bhāgam dethāti.	They said to them, "Friends, give us a portion."
Te evamāhamsu na mayam āvuso tumhākam bhāgam dassāma kissa tumhe pacchā okkamitthāti.	They said, "Friends, we won't give you a portion. Why did you go in afterwards?"
Bhagavato etamattham ārocesum.	They reported the matter to the Blessed One.
Anujānāmi bhikkhave pacchā okkamantānam nākāmā bhāgam dātunti.	"Monks, I allow you, if you don't want to, not to give a portion to those who go in afterwards."
(Mv.VIII.4.4) tena kho pana samayena sambahulā bhikkhū kosalesu janapadesu addhānamaggapaṭipannā honti.	Now on that occasion several monks were traveling on the road in the Kosalan countryside.
Te sadisā susānam okkamimsu pamsukūlāya.	They all went into the charnel ground at the same time for ragrobes.
Ekacce bhikkhū pamsukūlāni labhimsu ekacce bhikkhū na labhimsu.	Some monks got rag-robes; some didn't.
Ye te bhikkhū na labhimsu te evamāhamsu amhākampi āvuso bhāgam dethāti.	Those monks who didn't get rag- robes said to them, "Friends, give us a portion."
Te evamāhamsu na mayam āvuso tumhākam bhāgam	They said, "Friends, we won't give you a portion. Why didn't you get any?"

dassāma kissa tumhe na labhitthāti.	
Bhagavato etamattham ārocesum.	They reported the matter to the Blessed One.
Anujānāmi bhikkhave sadisānam okkamantānam akāmā bhāgam dātunti.	"Monks, I allow—(even) if you don't want to—that a portion be given to those who go in at the same time."
(Mv.VIII.4.5) tena kho pana samayena sambahulā bhikkhū kosalesu janapadesu addhānamaggapaṭipannā honti.	Now on that occasion several monks were traveling on the road in the Kosalan countryside.
Te katikam katvā susānam okkamimsu pamsukūlāya.	Having made an agreement, they went into the charnel ground for rag-robes.
Ekacce bhikkhū pamsukūlāni labhimsu ekacce bhikkhū na labhimsu.	Some monks got rag-robes; some didn't.
Ye te bhikkhū na labhimsu te evamāhamsu amhākampi āvuso bhāgam dethāti.	Those monks who didn't get rag- robes said to them, "Friends, give us a portion."
Te evamāhamsu na mayam āvuso tumhākam bhāgam dassāma kissa tumhe na labhitthāti.	They said, "Friends, we won't give you a portion. Why didn't you get any?"
Bhagavato etamattham ārocesum.	They reported the matter to the Blessed One.

Anujānāmi bhikkhave katikam katvā okkamantānam akāmā bhāgam dātunti. "Monks, I allow, when an agreement has been made, that—(even) if you don't want to—a portion be given to those who go in."

213. CĪVARAPAŢIGGĀHAKASAMM UTIKATHĀ (MV.VIII.5.1)

The Discussion of Authorizing a Robe-cloth Receiver [BMC]

[141] tena kho pana samayena manussā cīvaram ādāya ārāmam āgacchanti.	Now on that occasion people, taking robe-cloth, came to the monastery.
Te paṭiggāhakaṁ alabhamānā paṭiharanti.	Not finding anyone to receive it, they took it back.
Cīvaram Parittam uppajjati.	Robe-cloth became scarce.
Bhagavato etamattham ārocesum.	They reported the matter to the Blessed One.
Anujānāmi bhikkhave pañcahaṅgehi samannāgataṁ bhikkhuṁ cīvarapaṭiggāhakaṁ sammannituṁ yo na chandāgatiṁ gaccheyya na	"Monks, I allow that a monk endowed with five qualities be authorized as a robe-cloth receiver: whoever is not biased with the bias of desire, not biased with the bias of aversion, not biased with the bias of

dosāgatim gaccheyya na mohāgatim gaccheyya na bhayāgatim gaccheyya gahitāgahitañca jāneyya.	delusion, not biased with the bias of fear, and who knows what has and has not been received.
(Mv.VIII.5.2) Evañca pana bhikkhave sammannitabbo.	"Monks, he should be authorized like this:
Paṭhamaṁ bhikkhu yācitabbo yācitvā byattena bhikkhunā paṭibalena saṅgho ñāpetabbo	"First, the monk should be requested. Once he has been requested, an experienced and competent monk should inform the Sangha:
suṇātu me bhante saṅgho yadi saṅghassa pattakallaṁ saṅgho itthannāmaṁ bhikkhuṁ cīvarapaṭiggāhakaṁ sammanneyya.	"Venerable sirs, may the Sangha listen to me. If the Sangha is ready, it should authorize the monk named so-and-so as robe-cloth receiver.
Esā ñatti.	"This is the motion.
Suṇātu me bhante saṅgho saṅgho itthannāmaṁ bhikkhuṁ cīvarapaṭiggāhakaṁ sammannati.	"Venerable sirs, may the Sangha listen to me. The Sangha is authorizing monk named so-and-so as robe-cloth receiver.
Yassāyasmato khamati itthannāmassa bhikkhuno cīvarapaṭiggāhakassa sammati so tuṇhassa yassa nakkhamati so bhāseyya.	"He to whom the authorization of the monk named so-and-so as robe- cloth receiver is agreeable should remain silent. He to whom it is not agreeable should speak.

Sammato saṅghena itthannāmo bhikkhu cīvarapaṭiggāhako.	"The monk named so-and-so has been authorized by the Sangha as robe-cloth receiver.
Khamati sanghassa tasmā tuņhī.	"This is agreeable to the Sangha, therefore it is silent.
Evametam dhārayāmīti.	"Thus do I hold it:"
(Mv.VIII.6.1) [142] tena kho pana samayena cīvarapaṭiggāhakā bhikkhū cīvaram paṭiggahetvā tattheva ujjhitvā pakkamanti.	Now on that occasion the monks who were robe-cloth receivers, having received robe-cloth, left it right there and went away.
Cīvaram nassati.	The robe-cloth disappeared.
Bhagavato etamattham ārocesum.	They reported the matter to the Blessed One.
Anujānāmi bhikkhave pañcahaṅgehi samannāgataṁ bhikkhuṁ cīvaranidāhakaṁ sammannituṁ yo na chandāgatiṁ gaccheyya na dosāgatiṁ gaccheyya na mohāgatiṁ gaccheyya na bhayāgatiṁ gaccheyya nidahitānidahitañca jāneyya.	"Monks, I allow that a monk endowed with five qualities be authorized as a robe-cloth keeper: whoever is not biased with the bias of desire, not biased with the bias of aversion, not biased with the bias of delusion, not biased with the bias of fear, and who knows what has and has not been put away.
(Mv.VIII.6.2) Evañca pana bhikkhave sammannitabbo.	"Monks, he should be authorized like this:
Paṭhamaṁ bhikkhu yācitabbo yācitvā Byattena	"First, the monk should be requested. Once he has been

bhikkhunā paṭibalena saṅgho ñāpetabbo	requested, an experienced and competent monk should inform the Sangha:
suṇātu me bhante saṅgho yadi saṅghassa pattakallaṁ saṅgho itthannāmaṁ bhikkhuṁ cīvaranidāhakaṁ sammanneyya.	"Venerable sirs, may the Sangha listen to me. If the Sangha is ready, it should authorize the monk named so-and-so as robe-cloth keeper.
Esā ñatti.	"This is the motion.
Suṇātu me bhante saṅgho saṅgho itthannāmaṁ bhikkhuṁ cīvaranidāhakaṁ sammannati.	"Venerable sirs, may the Sangha listen to me. The Sangha is authorizing the monk named so-and-so as robe-cloth keeper.
Yassāyasmato khamati itthannāmassa bhikkhuno cīvaranidāhakassa sammati so tuņhassa yassa nakkhamati so bhāseyya.	"He to whom the authorization of the monk named so-and-so as robe- cloth keeper is agreeable should remain silent. He to whom it is not agreeable should speak.
Sammato saṅghena itthannāmo bhikkhu cīvaranidāhako.	"The monk named so-and-so has been authorized by the Sangha as robe-cloth keeper.
Khamati sanghassa tasmā tuņhī.	"This is agreeable to the Sangha, therefore it is silent.
Evametam dhārayāmīti.	"'Thus do I hold it."

214. BHAŅŅĀGĀRASAMMUTIĀDI

KATHĀ (MV.VIII.7.1)

The Discussion of Authorizing a Storehouse [BMC]

[143] tena kho pana samayena cīvaranidāhakā bhikkhū maṇḍapepi rukkhamūlepi nimbakosepi ajjhokāsepi cīvaram nidahanti.	Now on that occasion the monks who were robe-cloth keepers stored the robe-cloth in pavilions, at the roots of trees, under eaves, and out in the open.
Undurehipi upacikāhipi khajjanti.	They were chewed by rats and termites.
Bhagavato etamattham ārocesum.	They reported the matter to the Blessed One.
Anujānāmi bhikkhave bhaṇḍāgāram sammannitum yam saṅgho ākaṅkhati vihāram vā aḍḍhayogam vā pāsādam vā hammiyam vā guham vā.	"Monks, I allow that a storehouse be authorized wherever the Sangha desires: a dwelling, a barrel-vaulted building, a multi-storied building, a gabled building, or a cell."
(Mv.VIII.7.2) Evañca pana bhikkhave sammannitabbo.	"Monks, it should be authorized like this:
Byattena bhikkhunā paṭibalena saṅgho ñāpetabbo	"An experienced and competent monk should inform the Sangha:
suṇātu me bhante saṅgho	"'Venerable sirs, may the Sangha

yadi sanghassa pattakallam sangho itthannāmam vihāram bhandāgāram sammanneyya.	listen to me. If the Sangha is ready, it should authorize such-and-such dwelling as a storehouse.
Esā ñatti.	"This is the motion.
Suṇātu me bhante saṅgho saṅgho itthannāmaṁ vihāraṁ bhaṇḍāgāraṁ sammannati.	"'Venerable sirs, may the Sangha listen to me. The Sangha is authorizing such-and-such dwelling as a storehouse.
Yassāyasmato khamati itthannāmassa vihārassa bhaṇḍāgārassa sammati so tuṇhassa yassa nakkhamati so bhāseyya.	"'He to whom the authorization of such-and-such dwelling as a storehouse is agreeable should remain silent. He to whom it is not agreeable should speak.
Sammato saṅghena itthannāmo vihāro bhaṇḍāgāraṁ.	"'Such-and-such dwelling has been authorized by the Sangha as a storehouse.
Khamati Sanghassa tasmā tuņhī.	"'This is agreeable to the Sangha, therefore it is silent.
Evametam dhārayāmīti.	"'Thus do I hold it."
(Mv.VIII.8.1) [144] tena kho pana samayena saṅghassa bhaṇḍāgāre cīvaraṁ aguttaṁ hoti.	Now on that occasion the Sangha's robe-cloth in the storehouse was unguarded.
Bhagavato etamattham ārocesum.	They reported the matter to the Blessed One.

Anujānāmi bhikkhave pañcahaṅgehi samannāgataṁ bhikkhuṁ bhaṇḍāgārikaṁ sammannituṁ yo na chandāgatiṁ gaccheyya na dosāgatiṁ gaccheyya na mohāgatiṁ gaccheyya na bhayāgatiṁ gaccheyya guttāguttañca jāneyya.	"Monks, I allow that a monk endowed with five qualities be authorized as a storehouse guardian: whoever is not biased with the bias of desire, not biased with the bias of aversion, not biased with the bias of delusion, not biased with the bias of fear, and who knows what has and has not been guarded."
Evañca pana bhikkhave sammannitabbo.	"Monks, he should be authorized like this:
Paṭhamam bhikkhu yācitabbo yācitvā byattena bhikkhunā paṭibalena saṅgho ñāpetabbo	"First, the monk should be requested. Once he has been requested, an experienced and competent monk should inform the Sangha:
suṇātu me bhante saṅgho yadi saṅghassa pattakallaṁ saṅgho itthannāmaṁ bhikkhuṁ bhaṇḍāgārikaṁ sammanneyya.	"Venerable sirs, may the Sangha listen to me. If the Sangha is ready, it should authorize the monk named so-and-so as storehouse guardian.
Esā ñatti.	"'This is the motion.
Suṇātu me bhante saṅgho saṅgho itthannāmaṁ bhikkhuṁ bhaṇḍāgārikaṁ sammannati.	"'Venerable sirs, may the Sangha listen to me. The Sangha is authorizing the monk named so-and-so as storehouse guardian.
Yassāyasmato khamati itthannāmassa bhikkhuno bhaṇḍāgārikassa sammati so	"'He to whom the authorization of the monk named so-and-so as storehouse guardian is agreeable should

tuņhassa yassa nakkhamati so bhāseyya.	remain silent. He to whom it is not agreeable should speak.
Sammato saṅghena itthannāmo bhikkhu bhaṇḍāgāriko.	"'The monk named so-and-so has been authorized by the Sangha as storehouse guardian.
Khamati sanghassa tasmā tuņhī.	"This is agreeable to the Sangha, therefore it is silent.
Evametam dhārayāmīti.	"'Thus do I hold it."
(Mv.VIII.8.2) [145] tena kho pana samayena chabbaggiyā bhikkhū bhaṇḍāgārikaṁ vuṭṭhāpenti.	Now on that occasion some Group-of- six monks made the storehouse guardian move.
Bhagavato etamattham ārocesum.	They reported the matter to the Blessed One.
Na bhikkhave bhaṇḍāgāriko vuṭṭhāpetabbo yo vuṭṭhāpeyya āpatti dukkaṭassāti.	"Monks, a storehouse guardian is not to be made to move. Whoever should make him move: an offense of wrong doing."
(Mv.VIII.9.1) [146] tena kho pana samayena saṅghassa bhaṇḍāgāre cīvaraṁ ussannaṁ hoti.	Now on that occasion the Sangha's robe-cloth in the storehouse was overfull.
Bhagavato etamattham ārocesum.	They reported the matter to the Blessed One.
Anujānāmi bhikkhave	"Monks, I allow that (robe-cloth) be

sammukhībhūtena saṅghena bhājetunti.	divided up among the Sangha that is present."
tena kho pana samayena sabbo saṅgho cīvaraṁ bhājento kolāhalaṁ akāsi.	Now on that occasion as the entire Sangha was dividing robe-cloth, they created an uproar.
Bhagavato etamattham ārocesum.	They reported the matter to the Blessed One.
Anujānāmi bhikkhave pañcahaṅgehi samannāgataṁ bhikkhuṁ cīvarabhājakaṁ sammannituṁ yo na chandāgatiṁ gaccheyya na dosāgatiṁ gaccheyya na mohāgatiṁ gaccheyya na bhayāgatiṁ gaccheyya bhājitābhājitañca jāneyya.	"Monks, I allow that a monk endowed with five qualities be authorized as a robe-cloth divider (distributor): whoever is not biased with the bias of desire, not biased with the bias of aversion, not biased with the bias of delusion, not biased with the bias of fear, and who knows what has and has not been divided."
Evañca pana bhikkhave sammannitabbo.	"Monks, he should be authorized like this:
Paṭhamam bhikkhu yācitabbo yācitvā byattena bhikkhunā paṭibalena saṅgho ñāpetabbo	"First, the monk should be requested. Once he has been requested, an experienced and competent monk should inform the Sangha:
suṇātu me bhante saṅgho yadi saṅghassa pattakallaṁ saṅgho itthannāmaṁ bhikkhuṁ cīvarabhājakaṁ sammanneyya.	"Venerable sirs, may the Sangha listen to me. If the Sangha is ready, it should authorize the monk named so-and-so as robe-cloth divider (distributor).

Esā ñatti.	"'This is the motion.
Suṇātu me bhante saṅgho saṅgho itthannāmaṁ bhikkhuṁ cīvarabhājakaṁ sammannati.	"Venerable sirs, may the Sangha listen to me. The Sangha is authorizing the monk named so-and-so as robecloth divider (distributor).
Yassāyasmato khamati itthannāmassa bhikkhuno cīvarabhājakassa sammati so tuņhassa yassa nakkhamati so bhāseyya.	"'He to whom the authorization of the monk named so-and-so as robe- cloth divider (distributor) is agreeable should remain silent. He to whom it is not agreeable should speak.
Sammato sanghena itthannāmo bhikkhu cīvarabhājako.	"'The monk named so-and-so has been authorized by the Sangha as robe-cloth divider (distributor).
Khamati sanghassa tasmā tuņhī.	"'This is agreeable to the Sangha, therefore it is silent.
Evametam dhārayāmīti.	"'Thus do I hold it."
(Mv.VIII.9.2) athakho cīvarabhājakānam bhikkhūnam etadahosi katham nu kho cīvaram bhājetabbanti.	Then the thought occurred to the monks who were robe-cloth dividers (distributors), "How should the robe-cloth be divided (distributed)?"
Bhagavato etamattham ārocesum.	They reported the matter to the Blessed One.
Anujānāmi bhikkhave paṭhamam uccinitvā tulayitvā vaṇṇāvaṇṇam katvā bhikkhū gaṇetvā	"Monks, I allow that, having first sorted the cloth (by type) and estimated it (by price), having combined the attractive with the unattractive (in each

vaggam bandhitvā cīvarapaṭivisam ṭhapetunti.	portion), having counted the monks and gathered them in groups, a bundle of robe-cloth be set out (for each)." [BMC]
athakho cīvarabhājakānam bhikkhūnam etadahosi katham nu kho sāmaņerānam cīvarapaţiviso dātabboti.	Then the thought occurred to the monks who were robe-cloth dividers (distributors), "How should the robe-cloth be divided (distributed) for the novices?"
Bhagavato etamattham ārocesum.	They reported the matter to the Blessed One.
Anujānāmi bhikkhave sāmaņerānam upaḍḍhapaṭivisam Dātunti.	"Monks, I allow that half a bundle be given to novices."
(Mv.VIII.9.3) tena kho pana samayena aññataro bhikkhu sakena bhāgena uttaritukāmo hoti.	Now on that occasion a certain monk wanted to go off with his own portion.
Bhagavato etamattham ārocesum.	They reported the matter to the Blessed One.
Anujānāmi bhikkhave uttarantassa sakam bhāgam dātunti.	"Monks, I allow that one who is going off be given his own portion."
tena kho pana samayena aññataro bhikkhu atirekabhāgena uttaritukāmo hoti.	Now on that occasion a certain monk wanted to go off with more than his own portion.

Bhagavato etamattham ārocesum.	They reported the matter to the Blessed One.
Anujānāmi bhikkhave anukkhepe dinne atirekabhāgam dātunti.	"Monks, I allow that one be given more than his portion when he gives a compensation.
(Mv.VIII.9.4) athakho cīvarabhājakānam bhikkhūnam etadahosi katham nu kho cīvarapaṭiviso dātabbo āgatapaṭipāṭiyā nu kho udāhu yathāvuḍḍhanti.	Then the thought occurred to the monks who were robe-cloth dividers (distributors), "How should the bundles of cloth be given: in order of arrival or in order of seniority?"
Bhagavato etamattham ārocesum.	They reported the matter to the Blessed One.
Anujānāmi bhikkhave vikalake tosetvā kusapātam kātunti.	"Monks, I allow that, having made up for any inequality, lots be cast with blades of kusa-grass."

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215. CĪVARARAJANAKATHĀ (MV.VIII.10.1)

The Discussion of Dyeing Robes [BMC]

[147] tena kho pana samayena
bhikkhū chakanenapi
paṇḍumattikāyapi cīvaraṁ
rajenti.

Now on that occasion the monks were dyeing their robes with cow-dung and yellow clay.

The robes were discolored.
The topes were discolored.
They reported the matter to the Blessed One.
"Monks, I allow six kinds of dye: root-dye, stem-dye (wood-dye), bark-dye, leaf-dye, flower-dye, fruit-dye."
Now at that time the monks were dyeing their robes with cold water.
The robes were foul-smelling.
They reported the matter to the Blessed One.
"Monks, I allow a little dye-pot in which to boil the dye."
The dye-water boiled over.
They reported the matter to the Blessed One.
"Monks, I allow that a collar be tied on (to prevent boiling over)."
Now at that time the monks didn't know if the dye was fully boiled or not.

Bhagavato etamattham ārocesum.	They reported the matter to the Blessed One.
Anujānāmi bhikkhave udake vā nakhapiṭṭhikāya vā Thevakam dātunti.	"Monks, I allow that a drop be placed in water or on the back of the fingernail (to test whether the dye is fully boiled or not)."
(Mv.VIII.10.3) tena kho pana samayena bhikkhū rajanam oropentā kumbhim āvaṭṭanti kumbhī bhijjati.	Now on that occasion the monks, while taking down the dye-pot, tipped it over. The pot broke.
Bhagavato etamattham ārocesum.	They reported the matter to the Blessed One.
Anujānāmi bhikkhave rajanuļunkam daņḍakathālikanti.	"Monks, I allow a dye-scoop, a ladle with a handle."
tena kho pana samayena bhikkhūnam rajanabhājanam na samvijjati.	Now at that time the monks didn't have a dye container.1 1. It is unclear whether this is for storing the dye or preparing it.
Bhagavato etamattham ārocesum.	They reported the matter to the Blessed One.
Anujānāmi bhikkhave rajanakolambam rajanaghaṭanti.	"Monks, I allow a dye-jar, a dye- vessel."
tena kho pana samayena bhikkhū pātiyāpi pattepi cīvaram maddanti. [ME: omaddanti]	Now at that time the monks were kneading the cloth (in dyewater) in dishes and in their almsbowls.

Cīvaram paribhijjati.	The robes got ripped.
Bhagavato etamattham ārocesum.	They reported the matter to the Blessed One.
Anujānāmi bhikkhave rajanadoņikanti.	"Monks, I allow a dyeing trough."
(Mv.VIII.11.1) tena kho pana samayena bhikkhū chamāyam cīvaram pattharanti cīvaram pamsukitam hoti.	Now at that time the monks were spreading out the cloth on the ground (to dry). The robes got dirty.
Bhagavato etamattham ārocesum.	They reported the matter to the Blessed One.
Anujānāmi bhikkhave tiņasanthārakanti.	"Monks, I allow a grass matting (on which to dry dyed cloth)."
Tiṇasanthārako upacikāhi khajjati.	The grass matting got chewed by termites.
Bhagavato etamattham ārocesum.	They reported the matter to the Blessed One.
Anujānāmi bhikkhave cīvaravamsam cīvararajjunti.	"Monks, I allow a pole for the robe, a cord (clothesline) for the robe."
Majjhena laggenti rajanam ubhato galati.	They hung (the cloth) by the middle. The dye dripped down both sides.
Bhagavato etamattham ārocesum.	They reported the matter to the Blessed One.

Anujānāmi bhikkhave kaņņe bandhitunti.	"Monks, I allow that it (the cloth) be tied at the corners."
Kaṇṇo jīrati.	The corners got worn.
Bhagavato etamattham ārocesum.	They reported the matter to the Blessed One.
Anujānāmi bhikkhave kaṇṇasuttakanti.	"Monks, I allow a thread/string for tying the corners."
Rajanam ekato galati.	The dye dripped down one side.
Bhagavato etamattham ārocesum.	They reported the matter to the Blessed One.
Anujānāmi bhikkhave samparivattakam rajetum na ca acchinne theve pakkamitunti.	"Monks, I allow that it take the dye being turned back and forth, and that one not leave until the drips cut off [stop]."
(Mv.VIII.11.2) tena kho pana samayena cīvaram patthinnam hoti.	Now on that occasion the robes became stiff.
Bhagavato etamattham ārocesum.	They reported the matter to the Blessed One.
Anujānāmi bhikkhave udake osādetunti.	"Monks, I allow that (stiff dyed cloth) be soaked in water."
tena kho pana samayena cīvaram pharusam hoti.	Now on that occasion the robes became rough.

Bhagavato etamattham ārocesum.	They reported the matter to the Blessed One.
Anujānāmi bhikkhave pāṇinā ākoṭetunti.	"Monks, I allow that (rough dyed cloth) be beaten with the hand."
[148] tena kho pana samayena chabbaggiyā bhikkhū acchinnakāni cīvarāni dhārenti dantakasāvāni dhārenti.	Now on that occasion some Group-of-six monks were wearing uncut ivory-colored robes.
Manussā ujjhāyanti khīyanti vipācenti.	People criticized and complained and spread it about.
bhikkhū bhagavato etamattham ārocesum.	The monks reported the matter to the Blessed One.
Na bhikkhave acchinnakāni cīvarāni dhāretabbāni yo dhāreyya āpatti dukkaṭassāti.	Monks, uncut robes should not be worn. Whoever should do so: an offense of wrong-doing.

216. CHINNAKACĪVARĀNUJĀNAN Ā (MV.VIII.12.1)

The Allowance of Cut-up Robes

[149] athakho bhagavā rājagahe yathābhirantam viharitvā yena	Then the Blessed One, having stayed at Rājagaha as long as he
dakkhiṇāgiri tena cārikam pakkāmi.	liked, set out on a wandering tour toward Dakkhiṇāgiri.
1	. 8

Addasā kho bhagavā māgadhakkhettam accibaddham pālibaddham mariyādabaddham singhāṭakabaddham	The Blessed One saw the fields of Magadha, divided into rectangles, divided into rows, divided by dikes, divided by intersections.
disvāna āyasmantam ānandam āmantesi passasi no tvam ānanda māgadhakkhettam accibaddham pālibaddham mariyādabaddham singhāṭakabaddhanti.	On seeing them, he addressed Ven. Ānanda, "Ānanda, do you see the fields of Magadha, divided into rectangles, divided into rows, divided by dikes, divided by intersections?"
evam bhanteti.	"Yes, Lord."
Ussahasi tvam ānanda bhikkhūnam evarūpāni cīvarāni samvidahitunti.	"Try to design robes in this pattern for the monks."
Ussahāmi bhagavāti.	"I will try, Blessed One."
athakho bhagavā dakkhiṇāgirismim yathābhirantam viharitvā punadeva rājagaham pacchāgacchi.	Then the Blessed One, having stayed at Dakkhiṇāgiri for as long as he liked, returned to Rājagaha.
athakho āyasmā ānando sambahulānam bhikkhūnam cīvarāni samvidahitvā yena bhagavā tenupasankami upasankamitvā bhagavantam etadavoca passatu me bhante bhagavā cīvarāni samvidahitānīti.	Then Ven Ānanda, having procured robes for several monks, went to the Blessed One and, on arrival, said to him, "Lord, may the Blessed One look at the robes I have designed."
(Mv.VIII.12.2) athakho bhagavā	Then the Blessed One, having

etasmim nidāne etasmim Pakaraņe dhammim katham katvā bhikkhū āmantesi	given a Dhamma talk with regard to this cause, to this incident, addressed the monks:
paṇḍito bhikkhave ānando mahāpañño bhikkhave ānando yatra hi nāma mayā saṅkhittena bhāsitassa vitthārena atthaṁ ājānissati	"Monks, Ānanda is wise. Ānanda has great discernment, in that he understands in detail the meaning of a brief statement made by me.
kusimpi nāma karissati aḍḍhakusimpi nāma karissati maṇḍalampi nāma karissati aḍḍhamaṇḍalampi nāma karissati vivaṭṭampi nāma karissati anuvivaṭṭampi nāma karissati gīveyyakampi nāma karissati jaṅgheyyakampi nāma karissati bāhantampi nāma karissati	"He can make what is called a kusi (dike), half-kusi, maṇḍala (field-plot), half-maṇḍala, vivaṭṭa (turning-back), anuvivaṭṭa (following the vivaṭṭa), gīveyyaka (throat-piece), jaṇgheyyaka (calf-piece), and a bāhanta (armpiece). [BMC, Robe Diagram]
chinnakañca bhavissati satthalūkhaṁ samaṇasāruppaṁ paccatthikānañca anabhijjhitaṁ	"They will be cut, made rough by the knife, suitable for a contemplative, not envied by enemies. [BMC]
anujānāmi bhikkhave chinnakam saṅghāṭim chinnakam uttarāsaṅgam chinnakam antaravāsakanti.	"Monks, I allow a cut-up outer robe, a cut-up upper robe, a cut- up lower robe."

217. TICĪVARĀNUJĀNANĀ (MV.VIII.13.1)

The Allowance of the Triple-robe

[150] athakho bhagavā	Then the Blessed One, having
rājagahe yathābhirantam	stayed at Rājagaha as long as he liked,
viharitvā yena vesālī tena	set out on a wandering tour toward
cārikam pakkāmi.	Vesālī.

Addasā kho bhagavā antarā ca rājagaham antarā ca vesālim addhānamaggapaṭipanno sambahule bhikkhū cīvarehi ubbhaṇḍīkate sīsepi cīvarabhisim karitvā khandhepi cīvarabhisim karitvā kaṭiyāpi cīvarabhisim karitvā āgacchante

While traveling on the road from Rājagaha to Vesālī, he saw several monks coming along loaded down with robe-cloth, having made a mattress of robe-cloth on their heads or on their backs/shoulders or on their hips.

disvāna bhagavato etadahosi atilahum kho ime moghapurisā cīvare bāhullāya āvaṭṭā On seeing them, the thought occurred to the Blessed One, "All too quickly have these worthless men backslid into abundance in terms of robe-cloth.

yannūnāham bhikkhūnam cīvare sīmam bandheyya

"What if I were to tie off a boundary, to set a limit on robe-cloth

mariyādam thapeyyanti.	for the monks?"
(Mv.VIII.13.2) athakho bhagavā anupubbena cārikam caramāno yena vesālī tadavasari.	Then, traveling by stages, the Blessed One arrived at Vesālī.
Tatra sudam bhagavā vesāliyam viharati gotamake cetiye.	There at Vesālī, he stayed at the Gotamaka shrine.
tena kho pana samayena bhagavā sītāsu hemantikāsu rattīsu antaraṭṭhakāsu himapātasamaye rattim ajjhokāse ekacīvaro nisīdi na Bhagavantam sītam ahosi	Now on that occasion during the cold winter middle-eight nights1 when snow was falling, the Blessed One sat in the open air wearing one robe and was not cold. 1. The four nights on either side of the full moon in February, the coldest time of the year in northern India.
nikkhante paṭhame yāme sītam bhagavantam ahosi dutiyam bhagavā cīvaram pārupi na bhagavantam sītam ahosi	As the first watch (of the night) was ending, the Blessed One became cold. He put on a second robe and was not cold.
nikkhante majjhime yāme sītam bhagavantam ahosi tatiyam bhagavā cīvaram pārupi na bhagavantam sītam ahosi	As the middle watch (of the night) was ending, the Blessed One became cold. He put on a third robe and was not cold.
nikkhante pacchime yāme uddhate aruņe nandimukhiyā rattiyā sītam bhagavantam	As the last watch (of the night) was ending, as dawn rose and the night smiled, the Blessed One became cold.

ahosi catuttham bhagavā cīvaram pārupi na bhagavantam sītam ahosi.	He put on a fourth robe and was not cold.
(Mv.VIII.13.3) athakho bhagavato etadahosi yepi kho te kulaputtā imasmim dhammavinaye sītālukā sītabhīrukā tepi sakkonti ticīvarena yāpetum yannūnāham bhikkhūnam cīvare sīmam bandheyyam mariyādam ṭhapeyyam ticīvaram anujāneyyanti.	The thought occurred to him, "Those in this doctrine and discipline who are sons of respectable families—sensitive to cold and afraid of the cold—even they are able to get by with triple-robes. Suppose I were to tie off a boundary, to set a limit on robe-cloth for the monks, and were to allow three robes."
athakho bhagavā etasmim nidāne etasmim pakaraņe dhammim katham katvā bhikkhū āmantesi	Then the Blessed One, having given a Dhamma talk with regard to this cause, to this incident, addressed the monks:
(Mv.VIII.13.4) idhāham bhikkhave antarā ca rājagaham antarā ca vesālim addhānamaggapaṭipanno addasam sambahule bhikkhū cīvarehi ubbhaṇḍīkate sīsepi cīvarabhisim karitvā khandhepi cīvarabhisim karitvā kaṭiyāpi cīvarabhisim karitvā āgacchante	"Just now, as I was traveling on the road from Rājagaha to Vesālī, I saw several monks coming along loaded down with robe-cloth, having made a mattress of robe-cloth on their heads and a mattress of robe-cloth on their backs/shoulders and a mattress of robe-cloth on their backs-cloth on their hips.
disvāna me etadahosi atilahum kho ime moghapurisā cīvare bāhullāya āvaṭṭā yannūnāham	"Seeing them, I thought, 'All too quickly have these worthless men backslid into abundance in terms of robe-cloth. What if I were to tie off a

bhikkhūnam cīvare sīmam bandheyyam mariyādam ṭhapeyyanti.	boundary, to set a limit on robe-cloth for the monks?'
(Mv.VIII.13.5) Idhāham bhikkhave sītāsu hemantikāsu rattīsu antaraṭṭhakāsu himapātasamaye rattim ajjhokāse ekacīvaro nisīdim na mam sītam ahosi	"And just now, during the cold winter middle-eight nights when snow was falling, I sat in the open air wearing one robe and was not cold.
nikkhante paṭhame yāme sītaṁ maṁ ahosi dutiyāhaṁ cīvaraṁ pārupiṁ na maṁ Sītaṁ ahosi	"As the first watch (of the night) was ending, I became cold. I put on a second robe and was not cold.
nikkhante majjhime yāme sītam mam ahosi tatiyāham cīvaram pārupim na mam sītam ahosi	"As the middle watch (of the night) was ending, I became cold. I put on a third robe and was not cold.
nikkhante pacchime yāme uddhate aruņe nandimukhiyā rattiyā sītaṁ maṁ ahosi catutthāhaṁ cīvaraṁ pārupiṁ na maṁ sītaṁ ahosi tassa mayhaṁ bhikkhave etadahosi	"As the last watch (of the night) was ending, as dawn rose and the night smiled, I became cold. I put on a fourth robe and was not cold. The thought occurred to me,
yepi kho te kulaputtā imasmim dhammavinaye sītālukā sītabhīrukā tepi sakkonti ticīvarena yāpetum yannūnāham bhikkhūnam cīvare sīmam bandheyyam	"'Those in this doctrine and discipline who are sons of respectable families—sensitive to cold and afraid of the cold—even they are able to get by with triple-robes. Suppose I were to tie off a boundary, to set a limit on

mariyādam thapeyyam ticīvaram anujāneyyanti	robe-cloth for the monks and were to allow three robes?
anujānāmi bhikkhave ticīvaram dviguņam saṅghāṭim ekacciyam uttarāsaṅgam ekacciyam antaravāsakanti.	"Monks, I allow you three robes: a double-layer outer robe, a single-thickness upper robe, and a single-thickness lower robe." [BMC]

218. ATIREKACĪVARAKATHĀ(MV.VI II.13.6)

The Discussion of Extra Robe-cloth

[151] tena kho pana samayena chabbaggiyā bhikkhū bhagavatā ticīvaram anuññātanti aññeneva ticīvarena gāmam pavisanti aññeneva ticīvarena ārāme acchanti aññeneva ticīvarena nahānam otaranti.	Now at that time, some Group-of-six monks, (thinking,) "The Blessed One allows (sets of) triple-robes," entered the village wearing one set of triple-robes, stayed in the monastery wearing another set, and went down to bathe in still another.
Ye te bhikkhū appicchā .pe. Te ujjhāyanti khīyanti vipācenti	Those monks who were modest criticized and complained and spread it about:
katham hi nāma chabbaggiyā bhikkhū atirekacīvaram dhāressantīti.	"How can the Group-of-six monks wear extra robe-cloth?"
athakho te bhikkhū bhagavato	Then the monks reported the

etamattham ārocesum.	matter to the Blessed One.
athakho bhagavā etasmim nidāne etasmim pakaraņe dhammim katham katvā bhikkhū āmantesi	Then the Blessed One, having given a Dhamma talk with regard to this cause, to this incident, addressed the monks:
na bhikkhave atirekacīvaram dhāretabbam yo dhāreyya yathādhammo kāretabboti.	"Monks, extra robe-cloth is not to be kept. Whoever should keep it should be dealt with according to the rule."
(Mv.VIII.13.7) tena kho pana samayena āyasmato ānandassa atirekacīvaram uppannam hoti.	Now at that time extra robe-cloth accrued to Ven. Ānanda.
Āyasmā ca ānando tam cīvaram āyasmato sārīputtassa dātukāmo hoti.	He wanted to give it to Ven. Sāriputta.
Āyasmā Ca sārīputto sākete viharati.	But Ven. Sāriputta was staying at Sāketa.
athakho āyasmato ānandassa etadahosi bhagavatā paññattam na atirekacīvaram dhāretabbanti idañca me atirekacīvaram uppannam ahañcimam cīvaram āyasmato sārīputtassa dātukāmo āyasmā ca sārīputto sākete viharati katham nu kho mayā paṭipajjitabbanti.	The thought occurred to him, "It has been laid down by the Blessed One that, 'Extra robe-cloth is not to be kept.' But this extra robe-cloth has accrued to me and I want to give it to Ven. Sāriputta. But Ven. Sāriputta is staying at Sāketa. Now what line of conduct should I follow?"
athakho āyasmā ānando bhagavato etamattham ārocesi.	Then Ven. Ānanda reported the matter to the Blessed One.

Kīvaciram panānanda sārīputto āgacchissatīti.	"But, Ānanda, in how long will Sāriputta come here?"
Navamam vā bhagavā divasam dasamam vāti.	"On the ninth day or the tenth, O Blessed One"
athakho bhagavā etasmim nidāne etasmim pakaraņe dhammim katham katvā bhikkhū āmantesi	Then the Blessed One, having given a Dhamma talk with regard to this cause, to this incident, addressed the monks:
(Mv.VIII.13.8) anujānāmi bhikkhave dasāhaparamam atirekacīvaram dhāretunti.	"Monks, I allow that extra robe- cloth (a spare robe) be kept/worn for ten days at most." [BMC]
tena kho pana samayena bhikkhūnam atirekacīvaram uppannam hoti.	Now at that time extra robe-cloth accrued to the monks.
athakho bhikkhūnam etadahosi katham nu kho amhehi atirekacīvare paṭipajjitabbanti.	They thought, "Now what line of conduct should we follow regarding the extra robe-cloth?"
Bhagavato etamattham ārocesum.	They reported the matter to the Blessed One.
Anujānāmi bhikkhave atirekacīvaram vikappetunti.	"Monks, I allow that extra robe- cloth (a spare robe) be placed under shared ownership."
(Mv.VIII.14.1) [152] athakho bhagavā vesāliyam yathābhirantam viharitvā yena bārāṇasī tena cārikam pakkāmi	Then the Blessed One, having stayed at Vesālī as long as he liked, set out on a wandering tour toward

anupubbena cārikam caramāno yena bārāṇasī tadavasari.	Bārāṇasī, and traveling by stages, arrived at Bārāṇasī.
Tatra sudam bhagavā bārāṇasiyam viharati isipatane migadāye.	He stayed there in Bārāṇasī, at the Game Refuge at Isipatana.
tena kho pana samayena aññatarassa bhikkhuno antaravāsako chiddo hoti.	Now at that time a certain monk's lower robe developed a hole.
athakho tassa bhikkhuno etadahosi bhagavatā ticīvaram anuñātam dviguṇā saṅghāṭi ekacciyo uttarāsaṅgo ekacciyo antaravāsako	The thought occurred to him, "The Blessed One has allowed triple-robes: a double-layer outer robe, a single-thickness1 upper robe, and a single-thickness lower robe. 1. The Pāḷi here has two words corresponding to 'layer' and 'thickness', which seem to be synonymous. Here <i>ekacciya</i> , literally just 'single', is translated as 'single thickness', and <i>guṇa</i> is translated as 'layer'.
ayañca me antaravāsako chiddo yannūnāham aggaļam acchupeyyam samantato dupaṭṭam bhavissati majjhe ekacciyanti.	"But my lower robe has developed a hole. What if I were to put on a patch? The surrounding edge will be two layers and the middle single- thickness."
(Mv.VIII.14.2) athakho so bhikkhu aggalam acchupesi.	So the monk put on the patch.
Addasā kho bhagavā	As the Blessed One was wandering

senāsanacārikam āhiṇḍanto tam bhikkhum aggaļam acchupentam disvāna yena so bhikkhu tenupasankami upasankamitvā tam bhikkhum etadavoca kim tvam bhikkhu karosīti.	on a tour of the lodgings, he saw the monk putting on the patch. On seeing him, he went to the monk and said to him, "Monk, what are you doing?"
Aggaļam bhagavā acchupemīti.	"I'm putting on a patch, Blessed One."
sādhu sādhu bhikkhu sādhu kho tvam bhikkhu aggaļam acchupesīti.	"Good, good, monk. It's good that you are putting on a patch."
athakho bhagavā etasmim nidāne etasmim pakaraņe dhammim katham katvā bhikkhū āmantesi	Then the Blessed One, having given a Dhamma talk with regard to this cause, to this incident, addressed the monks:
anujānāmi bhikkhave ahatānam dussānam ahatakappānam dviguņam sanghāṭim ekacciyam uttarāsangam ekacciyam antaravāsakam utuddhatānam dussānam catugguṇam sanghāṭim dviguṇam uttarāsangam dviguṇam antaravāsakam	"Monks, when the cloths are undamaged, or their damage is repaired, I allow a double-layer outer robe, a single-thickness upper robe, a single-thickness lower robe; when the cloths are weathered and worn, a four-layer outer robe, a double-layer upper robe, a double-layer lower robe.
pamsukūle yāvadattham pāpaņike ussāho karaņīyo	"An effort may be made, as much as you need, with regard to cast-off cloth and shop-remnant cloth.

anujānāmi bhikkhave aggaļam tunnam ovaṭṭikam kaṇḍusakam daļhīkammanti. "I allow a patch, stitching, folding, that a sheet be made, sealing, reinforcing." [BMC]

219. VISĀKHĀVATTHU (MV.VIII.15.1)

The Story of Visākhā [BMC]

[153] athakho bhagavā bārāṇasiyaṁ yathābhirantaṁ viharitvā yena sāvatthī tena cārikaṁ pakkāmi anupubbena cārikaṁ caramāno yena sāvatthī tadavasari.	Then the Blessed One, having stayed at Bārāṇasī as long as he liked, set out on a wandering tour toward Sāvatthī, and traveling by stages, arrived at Sāvatthī.
Tatra sudam bhagavā sāvatthiyam viharati jetavane anāthapiņḍikassa ārāme.	He stayed there in Sāvatthī, at Jeta's Grove, Anāthapiṇḍika's monastery.
athakho visākhā migāramātā yena bhagavā tenupasaṅkami upasaṅkamitvā bhagavantaṁ abhivādetvā ekamantaṁ nisīdi.	Then Visākhā, Migāra's mother, went to the Blessed One and, on arrival, having bowed down to the Blessed One, sat to one side.
ekamantam nisinnam kho visākham migāramātaram Bhagavā dhammiyā kathāya sandassesi samādapesi samuttejesi sampahamsesi.	As she was sitting there, the Blessed One instructed, urged, roused, & encouraged her with a Dhamma talk.
athakho visākhā migāramātā bhagavatā dhammiyā kathāya	Then Visākhā, Migāra's mother, having been instructed, urged,

sandassitā samādapitā samuttejitā sampahamsitā bhagavantam etadavoca adhivāsetu me bhante bhagavā svātanāya bhattam saddhim bhikkhusanghenāti.	roused, & encouraged by the Blessed One with a Dhamma talk, said to him, "Lord, may the Blessed One acquiesce to my meal tomorrow, together with the Sangha of monks."
Adhivāsesi bhagavā tuņhībhāvena.	The Blessed One acquiesced with silence.
athakho visākhā migāramātā bhagavato adhivāsanam viditvā uṭṭhāyāsanā bhagavantam abhivādetvā padakkhiṇam katvā pakkāmi.	Then Visākhā, Migāra's mother, understanding the Blessed One's acquiescence, got up from her seat, bowed down to him, circumambulated him, keeping him to her right, and left.
(Mv.VIII.15.2) tena kho pana samayena tassā rattiyā accayena cātuddīpiko mahāmegho pāvassi.	Now on that occasion, as the night was ending, a great storm-cloud, covering the four continents, rained down.
athakho bhagavā bhikkhū āmantesi yathā bhikkhave jetavane vassati evam catūsu dīpesu vassati ovassāpetha bhikkhave kāyam ayam pacchimako cātuddīpiko mahāmeghoti.	The Blessed One addressed the monks, "Monks, on all four continents, it's raining like it is in Jeta's Grove. Let your bodies be rained on. This is the last great, four-continent storm-cloud."
evam bhanteti kho te bhikkhū bhagavato paṭissuṇitvā nikkhittacīvarā kāyam ovassāpenti.	Responding, "As you say," to the Blessed One, taking off their robes, they let their bodies be rained on.

(Mv.VIII.15.3) athakho visākhā migāramātā paņītam khādanīyam bhojanīyam paṭiyādāpetvā dāsim āṇāpesi gaccha je ārāmam gantvā kālam ārocehi kālo bhante niṭṭhitam bhattanti.

Then Visākhā, Migāra's mother—after having exquisite staple & non-staple food prepared—commanded a slave girl, "Hey, go to the monastery and announce the time: 'It's time, lord. The meal is ready."

evam ayyeti kho sā dāsī visākhāya migāramātuyā paṭissuṇitvā ārāmam gantvā addassa bhikkhū nikkhittacīvare kāyam ovassāpente Responding, "As you say, Lady," to Visākhā, Migāra's mother, the slave girl went to the monastery and saw the monks, having taken off their robes, letting their bodies be rained on.

disvāna natthi ārāme bhikkhū ājīvakā kāyam ovassāpentīti yena visākhā migāramātā tenupasankami upasankamitvā visākham migāramātaram etadavoca natthayye ārāme bhikkhū ājīvakā kāyam ovassāpentīti.

On seeing them, (thinking,)
"There aren't any monks in the
monastery, only naked ascetics
letting their bodies be rained on,"
went to Visākhā, Migāra's mother,
and on arrival said to her, "Lady,
there aren't any monks in the
monastery, only naked ascetics
letting their bodies be rained on."

athakho visākhāya Migāramātuyā paṇḍitāya viyattāya medhāviniyā etadahosi nissamsayam kho ayyā nikkhittacīvarā kāyam ovassāpenti sāyam bālā maññittha natthi ārāme bhikkhū ājīvakā kāyam ovassāpentīti. Then the thought occurred to Visākhā, Migāra's mother—wise, competent, and intelligent
—"Undoubtedly the masters, having taken off their robes, are letting their bodies be rained on. And this foolish girl thought, 'There aren't any monks in the monastery, only naked ascetics letting their bodies be rained on."

Dāsim āṇāpesi gaccha je So she commanded the slave girl, "Hey, go to the monastery and ārāmam gantvā kālam ārocehi kālo bhante niţthitam bhattanti. announce the time: 'It's time, lord. The meal is ready." (Mv.VIII.15.4) athakho te Then the monks, having cooled bhikkhū gattāni sītikaritvā their limbs, their bodies refreshed, kallakāyā cīvarāni gahetvā put on their robes and each yathāvihāram pavisimsu. entered his own dwelling. Then the slave girl, having gone athakho sā dāsī ārāmam gantvā bhikkhū apassantī natthi ārāme to the monastery, not seeing any bhikkhū suñño ārāmoti yena monks, (thinking,) "There aren't visākhā migāramātā any monks in the monastery. It's tenupasankami upasankamitvā an empty monastery," went to visākham migāramātaram Visākhā, Migāra's mother, and on etadavoca natthayye ārāme arrival said to her, "Lady, there bhikkhū suñño ārāmoti. aren't any monks in the monastery. It's an empty monastery." athakho visākhāya Then the thought occurred to migāramātuyā paņditāya Visākhā, Migāra's mother—wise, competent, and intelligent viyattāya medhāviniyā etadahosi nissamsayam kho ayyā gattāni —"Undoubtedly the masters, sītikaritvā kallakāyā cīvarāni having cooled their limbs, their bodies refreshed, having put on gahetvā yathāvihāram pavitthā sāyam bālā maññittha natthi their robes, have each entered his ārāme bhikkhū suñño ārāmoti. own dwelling. And this foolish girl thought, 'There aren't any monks in the monastery. It's an empty monastery." Puna dāsim āṇāpesi gaccha je Again, she commanded the slave ārāmam gantvā kālam ārocehi girl, "Hey, go to the monastery and kālo bhante nitthitam bhattanti.

	announce the time: 'It's time, lord. The meal is ready."
(Mv.VIII.15.5) athakho bhagavā bhikkhū āmantesi sannahatha [ME: sandahatha] bhikkhave pattacīvaram kālo bhattassāti.	Then the Blessed One addressed the monks: "Monks, get together your bowl and robes. It's time for the meal."
evam bhanteti kho te bhikkhū bhagavato paccassosum.	The monks responded, "As you say, lord." to the Blessed One.
athakho bhagavā pubbanhasamayam nivāsetvā pattacīvaramādāya seyyathāpi nāma balavā puriso samminjitam vā bāham pasāreyya pasāritam vā bāham samminjeyya evameva jetavane antarahito visākhāya migāramātuyā Koṭṭhake pāturahosi.	Then, early in the morning, having adjusted his under robe and, carrying his bowl & robes—just as a strong man might extend his flexed arm or flex his extended arm—the Blessed One disappeared from Jeta's Grove and appeared at Visākhā's gate.
Nisīdi bhagavā paññatte āsane saddhim bhikkhusanghena.	He sat down on a seat laid out, along with the Sangha of monks.
(Mv.VIII.15.6) athakho visākhā migāramātā acchariyam vata bho abbhutam vata bho tathāgatassa mahiddhikatā mahānubhāvatā yatra hi nāma jannukamattesupi oghesu vattamānesu kaṭimattesupi oghesu vattamānesu na hi nāma ekabhikkhussāpi pādā vā cīvarāni vā allāni bhavissantīti haṭṭhā udaggā buddhappamukham	Then, Visākhā, Migāra's mother, exultant (with the thought,) "How amazing! How astounding! The great power and might of the Tathāgata—in that in crossing even a knee-deep flood or even a waist-deep flood not a single monk's foot or robe would get wet!" served & satisfied the Blessed One & the Sangha of monks with her own hand with choice staple &

bhikkhusangham paṇītena khādanīyena bhojanīyena sahatthā santappetvā sampavāretvā bhagavantam bhuttāvim onītapattapāṇim ekamantam nisīdi.	non-staple foods. When the Blessed One had finished his meal and withdrawn his hand from the bowl, she sat to one side.
ekamantam nisinnā kho visākhā migāramātā bhagavantam etadavoca aṭṭhāham bhante bhagavantam varāni yācāmīti.	As she was sitting there, she said to the Blessed One, "Lord, I have eight boons to ask of the Blessed One."
Atikkantavarā kho visākhe tathāgatāti.	"Tathāgatas have gone beyond boons, Visākhā."
Yāni ca bhante kappanti yāni ca anavajjānīti.	"They are allowable and blameless, lord."
Vadehi visākheti.	"Say it, Visākhā."
(Mv.VIII.15.7) Icchāmaham bhante saṅghassa yāvajīvam vassikasāṭikam dātum	As long as I live, I want to give to the Sangha rains-bathing cloths, meals for newcomers, meals for
āgantukabhattam dātum gamikabhattam dātum gilānabhattam dātum gilānupaṭṭhākabhattam dātum gilānabhesajjam dātum dhuvayāgum dātum bhikkhunīsanghassa udakasāṭikam dātunti.	those going away, meals for the sick, meals for those tending the sick, medicine for the sick, a steady supply of conjey, and to the Saṅgha of bhikkhunīs, water bathing-cloths."

Idhāham bhante dāsim āṇāpesim gaccha je ārāmam gantvā kālam ārocehi kālo bhante niṭṭhitam bhattanti

"Lord, just now I commanded a slave girl, 'Hey, go to the monastery and announce the time: 'It's time, lord. The meal is ready.'

athakho sā bhante dāsī ārāmam gantvā addasa bhikkhū nikkhittacīvare kāyam ovassāpente Disvāna natthi ārāme bhikkhū ājīvakā kāyam ovassāpentīti yenāham tenupasankami upasankamitvā mam etadavoca natthayye ārāme bhikkhū ājīvakā kāyam ovassāpentīti

"Then, going to the monastery, she saw the monks, having taken off their robes, letting their bodies be rained on. On seeing them, (thinking,) 'There aren't any monks in the monastery, only naked ascetics letting their bodies be rained on,' she came to me and said, 'Lady, there aren't any monks in the monastery, only naked ascetics letting their bodies be rained on.'

asuci bhante naggiyam jeguccham paṭikūlam imāham bhante atthavasam sampassamānā icchāmi saṅghassa yāvajīvam vassikasātikam dātum. "Lord, nakedness is vile, repulsive, and disgusting. It is with this purpose in mind that I want to give the Sangha rains-bathing cloths for as long as I live.

(Mv.VIII.15.8) Puna caparam bhante āgantuko bhikkhu na vīthikusalo na gocarakusalo kilanto piṇḍāya carati so me āgantukabhattam bhuñjitvā vīthikusalo gocarakusalo akilanto piṇḍāya carissati imāham bhante atthavasam sampassamānā icchāmi saṅghassa yāvajīvam āgantukabhattam dātum.

"Again, lord, a monk who is a newcomer, unskilled in the roads and the area, would have difficulty in going for alms. Having eaten my meals for newcomers, he would become skilled in the roads and the area, and would not become exhausted going for alms. It is with this purpose in mind that I want to give the Sangha meals for newcomers for as long as I live.

Puna caparam bhante gamiko bhikkhu attano bhattam pariyesamāno satthā vā vihāyissati yattha vā vāsam gantukāmo bhavissati tattha vikāle upagacchissati kilanto addhānam gamissati so me gamikabhattam bhuñjitvā satthā na vihāyissati yattha vāsam gantukāmo bhavissati tattha vikāle na upagacchissati akilanto addhānam gamissati imāham bhante atthavasam sampassamānā icchāmi sanghassa yāvajīvam gamikabhattam dātum.

"Again, lord, a monk who is going away, searching for his own meal, would miss the caravan or he would arrive at the wrong time1 at the place he wanted to stay, and would travel the road exhausted. Having eaten my meals for those going away, he would not miss the caravan, wouldn't arrive at the wrong time at the place he wanted to stay, and wouldn't travel the road exhausted. It is with this purpose in mind that I want to give the Sangha meals for those going away for as long as I live.

1. i.e. after noon, when he can't eat.

(Mv.VIII.15.9) Puna caparam bhante gilānassa bhikkhuno sappāyāni bhojanāni alabhantassa ābādho vā abhivaḍḍhissati kālakiriyā vā bhavissati tassa me gilānabhattam bhuttassa ābādho nābhivaḍḍhissati kālakiriyā na bhavissati imāham bhante atthavasam sampassamānā icchāmi saṅghassa yāvajīvam gilānabhattam Dātum.

"Again, for a sick monk not getting suitable food, his illness would increase or his death would come about. Having eaten my meals for the sick, his illness would not increase and his death would not come about. It is with this purpose in mind that I want to give the Sangha meals for the sick for as long as I live.

Puna caparam bhante gilānupaṭṭhāko bhikkhu attano bhattam pariyesamāno gilānassa ussūre bhattam nīharissati "Again, lord, a monk attending the sick, searching for his own meal brings back a meal for the sick (monk) after noon and he bhattacchedam karissati so me gilānupaṭṭhākabhattam bhuñjitvā gilānassa kālena bhattam nīharissati bhattacchedam na karissati imāham bhante atthavasam sampassamānā icchāmi sanghassa yāvajīvam gilānupaṭṭhākabhattam dātum.

misses his meal.1 Having eaten my meals for those tending the sick, he brings back a meal for the sick (monk) on time and he doesn't miss his meal. It is with this purpose in mind that I want to give the Sangha meals for those tending the sick for as long as I live.

1. It is not specified who misses his meal here, but it seems to make more sense that it is the sick monk, as the attendant is late because he is "searching for his own meal." However, in the Thai translation, it is the attendant who has to miss his meal.

(Mv.VIII.15.10) Puna caparam bhante gilānassa bhikkhuno sappāyāni bhesajjāni alabhantassa ābādho vā abhivaḍḍhissati kālakiriyā vā bhavissati tassa me gilānabhesajjam paribhuttassa ābādho nābhivaḍḍhissati kālakiriyā na bhavissati imāham bhante atthavasam sampassamānā icchāmi saṅghassa yāvajīvam gilānabhesajjam dātum.

"Again, lord, for a sick monk not getting suitable medicine, his illness would increase or his death would come about. Having taken my medicine for the sick, his illness would not increase and his death would not come about. It is with this purpose in mind that I want to give the Sangha medicine for the sick for as long as I live.

Puna caparam bhante bhagavatā andhakavinde dasānisamsecinnena

"Again, lord, conjey was allowed by the Blessed One at Andhakavinda with ten benefits in

sampassamānena yāgu anuññātā tyāhaṁ bhante ānisaṁse sampassamānā icchāmi saṅghassa yāvajīvaṁ dhuvayāguṁ dātuṁ.	mind. With these benefits in mind I want to give the Sangha a steady supply of conjey for as long as I live.
(Mv.VIII.15.11) Idha bhante bhikkhuniyo aciravatiyā nadiyā vesiyāhi saddhim naggā ekatitthe nahāyanti tā bhante vesiyā bhikkhuniyo uppaṇḍesum	"There was the case, lord, when the bhikkhunīs were bathing naked in the Aciravatī River along with the prostitutes, at the same bathing spot. The prostitutes ridiculed the bhikkhunīs,
kinnu kho nāma tumhākam ayye daharānam brahmacariyam ciṇṇe [ME: ciṇṇena] nanu nāma kāmā paribhuñjitabbā yadā jiṇṇā bhavissatha tadā brahmacariyam carissatha evam tumhākam ubho antā [ME: ubho atthā] pariggahitā bhavissantīti	"'Ladies, why are you living the holy life when you're young? Shouldn't you partake in sensuality? When you're old, then live the holy life. That way both ends will be achieved.'
tā bhante bhikkhuniyo vesiyāhi uppaṇḍiyamānā maṅkū ahesuṁ asuci bhante mātugāmassa naggiyaṁ jegucchaṁ paṭikūlaṁ	"Being ridiculed by the prostitutes, the bhikkhunīs became embarrassed. Lord, the nakedness of a woman is vile, repulsive, and disgusting.
imāham bhante atthavasam sampassamānā icchāmi bhikkhunīsanghassa yāvajīvam udakasāṭikam dātunti.	"It is with this purpose in mind that I want to give the bhikkhunī Saṅgha water-bathing cloths for as long as I live."
(Mv.VIII.15.12) Kiṁ pana tvaṁ visākhe ānisaṁsaṁ	"But, Visākhā, with what rewards in mind do you ask the eight boons of the Tathāgata?"

sampassamānā tathāgatam aṭṭha varāni yācasīti.	
Idha bhante disāsu vassam vutthā bhikkhū sāvatthim āgacchissanti bhagavantam dassanāya	"Here, lord, after the Rains retreat, monks from far away places will come to Sāvatthī to see the Blessed One.
te bhagavantam upasankamitvā pucchissanti itthannāmo bhante bhikkhu kālakato tassa kā gati ko abhisamparāyoti	"Having arrived, they will ask the Blessed One, 'Lord, the monk named so-and-so has died. What is his destination, what his future state?'
tam bhagavā byākarissati sotāpattiphale vā sakadāgāmiphale vā anāgāmiphale vā arahatte vā	"The Blessed One will answer about him, in terms of the fruit of stream-entry, of once-return, of non-return, or of arahantship.
tyāham upasankamitvā pucchissāmi āgatapubbā nu kho bhante tena ayyena sāvatthīti	"Approaching them, I will ask, 'Venerable sirs, did the master ever come to Sāvatthī?'
(Mv.VIII.15.13) sace me vakkhanti āgatapubbā tena bhikkhunā sāvatthīti niṭṭhamettha gacchissāmi nissamsayam paribhuttā tena ayyena vassikasāṭikā vā āgantukabhattam vā gilānabhattam vā gilānupaṭṭhākabhattam vā gilānabhesajjam vā dhuvayāgu vāti	"If they tell me that he did come to Sāvatthī, then I will come to the conclusion that, 'Undoubtedly the master used a rains-bathing cloth of mine, or a meal for newcomers, or a meal for those going away, or a meal for the sick, or a meal for those tending the sick, or medicine for the sick, or constant conjey.'

tassā me tadanussarantiyā pāmujjam jāyissati pamuditāya pīti jāyissati pītimanāya kāyo passambhissati passaddhakāyā sukham vedayissāmi sukhiniyā cittam samādhiyissati	"For me, recollecting that, gladness will be born. When gladdened, rapture will be born. When enraptured at heart, my body will grow calm. My body calm, I will be sensitive to pleasure. When feeling pleasure, the mind will become concentrated.
sā me bhavissati indriyabhāvanā balabhāvanā bojjhaṅgabhāvanā	"That will be the development of my (five) faculties, (five) strengths, and (seven) factors (for Awakening).
imāham bhante ānisamsam sampassamānā tathāgatam aṭṭha varāni yācāmīti.	"It is with this reward in mind that I ask the eight boons of the Tathāgata."
(Mv.VIII.15.14) sādhu sādhu visākhe sādhu kho tvam visākhe imam ānisamsam sampassamānā tathāgatam aṭṭha varāni yācasi	"Good, good, Visākhā. It's good that you, with this reward in mind, ask the eight boons of the Tathāgata.
anujānāmi te visākhe aṭṭha varānīti.	"Visākhā, I allow the eight boons."
athakho bhagavā visākham migāramātaram Imāhi gāthāhi anumodi	Then the Blessed One rejoiced in the merit of Visākhā, Migāra's mother, with these verses:
[154] Yā annapānam dadatī pamoditā [ME: dadatippamoditā] sīlūpapannā sugatassa sāvikā	"She who gives food and drink— joyful, possessed of virtue, a female disciple of the Well-gone One—

dadāti dānam abhibhuyya maccharam sovaggikam sokanudam sukhāvaham	having conquered stinginess, gives a gift conducive to heaven, dispelling sorrow, bringing happiness.
dibbam balam sā labhate ca āyum āgamma maggam virajam anangaṇam sā puññakāmā sukhinī anāmayā saggamhi kāyamhi ciram pamodatīti.	She gains heavenly strength and life, by means of a dustless, flawless path. Desiring merit, happy, free from affliction, she rejoices long, in the heavenly hosts."
[155] athakho bhagavā visākham migāramātaram imāhi gāthāhi anumoditvā uṭṭhāyāsanā pakkāmi.	Then the Blessed One, having rejoiced in the merit of Visākhā, Migāra's mother, with these verses, got up from his seat and left.
(Mv.VIII.15.15) athakho bhagavā etasmim nidāne etasmim pakaraņe dhammim katham katvā bhikkhū āmantesi	Then the Blessed One, having given a Dhamma talk with regard to this cause, to this incident, addressed the monks:
anujānāmi bhikkhave vassikasāṭikam āgantukabhattam gamikabhattam gilānabhattam gilānupaṭṭhākabhattam gilānabhesajjam dhuvayāgum bhikkhunīsanghassa udakasāṭikanti.	"Monks, I allow rains-bathing cloths, meals for newcomers, meals for those going away, meals for the sick, meals for those tending the sick, medicine for the sick, constant conjey, and for the Saṅgha of bhikkhunīs, water bathing-cloths." [BMC]

The recitation section on Visākhā is finished.

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220. NISĪDANĀDIANUJĀNANĀ (MV.VIII.16.1)

The Allowance of Sitting-cloths [BMC]

[156] tena kho pana samayena		
bhikkhū paṇītāni bhojanāni		
bhuñjitvā muṭṭhassatī		
asampajānā niddam okkamanti.		

Now at that time monks, having eaten finer staple foods, unalert, with muddled mindfulness, fell sleep.

Tesam muṭṭhassatīnam asampajānānam niddam okkamantānam supinantena asuci muccati senāsanam asucinā makkhiyati.

Having falling asleep with muddled mindfulness, unalert, they emitted semen because of a dream. The lodging was splattered with semen.

athakho bhagavā āyasmatā ānandena pacchāsamaņena senāsanacārikam āhiņḍanto addasa senāsanam asucinā makkhitam Then the Blessed One, on an inspection tour of the lodgings with Ven. Ānanda as his attendant monk, saw the lodging splattered with semen.

disvāna āyasmantam ānandam āmantesi kimetam ānanda senāsanam makkhitanti. On seeing it, he addressed Ven. Ānanda, "Ānanda, why is this lodging splattered?"

etarahi bhante bhikkhū paṇītāni bhojanāni bhuñjitvā muṭṭhassatī asampajānā niddam okkamanti tesam muṭṭhassatīnam asampajānānam niddam okkamantānam supinantena asuci muccati	"At this time, lord, the monks, having eaten finer staple foods, unalert, with muddled mindfulness, fell sleep. Having falling asleep with muddled mindfulness, unalert, they emitted semen because of a dream.
tayidam bhagavā senāsanam asucinā makkhitanti.	"That's why the lodging is splattered with semen."
(Mv.VIII.16.2) Evametam ānanda evametam ānanda evametam ānanda muccati hi ānanda tesam muṭṭhassatīnam asampajānānam niddam okkamantānam supinantena asuci	"So it is, Ānanda. So it is, Ānanda. Indeed, having falling asleep unalert, with muddled mindfulness, they emitted semen because of a dream.
ye te ānanda bhikkhū upaṭṭhitassatī sampajānā niddam okkamanti tesam asuci na muccati	"Those monks who fall asleep alert, with mindfulness established, don't emit semen.
yepi te ānanda puthujjanā kāmesu vītarāgā tesam asuci na muccati aṭṭhānametam ānanda anavakāso yam arahato asuci mucceyyāti.	"Even run-of-the-mill people, having gone beyond passion for sensuality1, don't emit semen. Ānanda, it is impossible that an arahant would emit semen." 1. i.e., temporarily, when they can attain jhāna
athakho bhagavā etasmim nidāne etasmim pakaraņe	Then the Blessed One, having given a Dhamma talk with regard to

dhammim katham katvā bhikkhū āmantesi	this cause, to this incident, addressed the monks:
idhāham bhikkhave ānandena pacchāsamaņena senāsanacārikam āhiņḍanto addasam senāsanam asucinā makkhitam	"Monks, just now, as I was on an inspection tour of the lodgings with Ven. Ānanda as my attendant, I saw a lodging splattered with semen.
disvāna ānandam āmantesi kimetam ānanda senāsanam makkhitanti	"On seeing it, I addressed Ven. Ānanda, 'Ānanda, why is this lodging splattered?'
etarahi bhante bhikkhū paṇītāni bhojanāni bhuñjitvā muṭṭhassatī asampajānā niddam okkamanti tesam muṭṭhassatīnam asampajānānam niddam okkamantānam supinantena asuci muccati tayidam bhagavā senāsanam asucinā makkhitanti	"'At this time, lord, monks, having eaten finer staple foods, unalert, with muddled mindfulness, fell sleep. Having falling asleep unalert, with muddled mindfulness, they emitted semen because of a dream. That's why the lodging is splattered with semen.'
evametam ānanda evametam ānanda muccati hi ānanda tesam muṭṭhassatīnam asampajānānam niddam okkamantānam Supinantena asuci ye te ānanda bhikkhū upaṭṭhitassatī sampajānā niddam okkamanti tesam asuci na muccati yepi te ānanda puthujjanā kāmesu vītarāgā tesam asuci na muccati	"So it is, Ānanda. So it is, Ānanda. Indeed, having falling asleep unalert, with muddled mindfulness, they emitted semen because of a dream. Those monks who fall asleep alert, with mindfulness established, don't emit semen. Even run-of-the-mill people, having gone beyond sensuality, don't emit semen.

aṭṭhānametaṁ ānanda anavakāso yaṁ arahato asuci mucceyyāti.	"'Ānanda, it is impossible that an arahant would emit semen.'
(Mv.VIII.16.3) Pañcime bhikkhave ādīnavā muṭṭhassatissa asampajānassa niddaṁ okkamato	"Monks, there are these five drawbacks for one who falls asleep unalert, with muddled mindfulness:
dukkham supati dukkham paṭibujjhati pāpakam supinam passati devatā na rakkhanti asuci muccati	"One sleeps poorly, wakes poorly, dreams evil dreams; the devas do not protect one; one emits semen.
ime kho bhikkhave pañca ādīnavā muṭṭhassatissa asampajānassa niddam okkamato.	"These are the five drawbacks for one who falls asleep unalert, with muddled mindfulness.
Pañcime bhikkhave ānisamsā upaṭṭhitassatissa sampajānassa niddam okkamato	"Monks, there are these five benefits for one who falls asleep alert, with mindfulness established:
sukham supati sukham paṭibujjhati na pāpakam supinam passati devatā rakkhanti asuci na muccati	"One sleeps easily, wakes easily, dreams no evil dreams; the devas protect one; one does not emit semen.
ime kho bhikkhave pañca ānisamsā upaṭṭhitassatissa sampajānassa niddam okkamato.	"Monks, these are the five benefits for one who falls asleep alert, with mindfulness established.
Anujānāmi bhikkhave kāyaguttiyā cīvaraguttiyā	"Monks, I allow a sitting cloth for protecting one's body, protecting

senāsanaguttiyā nisīdananti.	one's robes, protecting the lodging."
(Mv.VIII.16.4) tena kho pana samayena atikhuddakam nisīdanam na sabbam senāsanam gopeti.	Now at that time the sitting cloths were too small, and couldn't protect the entire dwelling.
bhagavato etamattham ārocesum.	They reported the matter to the Blessed One.
anujānāmi bhikkhave yāvamahantam paccattharaṇam ākankhati tāvamahantam paccattharaṇam kātunti.	"Monks, I allow that a sheet be made as large as one wants."
(Mv.VIII.17.1) [157] tena kho pana samayena āyasmato ānandassa upajjhāyassa āyasmato velaṭṭhasīsassa thullakacchābādho hoti.	Now at that time Ven. Ānanda's preceptor, Ven. Velaṭṭhasīsa, was sick with small pox/chicken pox. [See Mv.VI.9]
tassa lasikāya cīvarāni kāye lagganti.	His robes stuck to his body because of the discharge.
tāni bhikkhū udakena temetvā temetvā apakaḍḍhanti.	Repeatedly wetting them with water, the monks pulled them off.
athakho bhagavā senāsanacārikam āhiṇḍanto te bhikkhū tāni cīvarāni udakena temetvā temetvā apakaḍḍhante	Then the Blessed One, wandering on a tour of the lodgings, saw the monks repeatedly wetting those robes with water and pulling them off.
disvāna yena te bhikkhū tenupasaṅkami upasaṅkamitvā	On seeing them, he went to the monks and, on arrival, said to them,

te bhikkhū etadavoca kim imassa bhikkhave bhikkhuno ābādhoti.	"What is this monk's illness?"
imassa bhante āyasmato thullakacchābādho lasikāya cīvarāni kāye lagganti tāni mayam udakena temetvā temetvā apakaḍḍhāmāti.	"Lord, this venerable one is sick with small pox/chicken pox. His robes stick to his body because of the discharge. Wetting them repeatedly, we are pulling them off."
athakho bhagavā etasmim nidāne etasmim pakaraņe dhammim katham katvā bhikkhū āmantesi	Then the Blessed One, having given a Dhamma talk with regard to this cause, to this incident, addressed the monks:
anujānāmi bhikkhave yassa kaṇḍu vā piļakā vā assāvo vā thullakacchā vā ābādho kaṇḍupaṭicchādinti.	"Monks, I allow a skin-eruption covering cloth for anyone with rashes, pustules, running sores, or small pox/chicken pox.
(Mv.VIII.18.1) [158] athakho visākhā migāramātā mukhapuñchanacolaṁ ādāya yena bhagavā tenupasaṅkami upasaṅkamitvā bhagavantaṁ abhivādetvā ekamantaṁ nisīdi.	Then Visākhā, Migāra's mother, taking a handkerchief (cloth for wiping the face/mouth), went to the Blessed One and, on arrival, having bowed to the Blessed One, sat to one side.
ekamantam nisinnā kho visākhā migāramātā bhagavantam etadavoca paṭiggaṇhātu me bhante mukhapuñchanacolam yam mama assa dīgharattam hitāya sukhāyāti.	As she was sitting there, she said to him, "Lord, may the Blessed One accept my handkerchief, which will be for my long-term welfare and happiness."

Paṭiggahesi bhagavā mukhapuñchanacolam.	The Blessed One accepted the handkerchief.
athakho bhagavā visākham migāramātaram dhammiyā kathāya sandassesi samādapesi samuttejesi sampahamsesi.	Then the Blessed One instructed, urged, roused, & encouraged Visākhā, Migāra's mother, with a Dhamma talk.
athakho visākhā migāramātā bhagavatā dhammiyā kathāya sandassitā samādapitā samuttejitā sampahamsitā uṭṭhāyāsanā bhagavantam abhivādetvā padakkhiṇam katvā pakkāmi.	Having been instructed, urged, roused, & encouraged by the Blessed One's Dhamma talk, she got up from her seat, bowed down to him, circumambulated him, keeping him to her right, and left.
athakho bhagavā etasmim nidāne etasmim pakaraņe dhammim katham katvā bhikkhū āmantesi	Then the Blessed One, having given a Dhamma talk with regard to this cause, to this incident, addressed the monks:
anujānāmi bhikkhave mukhapuñchanacolanti.	"Monks, I allow a handkerchief (cloth for wiping the face/mouth)."
(Mv.VIII.19.1) [159] tena kho pana samayena rojo mallo āyasmato ānandassa sahāyo hoti.	Now at that time Roja the Mallan was a friend of Ven. Ānanda.
Rojassa mallassa khomapilotikā āyasmato ānandassa hatthe nikkhittā hoti.	A linen rag of Roja the Mallan's came into Ven. Ānanda's hand.
Āyasmato ca ānandassa khomapilotikāya attho hoti.	Ven. Ānanda was in need of a linen rag.

Bhagavato etamattham ārocesum.	They reported the matter to the Blessed One.
Anujānāmi bhikkhave pañcahaṅgehi samannāgatassa vissāsaṁ gahetuṁ sandiṭṭho ca hoti sambhatto ca ālapito ca jīvati ca jānāti ca gahite me attamano bhavissatīti anujānāmi bhikkhave imehi pañcahaṅgehi samannāgatassa vissāsaṁ gahetunti.	"Monks, I allow that an object be taken on trust when (the owner) is endowed with five qualities: he is an acquaintance, an intimate, has spoken (of the matter), is still alive, and one knows, 'He will be pleased with my taking it.' I allow that an object be taken on trust when (the owner) is endowed with these five qualities." [BMC]
(Mv.VIII.20.1) [160] tena kho pana samayena bhikkhūnam paripuṇṇam hoti ticīvaram attho ca hoti parissāvanehipi thavikāhipi.	Now at that time the monks' triple-robes were complete, but they needed water strainers and bags.
Bhagavato etamattham ārocesum.	They reported the matter to the Blessed One.
Anujānāmi bhikkhave parikkhāracolanti.	"Monks, I allow requisite-cloth." [BMC]

221. PACCHIMAVIKAPPANUPAGAC ĪVARĀDIKATHĀ (MV.VIII.20.2)

The Discussion of the Smallest Piece of Cloth that Should be Placed under Shared Ownership

athakho bhikkhūnam etadahosi yāni tāni bhagavatā anuññātāni ticīvaranti vā vassikasāṭikāti vā nisīdananti vā paccattharaṇanti vā kaṇḍupaṭicchādīti vā mukhapuñchanacolanti vā parikkhāracolanti vā sabbāni tāni adhiṭṭhātabbāni nu kho udāhu vikappetabbānīti.	Now at that time the thought occurred to the monks, "Whatever triple-robes, or rains-bathing cloths, or sitting cloths, or sheets, or skineruption cloths, or handkerchiefs, or requisite-cloths that have been allowed by the Blessed One—should they all be determined or should they be placed under shared ownership?
Bhagavato etamattham ārocesum.	They reported the matter to the Blessed One.
Anujānāmi bhikkhave ticīvaram adhiṭṭhātum na vikappetum	I allow that the triple-robes be determined but not placed under shared ownership;
vassikasāṭikam vassānam cātummāsam adhiṭṭhātum tato param vikappetum	that the rains-bathing cloth be determined for the four months of the rains, and afterwards placed under shared ownership;
nisīdanam adhiṭṭhātum na vikappetum	that the sitting cloth be determined, not placed under shared ownership;
paccattharaṇam adhiṭṭhātum na vikappetum	that the sheet be determined, not placed under shared ownership;

kaṇḍupaṭicchādim yāva ābādhā adhiṭṭhātum tato param vikappetum	that the skin-eruption cover cloth be determined as long as one is sick, and afterwards placed under shared ownership;
mukhapuñchanacolam adhiṭṭhātum na vikappetum	that the handkerchief be determined, not placed under shared ownership;
parikkhāracolam adhiṭṭhātum na vikappetunti.	that requisite-cloth be determined, not placed under shared ownership.
(Mv.VIII.21.1) athakho bhikkhūnam etadahosi kittakam pacchimam nu kho cīvaram vikappetabbanti.	Then the thought occurred to the monks, "What is the smallest piece of cloth that should be placed under shared ownership?"
Bhagavato etamattham	They reported the matter to the
ārocesum.	Blessed One.
ārocesum. Anujānāmi bhikkhave āyāmena aṭṭhaṅgulaṁ sugataṅgulena caturaṅgulavitthataṁ pacchimaṁ cīvaraṁ vikappetunti.	"Monks, I allow you to place under shared ownership a cloth at least eight fingerbreadths in length, using the sugata-fingerbreadth, and four fingerbreadths in width."
Anujānāmi bhikkhave āyāmena aṭṭhaṅgulaṁ sugataṅgulena caturaṅgulavitthataṁ pacchimaṁ cīvaraṁ	"Monks, I allow you to place under shared ownership a cloth at least eight fingerbreadths in length, using the sugata-fingerbreadth, and four
Anujānāmi bhikkhave āyāmena aṭṭhaṅgulaṁ sugataṅgulena caturaṅgulavitthataṁ pacchimaṁ cīvaraṁ vikappetunti. tena kho pana samayena āyasmato mahākassapassa	"Monks, I allow you to place under shared ownership a cloth at least eight fingerbreadths in length, using the sugata-fingerbreadth, and four fingerbreadths in width." Now at that time Ven Mahā Kassapa's (robe) made of cast-off

Anujānāmi bhikkhave suttalūkham kātunti.	"Monks, I allow that a rough stitch be made."
Vikaṇṇo hoti.	It got frayed (uneven/worn) edges.
Bhagavato etamattham ārocesum.	They reported the matter to the Blessed One.
Anujānāmi bhikkhave vikaṇṇaṁ uddharitunti.	"Monks, I allow that the uneven edge be removed."
Suttā okiriyanti.	The stitches came out.
Bhagavato etamattham ārocesum.	They reported the matter to the Blessed One.
Anujānāmi bhikkhave anuvātam paribhandam āropetunti.	"Monks, I allow that a border and a binding (for the edge of the border) be put on.
tena kho pana samayena sanghāṭiyā pattā lujjanti.	Now at that time the (two) layers of the outer robe came apart.
Bhagavato etamattham ārocesum.	They reported the matter to the Blessed One.
Anujānāmi bhikkhave aṭṭhapadakam kātunti.	"Monks, I allow that a grid (of stitches) be made." [BMC]
(Mv.VIII.21.2) [161] tena kho pana samayena aññatarassa bhikkhuno cīvare kariyamāne sabbaṁ chinnakaṁ nappahoti.	Now at that time, when a certain monk's robes were being made, he was unable to make them all cut-up.
Bhagavato etamattham	They reported the matter to the

ārocesum.	Blessed One.
Anujānāmi bhikkhave dve chinnakāni ekam acchinnakanti.	"Monks, I allow two cut-up (robes), one not cut up."
Dve chinnakāni ekam acchinnakam nappahoti.	He was unable to (make) two cut- up (robes), one not cut up.
Bhagavato etamattham ārocesum.	They reported the matter to the Blessed One.
Anujānāmi bhikkhave dve acchinnakāni ekam chinnakanti.	"Monks, I allow two robes not cut up, one cut up."
dve acchinnakāni ekam chinnakam nappahoti.	He was unable to (make) one cut-up (robe), two not cut up.
Bhagavato etamattham ārocesum.	They reported the matter to the Blessed One.
Anujānāmi bhikkhave anvādhikampi āropetum na ca bhikkhave sabbam acchinnakam dhāretabbam yo dhāreyya āpatti dukkaṭassāti.	"Monks, I allow that a seam-strip be added. But a completely uncut-up (set of robes) should not be worn. Whoever should wear it: an offense of wrong doing."
(Mv.VIII.22.1) [162] tena kho pana samayena aññatarassa bhikkhuno bahum cīvaram uppannam hoti.	Now at that time a lot of robe-cloth accrued to a certain monk.
so ca tam cīvaram mātāpitūnam dātukāmo hoti.	So he wanted to give the robe-cloth to his parents.

Bhagavato etamattham ārocesum.	They reported the matter to the Blessed One.
Mātāpitaroti kho bhikkhave dadamāne kim vadeyyāmi	"'Mother and father': What could I say about giving (to them)?
anujānāmi bhikkhave mātāpitūnam dātum na ca bhikkhave saddhādeyyam vinipātetabbam yo vinipāteyya āpatti dukkaṭassāti.	"Monks, I allow giving to one's mother and father. But a gift of faith should not be brought to waste. Whoever does so: an offense of wrong doing." [BMC]
(Mv.VIII.23.1) [163] tena kho pana samayena aññataro bhikkhu andhavane cīvaram nikkhipitvā santaruttarena gāmam piṇḍāya pāvisi.	Now at that time a certain monk, leaving his (outer) robe in the Grove of the Blind, entered the village for alms wearing just an upper and lower robe.
Corā tam cīvaram avaharimsu.	Thieves stole the robe.
so bhikkhu duccolo hoti lūkhacīvaro.	The monk was then poorly clothed, with worn-out robes.
bhikkhū evamāhamsu kissa tvam āvuso duccolo lūkhacīvaroti.	The monks said to him, "Friend, why are you poorly clothed, with worn-out robes?"
Idhāham āvuso andhavane cīvaram nikkhipitvā santaruttarena gāmam piṇḍāya pāvisim corā tam cīvaram avaharimsu tenāham duccolo lūkhacīvaroti.	"Just now, friends, leaving my (outer) robe in the Grove of the Blind, I entered the village for alms wearing just an upper and lower robe. Thieves stole the robe. That's why I'm poorly clothed, with wornout robes."

Bhagavato etamattham ārocesum.	They reported the matter to the Blessed One.
Na bhikkhave santaruttarena gāmo pavisitabbo yo paviseyya āpatti dukkaṭassāti.	"Monks, one should not enter a village with just an upper and lower robe. Whoever does so: an offense of wrong doing."
(Mv.VIII.23.2) tena kho pana samayena āyasmā ānando asatiyā santaruttarena gāmam piṇḍāya pāvisi.	Now at that time Ven. Ānanda, out of a lapse in mindfulness, entered the village wearing just an upper and lower robe.
bhikkhū āyasmantam ānandam etadavocum nanu āvuso ānanda bhagavatā paññattam na santaruttarena gāmo pavisitabboti kissa tvam āvuso santaruttarena gāmam paviṭṭhoti.	The monks said to him, "Friend Ananda, wasn't it laid down by the Blessed One that, 'One should not enter the village with just an upper and lower robe?' Why did you enter the village wearing just an upper and lower robe?"
saccam āvuso bhagavatā paññattam na santaruttarena gāmo pavisitabboti apicāham āvuso asatiyā paviṭṭhoti.	"Friends, it's true that it was laid down by the Blessed One that, 'One should not enter the village with just an upper and lower robe.' It's just that I entered out of a lapse in mindfulness."
bhagavato etamattham ārocesum.	They reported the matter to the Blessed One.
athakho bhagavā etasmim nidāne etasmim pakaraņe dhammim katham katvā bhikkhū āmantesi	Then the Blessed One, having given a Dhamma talk with regard to this cause, to this incident, addressed the monks:

(Mv.VIII.23.3) pañcime bhikkhave paccayā saṅghāṭiyā nikkhepāya gilāno vā hoti vassikasaṅketaṁ vā hoti nadīpāraṁ gantuṁ vā hoti aggaļaguttivihāro vā hoti atthatakaṭhinaṁ vā hoti ime kho bhikkhave pañca paccayā saṅghāṭiyā nikkhepāya.

"Monks, there are these five reasons for putting aside the outer robe: One is sick, there is sign of rain, one is crossing a river, the dwelling is protected with a latch, or the kathina has been spread. These are the five reasons for putting aside the outer robe.

Pañcime bhikkhave paccayā uttarāsaṅgassa nikkhepāya gilāno vā hoti vassikasaṅketaṁ vā hoti nadīpāraṁ gantuṁ vā hoti aggaļaguttivihāro vā hoti atthatakaṭhinaṁ vā hoti ime kho bhikkhave pañca paccayā uttarāsaṅgassa nikkhepāya.

"Monks, there are these five reasons for putting aside the upper robe: One is sick, there is sign of rain, one is crossing a river, the dwelling is protected with a latch, or the kathina has been spread. These are the five reasons for putting aside the upper robe.

Pañcime bhikkhave paccayā antaravāsakassa nikkhepāya gilāno vā hoti vassikasanketam vā hoti nadīpāram gantum vā hoti aggaļaguttivihāro vā hoti atthatakaṭhinam vā hoti ime kho bhikkhave pañca paccayā antaravāsakassa nikkhepāya.

"Monks, there are these five reasons for putting aside the lower robe: One is sick, there is sign of rain, one is crossing a river, the dwelling is protected with a latch, or the kathina has been spread. These are the five reasons for putting aside the lower robe.

Pañcime bhikkhave paccayā vassikasāṭikāya nikkhepāya gilāno vā hoti nissīmam gantum vā hoti nadīpāram gantum vā hoti aggaļaguttivihāro vā hoti

"Monks, there are these five reasons for putting aside the rains-bathing cloth: One is sick, one is going outside the territory1, one is crossing a river, the dwelling is protected with a latch, the rains-bathing cloth is not vassikasāṭikā akatā vā hoti vippakatā vā ime kho bhikkhave pañca paccayā vassikasāṭikāya nikkhepāyāti. made or is unfinished. These are the five reasons for putting aside the rains-bathing cloth." [BMC]

1. The word 'Sīma' can also refer to a time period (cf. Mv.VII). In this case it apparently refers to the time period in which rains-bathing cloths may be used.

222. SANGHIKACĪVARUPPĀDAKAT HĀ (MV.VIII.24.1)

The Discussion of the Arising of Robe-cloth for the Sangha [BMC]

[164] tena kho pana samayena aññataro bhikkhu eko vassam vasi.	Now at that time a certain monk had entered the Rains-residence alone.
Tattha manussā saṅghassa demāti cīvarāni adaṁsu.	There, people (saying,) "We are giving to the Sangha," gave robecloths.
athakho tassa bhikkhuno etadahosi bhagavatā paññattaṁ catuvaggo pacchimo saṅghoti ahañcamhi ekako ime ca manussā saṅghassa demāti cīvarāni adaṁsu	Then the thought occurred to the monk, "It has been laid down by the Blessed One that a Sangha is at least a group of four, but I am alone. And the people, (saying,) 'We are giving to the Sangha,' gave robe-cloths.

yannūnāham imāni sanghikāni cīvarāni sāvatthim hareyyanti.	"What if I were to carry these robe- cloths belonging to the Sangha to Savatthi?"
athakho so bhikkhu tāni cīvarāni ādāya sāvatthim gantvā bhagavato etamattham ārocesi.	So the monk, taking the robes and going to Sāvatthī, reported the matter to the Blessed One.
Tuyheva bhikkhu tāni cīvarāni yāva kaṭhinassa ubbhārāyāti.	"These robe-cloths are yours alone until the dismantling of the kathina.
(Mv.VIII.24.2) idha pana bhikkhave bhikkhu eko vassam vasati.	"There is the case where a monk is spending the Rains-residence alone.
Tattha manussā saṅghassa demāti cīvarāni denti.	"There, people (saying,) 'We are giving to the Sangha,' give robecloths.
Anujānāmi bhikkhave tasseva tāni cīvarāni yāva kaṭhinassa ubbhārāyāti.	"Monks, I allow that those robe- cloths be his alone until the dismantling of the kathina."
(Mv.VIII.24.3) tena kho pana samayena aññataro bhikkhu utukālam eko vasi.	Now at that time a certain monk had entered the non-rainy season alone.
Tattha manussā saṅghassa demāti cīvarāni adaṁsu.	"There, people (saying,) 'We are giving to the Sangha,' gave robecloths.
athakho tassa bhikkhuno etadahosi bhagavatā	Then the thought occurred to the monk, "It has been laid down by the

paññattam catuvaggo pacchimo sanghoti ahañcamhi ekako ime ca manussā sanghassa demāti cīvarāni adamsu	Blessed One that a Sangha is at least a group of four, but I am alone. And the people, (saying,) "We are giving to the Sangha," gave robe-cloths.
yannūnāham imāni sanghikāni cīvarāni sāvatthim hareyyanti.	"What if I were to carry these robe- cloths belonging to the Sangha to Savatthi?"
athakho so bhikkhu tāni cīvarāni ādāya sāvatthim gantvā bhikkhūnam etamattham ārocesi.	So the monk, taking the robes and going to Sāvatthī, reported the matter to the monks.
bhikkhū bhagavato etamattham ārocesum.	The monks reported the matter to the Blessed One.
Anujānāmi bhikkhave sammukhībhūtena saṅghena bhājetum.	"Monks, I allow that (robe-cloth) be divided up among the Sangha that is present.
(Mv.VIII.24.4) idha pana bhikkhave bhikkhu utukālam eko vasati.	"Monks, there is the case where a monk has entered the non-rainy season alone.
Tattha manussā saṅghassa demāti cīvarāni denti.	"There, people (saying,) 'We are giving to the Sangha,' give robecloths.
Anujānāmi bhikkhave tena bhikkhunā tāni cīvarāni adhiṭṭhātuṁ mayhimāni cīvarānīti.	"Monks, I allow that he determine the robe-cloths, 'These robe-cloths are mine'.

Tassa ce bhikkhave bhikkhuno tam cīvaram anadhiṭṭhite añño bhikkhu āgacchati samako dātabbo bhāgo	"If, when he has not yet determined the robe-cloths, another monk comes along, then an equal share is to be given to him.
tehi ce bhikkhave bhikkhūhi tam cīvaram bhājiyamāne apātite kuse añño bhikkhu āgacchati samako dātabbo bhāgo	"If, while those monks are dividing the cloth but have not yet drawn kusa-lots, another monk comes along, an equal share is to be given to him.
tehi ce bhikkhave bhikkhūhi tam cīvaram bhājiyamāne pātite kuse añño bhikkhu āgacchati nākāmā dātabbo bhāgoti.	"If those monks dividing the cloth have drawn kusa-lots and another monk comes along, they do not have to give him a share if they don't want to."
(Mv.VIII.24.5) tena kho pana samayena dve bhātukā therā āyasmā ca isidāso āyasmā ca isibhatto sāvatthiyam vassam vutthā aññataram gāmakāvāsam agamamsu.	Now at that time two elder brothers, Ven. Isidāsa and Ven. Isibhatta, having spent the Rainsresidence in Sāvatthī, went to a certain village monastery.
Manussā cirassāpi therā agatāti sacīvarāni bhattāni adamsu.	People (saying), "At long last the elders have come," gave food together with robe-cloths.
Āvāsikā bhikkhū there pucchimsu imāni bhante sanghikāni cīvarāni there āgamma uppannāni sādiyissanti therā bhāganti.	The resident monks asked the elders, "Venerable sirs, these Sangha robe-cloths have arisen because of your coming. Will you consent to a portion?"

Therā evamāhamsu yathā kho mayam āvuso bhagavatā dhammam desitam ājānāma tumhākamyeva tāni cīvarāni yāva kaṭhinassa ubbhārāyāti.	The elders said, "As we understand the Dhamma taught by the Blessed One, these robe-cloths are yours alone until the dismantling of the kathina."
(Mv.VIII.24.6) tena kho pana samayena tayo bhikkhū rājagahe vassaṁ vasanti.	Now at that time three monks were spending the Rains-residence in Rājagaha.
Tattha manussā saṅghassa demāti cīvarāni denti.	There, people (saying), "We are giving to the Sangha," gave robecloths.
athakho tesam bhikkhūnam etadahosi bhagavā paññattam catuvaggo pacchimo saṅghoti mayañcamha tayo janā	The thought occurred to the monks, "It has been laid down by the Blessed One that a Sangha is at least a group of four, but we are three people.
ime ca manussā saṅghassa demāti Cīvarāni denti kathaṁ nu kho amhehi paṭipajjitabbanti.	"Yet these people (saying), 'We are giving to the Sangha,' have given robe-cloths. What course should we follow?"
tena kho pana samayena sambahulā therā āyasmā ca nīlavāsī āyasmā ca sāṇavāsī āyasmā ca gopako āyasmā ca bhagu āyasmā ca phalikasandāno pātaliputte viharanti kukkuṭārāme.	Now at that time several elders— Ven. Nīlvāsī, Ven. Sāṇavāsī, Ven. Gopaka, Ven. Bhagu, and Ven. Phalikasandāna—were staying in Pāṭaliputta at the Rooster Park.
athakho te bhikkhū pātaliputtam gantvā there	So the monks, having gone to Pāṭaliputta, asked the elders.

pucchimsu.	
Therā evamāhamsu yathā kho mayam āvuso bhagavatā dhammam desitam ājānāma tumhākamyeva tāni cīvarāni yāva kaṭhinassa ubbhārāyāti.	The elders said, "As we understand the Dhamma taught by the Blessed One, these robe-cloths are yours alone until the dismantling of the kathina."

223. UPANANDASAKYAPUTTAVATT HU (MV.VIII.25.1)

The Story of Upananda the Sakyan

[165] tena kho pana samayena āyasmā upanando sakyaputto sāvatthiyam vassam vuttho aññataram gāmakāvāsam agamāsi.	Now at that time Ven. Upananda the Sakyan-son, having spent the Rains at Sāvatthī, went to a certain village monastery.
Tattha bhikkhū cīvaram bhājetukāmā sannipatimsu.	There the monks gathered, wanting to divide up the robe-cloth.
Te evamāhamsu imāni kho āvuso sanghikāni cīvarāni bhājiyissanti sādiyissasi bhāganti.	They said, "Friend, these robe-cloths, belonging to the Sangha, will be divided up. Will you consent to a portion?"
Āmāvuso sādiyissāmīti tato cīvarabhāgam gahetvā aññam āvāsam agamāsi.	(Saying,) "Yes, friends, I will consent," and accepting a portion of robe-cloth from there, he went to another monastery.

Tatthapi bhikkhū cīvaram bhājetukāmā sannipatimsu.	There also the monks gathered, wanting to divide up the robe-cloth.
Tepi evamāhamsu imāni kho āvuso sanghikāni cīvarāni bhājiyissanti sādiyissasi bhāganti.	They also said, "Friend, these robe- cloths, belonging to the Sangha, will be divided up. Will you consent to a portion?"
Āmāvuso sādiyissāmīti tatopi cīvarabhāgam gahetvā aññam āvāsam agamāsi.	(Saying,) "Yes, friends, I will consent," and accepting a portion of robe-cloth from there, too, he went to another monastery.
Tatthapi bhikkhū cīvaram bhājetukāmā sannipatimsu.	There also the monks gathered, wanting to divide up the robe-cloth.
Tepi evamāhamsu imāni kho āvuso sanghikāni cīvarāni bhājiyissanti sādiyissasi bhāganti.	They also said, "Friend, these robe- cloths, belonging to the Sangha, will be divided up. Will you consent to a portion?"
Āmāvuso sādiyissāmīti tatopi cīvarabhāgam gahetvā mahantam cīvarabhandikam ādāya punadeva sāvatthim paccāgacchi.	(Saying,) "Yes, friends, I will consent," and accepting a portion of robe-cloth from there, too, carrying a great bundle of robe-cloth, he went right back to Sāvatthī again.
(Mv.VIII.25.2) bhikkhū evamāhamsu mahāpuññosi tvam āvuso upananda bahum te cīvaram uppannanti.	There the monks said to him, "Friend Upananda, you have great merit: So much robe-cloth has accrued to you!"
Kuto me āvuso puññam	"Friends, from where would I have merit?"

idhāham sāvatthiyam vassam vuttho aññataram gāmakāvāsam agamāsim	"Just now, having spent the Rains at Sāvatthī, I went to a certain village monastery.
tattha bhikkhū cīvaram bhājetukāmā sannipatimsu	"There the monks gathered, wanting to divide up the robe-cloth.
te mam evamāhamsu imāni kho āvuso sanghikāni cīvarāni bhājiyissanti sādiyissasi bhāganti	"They said to me, 'Friend, these robe- cloths, belonging to the Sangha, will be divided up. Will you consent to a portion?'
āmāvuso sādiyissāmīti tato cīvarabhāgam gahetvā aññam āvāsam agamāsim	"(Saying,) 'Yes, friends, I will consent,' accepting a portion of robe- cloth from there I went to another monastery.
tatthapi bhikkhū cīvaram bhājetukāmā sannipatimsu	"There also the monks gathered, wanting to divide up the robe-cloth.
tepi mam evamāhamsu imāni kho āvuso sanghikāni cīvarāni bhājiyissanti sādiyissasi bhāganti	"They also said to me, 'Friend, these robe-cloths, belonging to the Sangha, will be divided up. Will you consent to a portion?'
āmāvuso sādiyissāmīti tatopi cīvarabhāgam gahetvā aññam āvāsam agamāsim	"(Saying,) 'Yes, friends, I will consent,' accepting a portion of robe- cloth from there, too, I went to another monastery.
tatthapi bhikkhū cīvaram bhājetukāmā sannipatimsu	"There also the monks gathered, wanting to divide up the robe-cloth.
tepi mam evamāhamsu imāni kho āvuso sanghikāni	"They also said to me, 'Friend, these robe-cloths, belonging to the Sangha,

cīvarāni bhājiyissanti sādiyissasi bhāganti	will be divided up. Will you consent to a portion?'
āmāvuso sādiyissāmīti tatopi cīvarabhāgam aggahesim	"(Saying,) 'Yes, friends, I will consent,' I accepted a portion of robe- cloth from there, too.
evam me bahum cīvaram uppannanti.	"That's how so much robe-cloth accrued to me."
(Mv.VIII.25.3) Kim pana tvam āvuso upananda aññatra vassam vuttho aññatra cīvarabhāgam sādiyīti.	"But friend Upananda, did you spend the Rains in one place and consent to a portion of robe-cloth in another?"
Evamāvusoti.	"Yes, friends."
Ye te bhikkhū appicchā .pe. Te ujjhāyanti khīyanti vipācenti	Those monks who were modest criticized and complained and spread it about:
katham hi nāma āyasmā upanando sakyaputto aññatra vassam vuttho aññatra cīvarabhāgam sādiyissatīti.	"How can Ven. Upananda the Sakyan-son, having spent the Rains in one place, consent to a portion of robe-cloth in another place."
Bhagavato etamattham ārocesum.	They reported the matter to the Blessed One.
Saccam kira tvam upananda aññatra vassam vuttho aññatra cīvarabhāgam sādiyīti.	"Upananda, is it true that you, having spent the Rains in one place, consented to a portion of robe-cloth in another?"

saccam bhagavāti.	"It's true, O Blessed One."
vigarahi buddho bhagavā katham hi nāma tvam moghapurisa aññatra vassam vuttho aññatra cīvarabhāgam sādiyissasi netam moghapurisa appasannānam vā pasādāya .pe.	The Buddha, the Blessed One, rebuked him, "How can you, worthless man, having spent the Rains in one place, consent to a portion of robe-cloth in another? "Worthless man, this neither inspires faith in the faithless "
vigarahitvā dhammim katham katvā bhikkhū āmantesi	Having rebuked him and given a Dhamma talk, he addressed the monks,
na bhikkhave aññatra vassaṁ vutthena aññatra cīvarabhāgo sāditabbo yo sādiyeyya āpatti dukkaṭassāti.	"Monks, one who has entered the Rains in one place should not consent to a portion of robe-cloth in another place. Whoever should do so: an offense of wrong doing."
(Mv.VIII.25.4) tena kho pana samayena āyasmā upanando sakyaputto eko dvīsu āvāsesu vassam vasi evam me bahum cīvaram uppajjissatīti.	Now at that time Ven. Upananda the Sakyan-son entered the Rains alone at two monasteries, (thinking,) "This way, a lot of robe-cloth will accrue to me." [Mv.III.14.1]
athakho tesam bhikkhūnam etadahosi katham nu kho āyasmato upanandassa sakyaputtassa cīvarapaṭiviso dātabboti.	Then the thought occurred to the monks, "How should a portion of robe-cloth be given to Ven. Upananda the Sakyan-son?"
Bhagavato etamattham ārocesum.	They reported the matter to the Blessed One.

Detha bhikkhave moghapurisassa ekādhippāyam.	"Monks, give this worthless man one share."
idha pana bhikkhave bhikkhu eko dvīsu āvāsesu vassam vasati evam me bahum cīvaram uppajjissatīti.	"There is the case where a monk enters the Rains in two residences, (thinking), 'In this way a great deal of robe-cloth will come to me'.
Sace amutra upaḍḍham amutra upaḍḍham vasati amutra upaḍḍho amutra upaḍḍho cīvarapaṭiviso dātabbo yattha vā pana bahutaram vasati tato cīvarapaṭiviso dātabboti.	"If he spends half the time here and half the time there, he should be given half a portion here and half a portion there. Or wherever he spends more time, he should be given a (full) portion there." [BMC]

224. GILĀNAVATTHUKATHĀ (MV.VIII.26.1)

The Discussion of the Case of the Sick Monk

tena kho pana samayena aññatarassa bhikkhuno kucchivikārābādho hoti.	Now at that time a certain monk was sick with dysentery.
so sake muttakarīse palipanno seti.	He lay fouled in his own urine and excrement.
athakho bhagavā āyasmatā ānandena pacchāsamaņena senāsanacārikam āhiņḍanto	Then the Blessed One, on an inspection tour of the lodgings with

yena tassa bhikkhuno vihāro tenupasankami.	Ven. Ānanda as his attendant monk, went to that monk's dwelling.
Addasā kho bhagavā tam bhikkhum sake muttakarīse palipannam sayamānam disvāna yena so bhikkhu tenupasankami upasankamitvā tam bhikkhum etadavoca kinte bhikkhu ābādhoti.	He saw the monk lying fouled in his own urine and excrement. On seeing him, he went to the monk and, on arrival, said to him, "What is your illness, monk?"
Kucchivikāro me bhagavāti.	"I have dysentery, O Blessed One."
Atthi pana te bhikkhu upaṭṭhākoti.	"But do you have an attendant?"
Natthi bhagavāti.	"No, O Blessed One."
Kissa tam bhikkhū na upaṭṭhentīti.	"Then why don't the monks tend to you?"
Aham kho bhante bhikkhūnam akārako tena mam bhikkhū na upaṭṭhentīti.	"I don't do anything for the monks, lord, so they don't tend to me."
(Mv.VIII.26.2) athakho bhagavā āyasmantam ānandam āmantesi gacchānanda udakam āhara imam bhikkhum nahāpessāmāti.	Then the Blessed One addressed Ven. Ānanda: "Go fetch some water, Ānanda. We will wash this monk."
evam bhanteti kho āyasmā ānando bhagavato paṭissuṇitvā udakam āhari.	"As you say, lord," Ven. Ānanda responded, and he fetched some water.

Bhagavā udakam āsiñci āyasmā ānando paridhovi	The Blessed One poured water on the monk, and Ven. Ānanda washed him off.
bhagavā sīsato aggahesi āyasmā ānando pādato uccāretvā mañcake nipātesum.	Then—with the Blessed One taking the monk by the head and Ven. Ānanda taking him by the feet—they lifted him up and placed him on a bed.
(Mv.VIII.26.3) athakho bhagavā etasmim nidāne etasmim pakaraņe bhikkhusangham sannipātāpetvā bhikkhū paṭipucchi	Then the Blessed One, with regard to this cause, to this incident, had the monks assembled and asked them:
atthi bhikkhave amukasmim vihāre bhikkhu gilānoti.	"Is there a sick monk in that dwelling over there?"
Atthi bhagavāti.	"Yes, O Blessed One, there is."
Kintassa bhikkhave bhikkhuno ābādhoti.	"And what is his illness?"
Tassa bhante āyasmato kucchivikārābādhoti.	"He has dysentery, O Blessed One."
atthi pana bhikkhave tassa bhikkhuno upaṭṭhākoti.	"But does he have an attendant?"
natthi bhagavāti.	"No, O Blessed One."
kissa tam bhikkhū na upaṭṭhentīti.	"Then why don't the monks tend to him?"

eso bhante bhikkhu bhikkhūnam akārako tena tam bhikkhū na upaṭṭhentīti.	"He doesn't do anything for the monks, lord, so the monks don't tend to him."
natthi vo bhikkhave mātā natthi pitā ye vo upaṭṭhaheyyuṁ	"Monks, you have no mother, you have no father who might tend to you.
tumhe ce bhikkhave aññamaññam na upaṭṭhahissatha atha kocarahi upaṭṭhahissati	"If you don't tend to one another, who then will tend to you?
yo bhikkhave mam upaṭṭhaheyya so gilānam upaṭṭhaheyya.	"Whoever would tend to me, should tend to the sick.
(Mv.VIII.26.4) sace upajjhāyo hoti upajjhāyena yāvajīvam upaṭṭhātabbo vuṭṭhānassa āgametabbam.	"If one's preceptor is present, the preceptor should tend to one as long as life lasts (or) should stay until one's recovery.
sace ācariyo hoti ācariyena yāvajīvam upaṭṭhātabbo vuṭṭhānassa āgametabbam.	"If one's teacher is present, the teacher should tend to one as long as life lasts (or) should stay until one's recovery.
sace saddhivihāriko hoti saddhivihārikena yāvajīvam upaṭṭhātabbo vuṭṭhānassa āgametabbam.	"If one's student is present, the student should tend to one as long as life lasts (or) should stay until one's recovery.
sace antevāsiko hoti antevāsikena yāvajīvam	"If one's pupil is present, the pupil should tend to one as long as life lasts

upaṭṭhātabbo vuṭṭhānassa āgametabbaṁ.	(or) should stay until one's recovery.1 1. 'Saddhivihārika' refers to a junior monk in relation to his preceptor, whereas 'antevāsika' refers to him in relation to his teacher. English doesn't have specialized vocabulary for this, so here 'saddhivihārika' is translated as 'student' and 'antevāsika' as 'pupil'.
sace samānupajjhāyako hoti samānupajjhāyakena yāvajīvam upaṭṭhātabbo vuṭṭhānassa āgametabbam.	"If a fellow student of one's preceptor is present, the fellow student of one's preceptor should tend to one as long as life lasts (or) should stay until one's recovery.
Sace samānācariyako hoti samānācariyakena yāvajīvam upaṭṭhātabbo vuṭṭhānassa āgametabbam.	"If a fellow pupil of one's teacher is present, the fellow pupil of one's teacher should tend to one as long as life lasts (or) should stay until one's recovery.
Sace na hoti upajjhāyo vā ācariyo vā saddhivihāriko vā antevāsiko vā samānupajjhāyako vā samānācariyako vā saṅghena upaṭṭhātabbo.	"If no preceptor, teacher, student, pupil, fellow student of one's preceptor, or fellow pupil of one's teacher is present, the Sangha should tend to one.
No ce upaṭṭhaheyya āpatti dukkaṭassa.	"If he/it (i.e., the monk or the Sangha responsible for the care, as the case may be) does not tend to one: an offense of wrong doing. [BMC]

(Mv.VIII.26.5) Pañcahi bhikkhave aṅgehi samannāgato gilāno dūpaṭṭhāko hoti	"Monks, a sick person endowed with five qualities is hard to tend to:
asappāyakārī hoti sappāye	"He does what is not amenable (to his cure);
mattam na jānāti	"he does not know the proper amount (in things amenable to his cure);
bhesajjam na paṭisevitā hoti	"he does not take his medicine;
atthakāmassa gilānupaṭṭhākassa yathābhūtam ābādham nāvikattā hoti abhikkamantam vā abhikkamatīti paṭikkamantam vā paṭikkamatīti ṭhitam vā ṭhitoti	"he does not tell his symptoms, as they actually are present, to the nurse desiring his welfare, saying that they are getting worse when they are getting worse, improving when they are improving, or remaining the same when they are remaining the same;
uppannānam sārīrikānam vedanānam dukkhānam tibbānam kharānam kaṭukānam asātānam amanāpānam pāṇaharānam anadhivāsakajātiko hoti	"and he is not the type who can endure bodily feelings that are painful, fierce, sharp, wracking, repellent, disagreeable, life- threatening.
imehi kho bhikkhave pañcahangehi samannāgato gilāno dūpaṭṭhāko hoti.	"A sick person endowed with these five qualities is hard to tend to.
(Mv.VIII.26.6) Pañcahi	"Monks, a sick person endowed

bhikkhave angehi samannāgato gilāno sūpatthāko hoti sappāyakārī hoti sappāye mattam jānāti bhesajjam pațisevită hoti atthakāmassa gilānupatthākassa yathābhūtam ābādham āvikattā hoti abhikkamantam vā abhikkamatīti patikkamantam vā pațikkamatīti Țhitam vā thitoti uppannānam sārīrikānam vedanānam dukkhānam tibbānam kharānam katukānam asātānam amanāpānam pānaharānam adhivāsakajātiko hoti imehi kho bhikkhave pañcahangehi samannagato gilāno sūpatthāko hoti.

with five qualities is easy to tend to: He does what is amenable (to his cure); he knows the proper amount (in things amenable to his cure); he takes his medicine: he tells his symptoms, as they actually are present, to the nurse desiring his welfare, saying that they are getting worse when they are getting worse, improving when they are improving, or remaining the same when they are remaining the same; and he is the type who can endure bodily feelings that are painful, fierce, sharp, wracking, repellent, disagreeable, life-threatening. A sick person endowed with these five qualities is easy to tend to.

(Mv.VIII.26.7) Pañcahi bhikkhave aṅgehi samannāgato gilānupaṭṭhāko nālaṁ gilānaṁ upaṭṭhātuṁ

"Monks, a nurse endowed with five qualities is not fit to tend to the sick:

na paṭibalo hoti bhesajjam samvidhātum

"He is not competent at mixing medicine;

sappāyāsappāyam na jānāti asappāyam upanāmeti sappāyam apanāmeti "he does not know what is amenable or unamenable (to the patient's cure), bringing to the patient things that are unamenable

	and taking away things that are amenable;
āmisantaro gilānam upaṭṭheti no mettacitto	"he tends to the sick person motivated by material gain, not by thoughts of good will;
jegucchī hoti uccāram vā passāvam vā kheļam vā vantam vā nīhātum	"he gets disgusted at cleaning up excrement, urine, saliva, or vomit;
na paṭibalo hoti gilānam kālena kālam dhammiyā kathāya sandassetum samādapetum samuttejetum sampahamsetum	"and he is not competent at instructing, urging, rousing, and encouraging the sick person at the proper occasions with a talk on Dhamma.
imehi kho bhikkhave pañcahangehi samannāgato gilānupaṭṭhāko nālam gilānam upaṭṭhātum.	"A nurse endowed with these five qualities is not fit to tend to the sick
(Mv.VIII.26.8) Pañcahi bhikkhave aṅgehi samannāgato gilānupaṭṭhāko alaṁ gilānaṁ upaṭṭhātuṁ paṭibalo hoti bhesajjaṁ saṁvidhātuṁ sappāyāsappāyaṁ jānāti asappāyaṁ apanāmeti sappāyaṁ upanāmeti mettacitto gilānaṁ upaṭṭheti no āmisantaro ajegucchī hoti uccāraṁ vā passāvaṁ vā kheļaṁ vā vantaṁ vā nīhātuṁ	"Monks, a nurse endowed with five qualities is fit to tend to the sick: He is competent at mixing medicine; he knows what is amenable or unamenable (to the patient's cure), taking away things that are unamenable and bringing things the are amenable; he tends to the sick person motivated by thoughts of good will, not by material gain; he does not get disgusted at cleaning unexcrement, urine, saliva, or vomit; and he is competent at instructing,

paṭibalo hoti gilānam kālena kālam dhammiyā kathāya sandassetum samādapetum samuttejetum sampahamsetum imehi kho bhikkhave pancahangehi samannāgato gilānupaṭṭhāko alam gilānam upaṭṭhātunti.

urging, rousing, and encouraging the sick person at the proper occasions with a talk on Dhamma. A nurse endowed with these five qualities is fit to tend to the sick."

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225. MATASANTAKAKATHĀ (MV.VIII.27.1)

The Discussion of the Belongings of One who Has Died

[167] tena kho pana samayena dve bhikkhū kosalesu janapadesu addhānamaggapaṭipannā honti.	Now on that occasion two monks were traveling along the road in the Kosalan countryside.
Te aññataram āvāsam upagacchimsu.	They came to a certain monastery.
Tattha aññataro bhikkhu gilāno hoti.	There a certain monk was sick.
athakho tesam bhikkhūnam etadahosi bhagavatā kho āvuso gilānupaṭṭhānam vaṇṇitam	Then the thought occurred to the monks, "Friend, tending to the sick

handa mayam āvuso imam bhikkhum upaṭṭhemāti.	has been praised by the Blessed One. Let's tend to this monk."
Te tam upaṭṭhahimsu.	So they tended to him.
so tehi upaṭṭhiyamāno kālamakāsi.	As they were tending to him, he died.
athakho te bhikkhū tassa bhikkhuno pattacīvaramādāya sāvatthim gantvā bhagavato etamattham ārocesum.	Then the monks, taking that monk's robes and bowl, went to Sāvatthī and reported the matter to the Blessed One.
(Mv.VIII.27.2) bhikkhussa bhikkhave kālakate saṅgho sāmī pattacīvare apica gilānupaṭṭhākā bahūpakārā.	"The Sangha is the owner of the robes and bowl of a monk who has passed away. But those who tend to the sick are of great service.
Anujānāmi bhikkhave saṅghena ticīvarañca pattañca gilānupaṭṭhākānaṁ dātuṁ.	"Monks, I allow that the Sangha give the triple-robes and the bowl to those who tend to the sick.
Evañca pana bhikkhave dātabbam.	"Monks, they should be given like this:
tena gilānupaṭṭhākena bhikkhunā saṅghaṁ upasaṅkamitvā evamassa vacanīyo	"The monk who tended to the sick, having approached the Sangha, should say,
itthannāmo bhante bhikkhu kālakato	"Venerable sirs, the monk named so-and-so has died.
idam tassa ticīvarañca patto cāti.	"These are his triple-robes and bowl:"

Byattena bhikkhunā paṭibalena saṅgho ñāpetabbo	"An experienced and competent monk should inform the Sangha:
suṇātu me bhante saṅgho itthannāmo bhikkhu kālakato idam tassa ticīvarañca patto ca.	"Venerable sirs, may the Sangha listen to me. The monk named so-and-so has died. These are his triplerobes and bowl.
Yadi saṅghassa pattakallaṁ saṅgho imaṁ ticīvarañca pattañca gilānupaṭṭhākānaṁ dadeyya.	"If the Sangha is ready, it should give these triple-robes and bowl to those who tended to the sick.
Esā ñatti.	"'This is the motion.
Suṇātu me bhante saṅgho itthannāmo bhikkhu kālakato idaṁ tassa ticīvarañca patto ca.	"Venerable sirs, may the Sangha listen to me. The monk named so-and-so has died. These are his triplerobes and bowl.
Saṅgho imaṁ ticīvarañca pattañca gilānupaṭṭhākānaṁ deti.	"The Sangha is giving these triple- robes and bowl to those who tended to the sick.
Yassāyasmato khamati imassa ticīvarassa ca pattassa ca gilānupaṭṭhākānaṁ dānaṁ so tuṇhassa yassa nakkhamati so bhāseyya.	"He to whom the giving of these triple-robes and bowl to those who tended to the sick is agreeable should remain silent. He to whom it is not agreeable should speak.
Dinnam idam sanghena ticīvaranca patto ca gilānupaṭṭhākānam.	"These triple-robes and bowl have been given by the Sangha to those who tended to the sick.
Khamati saṅghassa tasmā	"'This is agreeable to the Sangha,

tuṇhī.	therefore it is silent.
Evametam Dhārayāmīti.	"'Thus do I hold it?"
(Mv.VIII.27.3) tena kho pana samayena aññataro sāmaņero kālakato hoti.	Now on that occasion a certain novice died.
Bhagavato etamattham ārocesum.	They reported the matter to the Blessed One.
Sāmaņerassa bhikkhave kālakate saṅgho sāmī pattacīvare apica gilānupaṭṭhākā bahūpakārā.	"The Sangha is the owner of the robe and bowl of a novice who has passed away. But those who tend to the sick are of great service.
Anujānāmi bhikkhave saṅghena cīvarañca pattañca gilānupaṭṭhākānaṁ dātuṁ.	"Monks, I allow that the Sangha give the robe and bowl to those who tend to the sick."
Evañca pana bhikkhave dātabbam.	"Monks, they should be given like this:
tena gilānupaṭṭhākena bhikkhunā saṅghaṁ upasaṅkamitvā evamassa vacanīyo	"The monk who tended to the sick, having approached the Sangha, should say,
itthannāmo bhante sāmaņero kālakato	"'Venerable sirs, the novice named so-and-so has died.
idam tassa cīvarañca patto cāti.	"'These are his robes and bowl."
Byattena bhikkhunā	"An experienced and competent

paṭibalena saṅgho ñāpetabbo	monk should inform the Sangha:
suṇātu me bhante saṅgho itthannāmo sāmaṇero kālakato idam tassa cīvarañca patto ca.	"'Venerable sirs, may the Sangha listen to me. The novice named so-and-so has died. These are his robes and bowl.
Yadi saṅghassa pattakallaṁ saṅgho imaṁ cīvarañca pattañca gilānupaṭṭhākānaṁ dadeyya.	"'If the Sangha is ready, it should give these robes and bowl to those who tended to the sick.
Esā ñatti.	"This is the motion.
Suṇātu me bhante saṅgho itthannāmo sāmaṇero kālakato idam tassa cīvarañca patto ca.	"Venerable sirs, may the Sangha listen to me. The novice named so-and-so has died. These are his robes and bowl.
Saṅgho imaṁ cīvarañca pattañca gilānupaṭṭhākānaṁ deti.	"The Sangha is giving these robes and bowl to those who tended to the sick.
Yassāyasmato khamati imassa cīvarassa ca pattassa ca gilānupaṭṭhākānaṁ dānaṁ so tuṇhassa yassa nakkhamati so bhāseyya.	"'He to whom the giving of these robes and bowl to those who tended to the sick is agreeable should remain silent. He to whom it is not agreeable should speak.
Dinnam idam sanghena cīvaranca patto ca gilānupaṭṭhākānam.	"These robes and bowl have been given by the Sangha to those who tended to the sick.
Khamati sanghassa tasmā tuņhī.	"This is agreeable to the Sangha, therefore it is silent.

Evametam dhārayāmīti.	"'Thus do I hold it:"
(Mv.VIII.27.4) tena kho pana samayena aññataro bhikkhu ca sāmaṇero ca gilānaṁ upaṭṭhahiṁsu.	Now on that occasion, a certain monk and a certain novice tended to one who was sick.
so tehi upaṭṭhahiyamāno kālamakāsi.	As they were tending to him, he died.
athakho tassa gilānupaṭṭhākassa bhikkhuno etadahosi katham nu kho Gilānupaṭṭhākassa sāmaṇerassa cīvarapaṭiviso dātabboti.	Then the thought occurred to the monk who was tending the the sick, "How should a portion be given to a novice who tends to the sick?"
Bhagavato etamattham ārocesum.	They reported the matter to the Blessed One.
Anujānāmi bhikkhave gilānupaṭṭhākassa sāmaṇerassa samakam paṭivisam dātunti.	"Monks, I allow that a novice who tends to the sick be given an equal share."
(Mv.VIII.27.5) tena kho pana samayena aññataro bhikkhu bahubhaṇḍo bahuparikkhāro kālakato hoti.	Now at that time, a certain monk, who had many possessions, many requisites, died.
Bhagavato etamattham ārocesum.	They reported the matter to the Blessed One.
bhikkhussa bhikkhave kālakate saṅgho sāmī pattacīvare apica gilānupaṭṭhākā bahūpakārā.	"The Sangha is the owner of the robes and bowl of a monk who has passed away. But those who tend to the sick are of great service.

Anujānāmi bhikkhave saṅghena ticīvarañca pattañca gilānupaṭṭhākānaṁ dātuṁ	"Monks, I allow that the Sangha give the triple-robes and the bowl to those who tend to the sick.
yam tattha lahubhaṇḍam lahuparikkhāram tam sammukhībhūtena saṅghena bhājetum	"Whatever light [or inexpensive] goods and light requisites are there may be divided among the Sangha that is present.
yam tattha garubhaṇḍam garuparikkhāram tam āgatānāgatassa cātuddisassa saṅghassa	"Whatever heavy [or expensive] goods and heavy requisites are there are for the Sangha of the four directions, both those who have come and those who haven't.
avissajjikam avebhangikanti.	"They should not be transferred, they should not be divided up."

226. NAGGIYAPAŢIKKHEPAKATHĀ (MV.VIII.28.1)

The Discussion of the Prohibition against Nakedness [BMC]

[168] tena kho pana samayena aññataro bhikkhu naggo hutvā yena bhagavā tenupasaṅkami upasaṅkamitvā bhagavantaṁ etadavoca Now on that occasion a certain monk, being naked, went to the Blessed One and, on arrival, said to him,

bhagavā bhante anekapariyāyena appicchassa santuṭṭhassa sallekhassa dhūtassa pāsādikassa apacayassa viriyārambhassa vaṇṇavādī	"Lord, the Blessed One is one who speaks in many ways in praise of modesty, contentment, austerity, polishing away (defilements), confidence, shedding, and activated persistence.
idam bhante naggiyam anekapariyāyena appicchatāya santuṭṭhatāya sallekhāya dhūtattāya pāsādikatāya apacayāya viriyārambhāya samvattati	"Now, nakedness leads in many ways to modesty, contentment, austerity, polishing away (defilements), confidence, shedding, and activated persistence.
sādhu bhante bhagavā bhikkhūnam naggiyam anujānātūti.	"It would be good, lord, if the Blessed One would allow nakedness for the monks."
Vigarahi buddho bhagavā ananucchavikam moghapurisa .pe.	The Buddha, the Blessed One, rebuked him, "Worthless man, it is unseemly,
Katham hi nāma tvam moghapurisa naggiyam titthiyasamādānam samādiyissasi netam moghapurisa appasannānam vā pasādāya .pe.	"Worthless man, how can you follow nakedness, a sectarian observance? Worthless man, this neither inspires faith in the faithless"
Vigarahitvā dhammim katham katvā bhikkhū āmantesi	Having rebuked him and given a Dhamma talk, he addressed the monks:
na bhikkhave Naggiyam	"Monks, nakedness, a sectarian

titthiyasamādānam
samādiyitabbam yo
samādiyeyya āpatti
thullaccayassāti.

observance, should not be followed. Whoever should follow it: a thullaccaya offense."

227. KUSACĪRĀDIPAŢIKKHEPAKAT HĀ (MV.VIII.28.2)

The Discussion of Wearing Kusa-grass Garments, etc. [BMC: 1 2]

tena kho pana samayena aññataro bhikkhu kusacīram nivāsetvā .pe.	Now at that time a certain monk, having dressed in a kusa-grass garment
Vākacīram nivāsetvā .pe.	having dressed in a bark-fiber garment
Phalakacīram nivāsetvā .pe.	having dressed in a garment of bark pieces
Kesakambalam nivāsetvā .pe.	having dressed in a human hair blanket
Vālakambalam nivāsetvā .pe.	having dressed in a horse tail-hair blanket
Ulūkapakkham nivāsetvā .pe.	having dressed in owls' wings

Ajinakkhipam nivāsetvā yena bhagavā tenupasankami upasankamitvā bhagavantam etadavoca	having dressed in black antelope hide, he went to the Blessed One and, on arrival, said to him,
bhagavā bhante anekapariyāyena appicchassa santuṭṭhassa sallekhassa dhūtassa pāsādikassa apacayassa viriyārambhassa vaṇṇavādī	"Lord, the Blessed One is one who speaks in many ways in praise of modesty, contentment, austerity, polishing away (defilements), confidence, shedding, and activated persistence.
idam bhante ajinakkhipam anekapariyāyena appicchatāya santuṭṭhatāya sallekhāya dhūtattāya pāsādikatāya apacayāya viriyārambhāya samvattati	"This black antelope hide leads in many ways to modesty, contentment, austerity, polishing away (defilements), confidence, shedding, and activated persistence.
sādhu bhante bhagavā bhikkhūnam ajinakkhipam anujānātūti.	"It would be good, lord, if the Blessed One would allow black antelope hide for the monks."
Vigarahi buddho bhagavā ananucchavikam moghapurisa .pe.	The Buddha, the Blessed One, rebuked him, "Worthless man, it is unseemly,
Katham hi nāma tvam moghapurisa ajinakkhipam titthiyaddhajam dhāressasi netam moghapurisa appasannānam vā pasādāya .pe.	"Worthless man, how can you wear black antelope hide, a sectarian uniform? Worthless man, this neither inspires faith in the faithless"
Vigarahitvā dhammim	Having rebuked him and given a

katham katvā bhikkhū āmantesi	Dhamma talk, he addressed the monks:
na bhikkhave ajinakkhipam titthiyaddhajam dhāretabbam yo dhāreyya āpatti thullaccayassāti.	"Black antelope hide, a sectarian uniform, should not be worn. Whoever should wear one: a thullaccaya offense."
(Mv.VIII.28.3) tena kho pana samayena aññataro bhikkhu akkanālaṁ nivāsetvā .pe.	Now at that time a certain monk dressed in a (garment made of) swallow-wort stalks
Potthakam nivāsetvā yena bhagavā tenupasankami upasankamitvā bhagavantam etadavoca	having dressed in (garment made of) makaci fibers, he went to the Blessed One and, on arrival, said to him,
bhagavā bhante anekapariyāyena appicchassa santuṭṭhassa sallekhassa dhūtassa pāsādikassa apacayassa viriyārambhassa vaṇṇavādī	"Lord, the Blessed One is one who speaks in many ways in praise of modesty, contentment, austerity, polishing away (defilements), confidence, shedding, and activated persistence.
ayam bhante potthako anekapariyāyena Appicchatāya santuṭṭhatāya sallekhāya dhūtattāya pāsādikatāya apacayāya viriyārambhāya samvattati	"This (garment made of) makaci fibers leads in many ways to modesty, contentment, austerity, polishing away (defilements), confidence, shedding, and activated persistence.
sādhu bhante bhagavā bhikkhūnam potthakam anujānātūti.	"It would be good, lord, if the Blessed One would allow (a garment made of) makaci fibers for the monks."

Vigarahi buddho bhagavā ananucchavikam moghapurisa .pe.	The Buddha, the Blessed One, rebuked them, "Worthless man, it is unseemly,
Katham hi nāma tvam moghapurisa potthakam nivāsessasi netam moghapurisa appasannānam vā pasādāya .pe.	"Worthless man, how can you dress in a (garment made of) makaci fibers? Worthless man, this neither inspires faith in the faithless"
Vigarahitvā dhammim katham katvā bhikkhū āmantesi	Having rebuked him and given a Dhamma talk, he addressed the monks:
na bhikkhave potthako nivāsetabbo yo nivāseyya āpatti dukkaṭassāti.	"A (garment made of) makaci fibers should not be worn. Whoever should wear one: an offense of wrong doing."

228. SABBANĪLAKĀDIPAŢIKKHEPA KATHĀ (MV.VIII.29.1)

The Discussion of Wearing Entirely Blue (Robes) [BMC]

[169] tena kho pana samayena chabbaggiyā bhikkhū sabbanīlakāni cīvarāni dhārenti	Now at that time the Group-of-six monks wore robes that were entirely blue (or green).
sabbapītakāni cīvarāni dhārenti	They wore robes that were

	entirely yellow.
sabbalohitakāni cīvarāni dhārenti	They wore robes that were entirely blood-red.
sabbamañjeṭṭhakāni cīvarāni dhārenti	They wore robes that were entirely crimson.
sabbakaṇhāni cīvarāni dhārenti	They wore robes that were entirely black.
sabbamahāraṅgarattāni cīvarāni dhārenti	They wore robes that were entirely orange.
sabbamahānāmarattāni cīvarāni dhārenti	They wore robes that were entirely beige.
acchinnadasāni cīvarāni dhārenti	They wore robes with uncut borders.
dīghadasāni cīvarāni dhārenti	They wore robes with long borders.
pupphadasāni cīvarāni dhārenti	They wore robes with floral borders.
phaṇadasāni cīvarāni dhārenti	They wore robes with snakes' hood borders.
kañcukaṁ dhārenti	They wore jackets/corsets.
tirīṭakaṁ dhārenti	They wore tirīta-tree garments.
vețhanam dhārenti.	They wore turbans.

Manussā ujjhāyanti khīyanti vipācenti seyyathāpi gihī kāmabhoginoti.	People criticized and complained and spread it about, "Just like householders who partake of sensuality."
Bhagavato etamattham ārocesum.	They reported the matter to the Blessed One.
Na bhikkhave sabbanīlakāni cīvarāni dhāretabbāni na sabbalohitakāni cīvarāni dhāretabbāni na sabbalohitakāni cīvarāni dhāretabbāni na sabbakanhāni cīvarāni dhāretabbāni na sabbakanhāni cīvarāni dhāretabbāni na sabbamahārangarattāni cīvarāni dhāretabbāni na acchinnadasāni cīvarāni dhāretabbāni na dīghadasāni cīvarāni dhāretabbāni na dīghadasāni cīvarāni dhāretabbāni na pupphadasāni cīvarāni dhāretabbāni na phaṇadasāni cīvarāni dhāretabbāni na kañcukam dhāretabbāni na kañcukam dhāretabbam na tirīṭakam dhāretabbam na veṭhanam dhāretabbam	"Monks, robes that are entirely blue (or green) should not be worn. Robes that are entirely yellow entirely blood-red entirely crimson entirely black entirely orange entirely beige should not be worn. Robes with uncut borders long borders floral borders snakes' hood borders should not be worn. Jackets/corsets, tirīta-tree garments turbans should not be worn.
yo dhāreyya āpatti dukkaṭassāti.	Whoever should wear one: an offense of wrong doing."

229. VASSAMVUTTHĀNAM ANUPPANNACĪVARAKATHĀ (MV.VIII.30.1)

The Discussion of Having Spent the Rains, Before Robe-cloth Has Arisen

[170] tena kho pana samayena vassam vutthā bhikkhū anuppanne cīvare pakkamantipi vibbhamantipi kālampi karonti sāmaņerāpi paṭijānanti sikkham paccakkhātakāpi paṭijānanti antimavatthum ajjhāpannakāpi paṭijānanti

Now at that time, having spent the Rains, before robe-cloth had arisen, monks left, disrobed, died, admitted to being a novice [note], admitted to having renounced the training, admitted to having committed an extreme offense,

ummattakāpi paṭijānanti khittacittāpi paṭijānanti vedanaṭṭāpi paṭijānanti āpattiyā adassane ukkhittakāpi paṭijānanti āpattiyā appaṭikamme ukkhittakāpi paṭijānanti pāpikāya diṭṭhiyā appaṭinissagge ukkhittakāpi paṭijānanti

admitted to being insane, admitted to being possessed, admitted to being delirious with pain, admitted to having been suspended for not seeing an offense, admitted to having been suspended for not making amends for an offense, admitted to having been suspended for not relinquishing an evil view,

paṇḍakāpi paṭijānanti theyyasaṁvāsakāpi paṭijānanti titthiyapakkantakāpi paṭijānanti tiracchānagatāpi paṭijānanti mātughātakāpi paṭijānanti pitughātakāpi paṭijānanti arahantaghātakāpi paṭijānanti admitted to being a paṇḍaka, admitted to being a person in affiliation through theft, admitted to being a monk who has gone over to another religion, admitted to being an animal, admitted to being a matricide, admitted to being a patricide, admitted to being a murderer of an arahant, admitted to being a molester of a bhikkhunī, admitted to being a schismatic, one

bhikkhunīdūsakāpi paṭijānanti saṅghabhedakāpi paṭijānanti lohituppādakāpi paṭijānanti ubhatobyañjanakāpi paṭijānanti.	who has shed (a Tathāgata's) blood, or admitted to being a hermaphrodite.
Bhagavato etamattham ārocesum.	They reported the matter to the Blessed One.
(Mv.VIII.30.2) idha pana bhikkhave vassam vuttho bhikkhu anuppanne cīvare pakkamati.	"Monks, there is the case where a monk, having spent the Rains, leaves before robe-cloth arises.
Sante pațirūpe gāhake dātabbam.	"If there are appropriate receivers (in his place), it should be given to them.
idha pana bhikkhave vassam vuttho bhikkhu anuppanne cīvare vibbhamati kālam karoti sāmaņero paṭijānāti sikkham paccakkhātako paṭijānāti antimavatthum ajjhāpannako paṭijānāti.	"There is the case where a monk, having spent the Rains and before robe-cloth arises, renounces the training, dies, admits to being a novice, admits to having renounced the training, (or) admits to having committed an extreme offense.
saṅgho sāmī.	"The Sangha is the owner.
idha pana bhikkhave vassam vuttho bhikkhu anuppanne cīvare ummattako paṭijānāti khittacitto paṭijānāti	"There is the case where a monk, having spent the Rains and before robe- cloth arises, admits to being insane, admits to being possessed, admits to being delirious with pain, admits to

vedanatto paţijānāti āpattiyā adassane ukkhittako paṭijānāti āpattiyā appaṭikamme ukkhittako paṭijānāti pāpikāya diṭṭhiyā appaṭinissagge ukkhittako paṭijānāti.	having been suspended for not seeing an offense, admits to having been suspended for not making amends for an offense, (or) admits to having been suspended for not relinquishing an evil view.
sante paṭirūpe gāhake dātabbam.	"If there are appropriate receivers (in his place), it should be given to them.
idha pana bhikkhave vassam vuttho bhikkhu anuppanne cīvare paṇḍako paṭijānāti .pe. ubhatobyañjanako paṭijānāti.	"There is the case where a monk, having spent the Rains and before robe- cloth arises, admits to being a paṇḍaka (or) admits to being a hermaphrodite.
saṅgho sāmī.	"The Sangha is the owner."
(Mv.VIII.30.3) idha pana bhikkhave vassam vuttho bhikkhu uppanne cīvare abhājite pakkamati.	"There is the case where a monk, having spent the Rains, leaves after robe-cloth has arisen, but before it has been divided up.
sante paṭirūpe gāhake dātabbam.	"If there are appropriate receivers (in his place), it should be given to them.
idha pana bhikkhave vassam vuttho bhikkhu uppanne cīvare abhājite vibbhamati kālam karoti sāmaņero paṭijānāti sikkham paccakkhātako	"There is the case where a monk, having spent the Rains and after robe- cloth has arisen, but before it has been divided up, renounces the training, dies, admits to being a novice, admits to having renounced the training, (or)

paṭijānāti antimavatthum ajjhāpannako paṭijānāti.	admits to having committed an extreme offense.
saṅgho sāmī.	"The Sangha is the owner.
idha pana bhikkhave vassam vuttho bhikkhu uppanne cīvare abhājite ummattako paṭijānāti khittacitto paṭijānāti vedanaṭṭo paṭijānāti āpattiyā adassane ukkhittako paṭijānāti āpattiyā appaṭikamme ukkhittako paṭijānāti pāpikāya diṭṭhiyā appaṭinissagge ukkhittako paṭijānāti.	"There is the case where a monk, having spent the Rains and after robe-cloth has arisen, but before it has been divided up, admits to being insane, admits to being possessed, admits to being delirious with pain, admits to having been suspended for not seeing an offense, admits to having been suspended for not making amends for an offense, (or) admits to having been suspended for not relinquishing an evil view.
sante paṭirūpe gāhake dātabbam.	"If there are appropriate receivers (in his place), it should be given to them.
idha pana bhikkhave vassam vuttho bhikkhu uppanne cīvare abhājite paṇḍako paṭijānāti .pe. ubhatobyañjanako paṭijānāti.	"There is the case where a monk, having spent the Rains and before robe-cloth arises, admits to being a paṇḍaka (or) admits to being a hermaphrodite.
saṅgho sāmī.	"The Sangha is the owner.

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230. SANGHE BHINNE CĪVARUPPĀDAKATHĀ (MV.VIII.30.4)

The Discussion of the Arising of Robe-cloth when the Sangha Is Split

idha pana bhikkhave Vassam vutthānam bhikkhūnam anuppanne cīvare sangho bhijjati.	"There is the case where monks have spent the Rains and the Sangha splits before robe-cloth arises.
Tattha manussā ekasmim pakkhe udakam denti ekasmim pakkhe cīvaram denti sanghassa demāti.	"People give water to one faction and robe-cloth to the other faction, (saying,) 'We are giving to the Saṅgha.'
Sanghassevetam.	"That is for the (entire) Sangha.
idha pana bhikkhave vassam vutthānam bhikkhūnam anuppanne cīvare sangho bhijjati.	"There is the case where monks have spent the Rains and the Sangha splits before robe-cloth arises.
Tattha manussā ekasmim pakkhe udakam denti tasmimyeva pakkhe cīvaram denti sanghassa demāti.	"People give water to one faction and robe-cloth to the same faction, (saying,) 'We are giving to the Sangha'.
Saṅghassevetaṁ.	"That is for the (entire) Sangha.

(Mv.VIII.30.5) idha pana bhikkhave vassam vutthānam bhikkhūnam anuppanne cīvare sangho bhijjati.	"There is the case where monks have spent the Rains and the Sangha splits before robe-cloth arises.
Tattha manussā ekasmim pakkhe udakam denti ekasmim pakkhe cīvaram denti pakkhassa demāti.	"People give water to one faction and robe-cloth to the other faction, (saying,) 'We are giving to the faction'.
Pakkhassevetam.	"That is just for the faction (to which the respective items were given).
idha pana bhikkhave vassam vutthānam bhikkhūnam anuppanne cīvare sangho bhijjati.	"There is the case where monks have spent the Rains and the Sangha splits before robe-cloth arises.
Tattha manussā ekasmim pakkhe udakam denti tasmimyeva pakkhe cīvaram denti pakkhassa demāti.	"People give water to one faction and robe-cloth to the same faction, (saying,) 'We are giving to the faction.'
Pakkhassevetam.	"That is just for the faction.
(Mv.VIII.30.6) idha pana bhikkhave vassam vutthānam bhikkhūnam uppanne cīvare abhājite saṅgho bhijjati.	"There is the case where monks have spent the Rains and, when robe-cloth has arisen but before it is divided, the Sangha splits.
Sabbesam samakam bhājetabbanti.	"That is to be divided equally among them all."

231. DUGGAHITASUGGAHITĀDIKA THĀ (MV.VIII.31.1)

The Discussion of Wrongly and Rightly Taken (Robes), etc. [BMC]

[171] tena kho pana
samayena āyasmā
revato aññatarassa
bhikkhuno hatthe
āyasmato
sārīputtassa cīvaram
pāhesi imam
cīvaram therassa
dehīti.

Then on that occasion Ven. Revata sent a robe-cloth in a certain monk's hand to Ven. Sāriputta, (saying,) "Give this robe-cloth to the elder."

athakho so bhikkhu antarāmagge āyasmato revatassa vissāsā taṁ cīvaraṁ aggahesi. Then, while on the road, the monk took the robe-cloth on trust in Ven. Revata.

athakho āyasmā revato āyasmatā sārīputtena samāgantvā pucchi aham bhante therassa cīvaram pāhesim sampattam tam cīvaranti.

Then Ven. Revata, meeting Ven. Sāriputta, asked him, "Venerable sir, I sent the elder a robe-cloth. Did you get it?"

Nāhantam āvuso cīvaram passāmīti.	"Friend, I didn't see that robe-cloth."
athakho āyasmā revato tam bhikkhum etadavoca aham Āvuso āyasmato hatthe therassa cīvaram pāhesim kahantam cīvaranti.	Then Ven. Revata said to the monk, "Friend, I sent a robe in the venerable one's (your) hand to the elder. Where is it?"
Aham bhante āyasmato vissāsā tam cīvaram aggahesinti.	"Venerable sir, I took the robe-cloth on trust in the venerable one (you)."
Bhagavato etamattham ārocesum.	They reported the matter to the Blessed One.
(Mv.VIII.31.2) idha pana bhikkhave bhikkhu bhikkhussa hatthe cīvaram pahiṇati imam cīvaram itthannāmassa dehīti.	"There is the case where a monk sends robe- cloth in the hand of a monk, (saying,) 'Give this robe-cloth to so-and-so.'
so antarāmagge yo pahiņati tassa vissāsā gaņhāti suggahitam.	"If, while on the road, he takes it on trust in the one who sent it, it is rightly taken.
Yassa pahīyati tassa vissāsā gaņhāti	"If he takes it on trust in the one for whom it was sent, it is wrongly taken.

duggahitam.	
idha pana bhikkhave bhikkhu bhikkhussa hatthe cīvaram pahiṇati imam cīvaram itthannāmassa dehīti.	"There is the case where a monk sends robe- cloth in the hand of a monk, (saying,) 'Give this robe-cloth to so-and-so.'
so antarāmagge yassa pahīyati tassa vissāsā gaṇhāti duggahitam.	"If, while on the road, he takes it on trust in the one for whom it was sent, it is wrongly taken.
yo pahiṇati tassa vissāsā gaṇhāti suggahitam.	"If he takes it on trust in the one who sent it, it is rightly taken.1 1. The above two cases are identical: The phrase "while on the road," applies to both statements in both cases. The only difference is that the order of the sentences is reversed. This may be for the purpose of matching the pattern of the following cases, to make it easier to memorize, or more enjoyable to chant.
idha pana bhikkhave bhikkhu bhikkhussa hatthe cīvaram pahiṇati imam cīvaram itthannāmassa dehīti.	"There is the case where a monk sends robe- cloth in the hand of (another) monk, (saying,) 'Give this robe-cloth to so-and-so.'
so antarāmagge suņāti yo pahiņati so	"Along the way, he hears that he who sent it has died.

kālakatoti	
tassa matakacīvaram adhiṭṭhāti svadhiṭṭhitam.	"If he determines it as inherited robe-cloth from the one who sent it, it is rightly determined.
Yassa pahīyati tassa vissāsā gaņhāti duggahitam.	"If he takes it on trust in the one for whom it was sent, it is wrongly taken.
idha pana bhikkhave bhikkhu bhikkhussa hatthe cīvaram pahiṇati imam cīvaram itthannāmassa dehīti.	"There is the case where a monk sends robe- cloth in the hand of a monk, (saying,) 'Give this robe-cloth to so-and-so.'
so antarāmagge suņāti yassa pahīyati so kālakatoti	"Along the way, he hears that the one for whom it was sent has died.
tassa matakacīvaram adhiṭṭhāti dvadhiṭṭhitam.	"If he determines it as inherited robe-cloth from the one for whom it was sent, it is wrongly determined.
yo pahiņati tassa vissāsā gaņhāti suggahitam.	"If he takes it on trust in the one who sent it, it is rightly taken.
idha pana bhikkhave bhikkhu bhikkhussa hatthe cīvaram pahiṇati imam cīvaram	"There is the case where a monk sends robe- cloth in the hand of a monk, (saying,) 'Give this robe-cloth to so-and-so.'

itthannāmassa dehīti.	
so antarāmagge suņāti ubho kālakatāti	"Along the way, he hears that both have died.
yo pahiṇati tassa matakacīvaraṁ adhiṭṭhāti svadhiṭṭhitaṁ.	"If he determines it as inherited robe-cloth from the one who sent it, it is rightly determined.
Yassa Pahīyati tassa matakacīvaram adhiṭṭhāti dvadhiṭṭhitam.	"If he determines it as inherited robe-cloth from the one for whom it was sent, it is wrongly determined.
(Mv.VIII.31.3) idha pana bhikkhave bhikkhu bhikkhussa hatthe cīvaram pahiṇati imam cīvaram itthannāmassa dammīti.	"There is the case where a monk sends robe- cloth in the hand of a monk, (saying,) 'I give this robe-cloth to so-and-so.'
so antarāmagge yo pahiņati tassa vissāsā gaņhāti duggahitam.	"If, while on the road, he takes it on trust in the one who sent it, it is wrongly taken.
Yassa pahīyati tassa vissāsā gaņhāti suggahitam.	"If he takes it on trust in the one for whom it was sent, it is rightly taken.
idha pana	"There is the case where a monk sends robe-

bhikkhave bhikkhu bhikkhussa hatthe cīvaram pahiṇati imam cīvaram itthannāmassa dammīti.	cloth in the hand of a monk, (saying,) 'I give this robe-cloth to so-and-so.'
so antarāmagge yassa pahīyati tassa vissāsā gaņhāti suggahitam.	"If, while on the road, he takes it on trust in the one for whom it was sent, it is rightly taken.
yo pahiṇati tassa vissāsā gaṇhāti duggahitaṁ.	"If, he takes it on trust in the one who sent it, it is wrongly taken.
idha pana bhikkhave bhikkhu bhikkhussa hatthe cīvaram pahiṇati imam cīvaram itthannāmassa dammīti.	"There is the case where a monk sends robe- cloth in the hand of a monk, (saying,) 'I give this robe-cloth to so-and-so.'
so antarāmagge suņāti yo pahiņati so kālakatoti	"Along the way, he hears that he who sent it has died.
tassa matakacīvaram adhiṭṭhāti dvadhiṭṭhitam.	"If he determines it as inherited robe-cloth from the one who sent it, it is wrongly determined.
Yassa pahīyati tassa vissāsā gaņhāti suggahitam.	"If he takes it on trust in the one for whom it was sent, it is rightly taken.

idha pana bhikkhave bhikkhu bhikkhussa hatthe cīvaram pahiṇati imam cīvaram itthannāmassa dammīti.	"There is the case where a monk sends robe- cloth in the hand of a monk, (saying,) 'I give this robe-cloth to so-and-so.'
so antarāmagge suņāti yassa pahīyati so kālakatoti	"Along the way, he hears that the one for whom it was sent has died.
tassa matakacīvaram adhiṭṭhāti svadhiṭṭhitam.	"If he determines it as inherited robe-cloth from the one for whom it was sent, it is rightly determined.
yo pahiṇati tassa vissāsā gaṇhāti duggahitaṁ.	"If he takes it on trust in the one who sent it, it is wrongly taken.
idha pana bhikkhave bhikkhu bhikkhussa hatthe cīvaram pahiṇati imam cīvaram itthannāmassa dammīti.	"There is the case where a monk sends robe- cloth in the hand of a monk, (saying,) 'I give this robe-cloth to so-and-so.'
so antarāmagge suņāti ubho kālakatāti	"Along the way, he hears that both have died.
yo pahiṇati tassa matakacīvaraṁ	"If he determines it as inherited robe-cloth from the one who sent it, it is wrongly determined.

adhiṭṭhāti dvadhiṭṭhitaṁ.	
Yassa pahīyati tassa matakacīvaram adhiṭṭhāti svadhiṭṭhitam.	"If he determines it as inherited robe-cloth from the one for whom it was sent, it is rightly determined."

232. AŢŢHACĪVARAMĀTIKĀ (MV.VIII.32.1)

The Eight Standards (for the Arising of) Robe-cloth [BMC: 1 2]

[172] Aţţhimā bhikkhave mātikā cīvarassa uppādāya	"There are these eight standards for the arising of robe-cloth:
sīmāya Deti	One gives within the territory.
katikāya deti	One gives within the agreement.
bhikkhāpaññattiyā deti	One gives where food is prepared.
sanghassa deti	One gives to the Sangha.
ubhatosaṅghassa deti	One gives to both sides of the Sangha.
vassam vutthassa sanghassa deti	One gives to the Sangha that has spent the Rains.
ādissa deti	One gives having designated.

puggalassa deti.	One gives to an individual.
Sīmāya deti yāvatikā bhikkhū antosīmagatā tehi bhājetabbam.	One gives within the territory: It is to be divided among however many monks are within the territory.
Katikāya deti sambahulā āvāsā samānalābhā honti ekasmim āvāse dinne sabbattha dinnam hoti.	One gives within the agreement: Several residences pool their gains. Whatever is given in one residence is given everywhere.
bhikkhāpaññattiyā deti yattha saṅghassa dhuvakārā kariyanti tattha deti.	One gives where food is prepared: It is given where they do the regular duties for the Sangha.
Commentary: bhikkhāpaññattiyāti attano pariccāgapaññāpanaṭṭhāne. tenevāha — "yattha saṅghassa dhuvakārā kariyantī"ti. tassattho — yasmiṁ vihāre imassa cīvaradāyakassa santakaṁ saṅghassa pākavaṭṭaṁ vā vattati, yasmiṁ vā vihāre bhikkhū attano bhāraṁ katvā sadā gehe bhojeti, yattha vā anena āvāso kārito, salākabhattādīni vā nibaddhāni, yena pana sakalopi vihāro patiṭṭhāpito, tattha vattabbameva natthi, ime dhuvakārā nāma.	One gives where food is prepared: In one's own designated food-distribution place, thus it is said, "where they do the regular duties for the Sangha." The meaning of which: In whatever dwelling the duty of offering cooked (food) to the Sangha is carried out in the presence of this donor of robe-cloth; or in whatever dwelling he takes on the duty himself and feeds the monks; or wherever he has had a residence (for monks) built; or regular lotterymeals, etc., for the sake of which the entire dwelling was established: nothing needs to be said in this case. These are called regular duties.
Sub-commentary: Pākavaṭṭanti dānavaṭṭaṃ.	"Cooked food duty": offering duty.

Commentary: tasmā sace so "yattha mayham dhuvakārā karīyanti, tattha dammī"ti vā "tattha dethā"ti vā bhaṇati, bahūsu cepi ṭhānesu dhuvakārā honti, sabbattha dinnameva hoti.

So if he says, "Wherever my regular duties are done, I give there," or, "(You) give there," and if the regular duties are done in many places, it is given in all of those places.

sace pana ekasmim vihāre bhikkhū bahutarā honti, tehi vattabbam — "tumhākam dhuvakāre ekattha bhikkhū bahū ekattha appakā"ti. sace "bhikkhugananaya ganhatha"ti bhanati, tathā bhājetvā ganhitum vattati. ettha ca vatthabhesajjādi appakampi sukhena bhājiyati. yadi pana mañco vā pīthakam vā ekameva hoti, tam pucchitvā yassa vā vihārassa ekavihārepi vā yassa senāsanassa so vicāreti, tattha dātabbam, sace "asukabhikkhu ganhātū"ti vadati, vattati. atha "mayham dhuvakāre dethā"ti vatvā avicāretvāva gacchati, sanghassāpi vicāretum vattati. evam pana vicāretabbam — "sanghattherassa vasanatthane dethā"ti vattabbam. sace tassa senāsanam paripuņņam hoti, yattha nappahoti, tattha dātabbam. sace eko bhikkhu "mayham vasanatthāne senāsanaparibhogabhaṇḍam

But if in one dwelling there are more monks, he should be told, "In one place for your regular duties there are many monks; in the other there are few." If he says, "Take it by counting the monks," it is acceptable to divide it and take it. But here this refers to cloth, medicine, etc., which are small and easily divided. But if there's just one bed or bench, he should be asked, and it should be given to whichever dwelling or lodging he decides on. If he says, "Let such-and-such monk take it," that's acceptable. But if he says, "Give it where my regular duties (are done)," and goes without deciding, it is acceptable for the Sangha to decide. It should be decided like this: "Give it in the place where the most senior monk of the Sangha is staying." If his lodging is fully stocked, it should be given wherever there is a lack. If one monk says, "In the place I'm staying there are no consumables or equipment for the lodging," it should be given there.

natthī"ti vadati, tattha dātabbam.	
Saṅghassa deti sammukhībhūtena saṅghena bhājetabbaṁ.	One gives to the Sangha: It is divided among the entire Sangha that is present.
Ubhatosanghassa deti bahukāpi bhikkhū honti ekā bhikkhunī hoti upaḍḍham dātabbam.	One gives to both sides of the Sangha: Even if there are many monks and one bhikkhunī, she is to be given half.
Bahukāpi bhikkhuniyo honti eko bhikkhu hoti upaḍḍhaṁ dātabbaṁ.	Even if there are many bhikkhunīs and one monk, he is to be given half.
Vassam vutthassa sanghassa deti yāvatikā bhikkhū tasmim āvāse vassam vutthā tehi bhājetabbam.	One gives to the Sangha that has spent the Rains: It is to be divided among however many monks have spent the Rains in that residence.
Ādissa deti yāguyā vā bhatte vā khādanīye vā cīvare vā senāsane vā bhesajje vā.	One gives having designated: conjey or meals or non-staple foods or robe-cloths or lodgings or medicines.
Puggalassa deti imam cīvaram itthannāmassa dammīti.	One gives to an individual: (thinking,) 'I am giving this robe-cloth to so-and-so."
Cīvarakkhandhakam niṭṭhitam aṭṭhamam.	The Robe-cloth Khandhaka, the eighth, is finished.
Imamhi khandhake vatthū channavuti.	In this section there are ninety-six cases.

TASSUDDĀNAM

Mnemonic Verses

[173] Rājagahako negamo disvā vesāliyam gaņim puna rājagaham gantvā rañño tam paṭivedayi.	The City Council of Rājagaha, having seen the courtesan in Vesālī, having returned to Rājagaha, informed the king.
Putto sālavatikāya abhayassa hi atrajo jīvatīti kumārena saṅkhāto jīvako iti.	Little Sālavatī's son, Abhāya's own son, 'He lives' by the prince it was reckoned— thus was he, as 'Jīvaka'.
so hi takkasilam gantvā uggahetvā mahābhiso sattavassikāabādham natthukammena nāsayi.	Having gone to Takkasilā, and studied intensively, he drove out with a nosetreatment, the seven-year disease.
Rañño bhagandalābādham ālepena apākaḍhi. Mamañca itthāgārañca buddhasaṅghañcupaṭṭhaha.	The king's hemorrhoid, he dried up with ointment. "Attend to my harem, and to the Buddha's Saṅgha."
Rājagahako ca seṭṭhī antagaṇṭhitikicchitaṁ pajjotassa mahārogaṁ ghaṭapānena nāsayi.	The money-lender of Rājagaha—his intestinal knot was cured. He drove out Pajjota's great illness,

	with a drink of ghee.
Adhikārañca siveyyam abhisannam sinehayi tīhi uppalahatthehi samattimsavirecanam	A reward of Sivi cloth, An excess he treated with oil. With three bunches of lotuses, was the thirty-fold purge.
pakatattam varam yāci siveyyañca paṭiggahi cīvarañca gihidānam anuññāsi tathāgato.	Normalcy—he asked for a favor. He accepted the Sivi cloth, and robe-cloth given by householders: The Tathagata allowed it.
Rājagahe janapade bahum uppajji cīvaram. Pāvāro kosiyañceva kojavo aḍḍhakāsikam	In Rājagaha, as in the countryside, much robe-cloth arose. A cloak, a silk cloak, a woolen shawl, a half-Kāsi.
uccāvacā ca santuṭṭhi nāgamesāgamesu ca paṭhamaṁ pacchā sadisā katikā ca paṭiharuṁ	Various kinds—contentment, those who waited, and those who didn't. Before, afterwards, simultaneously, (by) agreement: They took them back.
bhaṇḍāgāraṁ aguttañca vuṭṭhāpenti tatheva ca [tatheva = tattheva?] ussannaṁ kolāhalañca kathaṁ bhāje kathaṁ dade	A storehouse—unguarded— they made him move right there. Overflowing, an uproar: how to divide, how to give.

sakātirekabhāgena paṭiviso kathaṁ dade Chakaṇena sītuṇhaṁ ca uttarituṁ na jānare	One's own, and an extra share, how a portion should be given, cow dung, cold and warm, to boil over, they didn't know.
oropentā bhājanañca pātiyā ca chamāya ca upacikā majjhe jīranti ekato patthinena ca	Tipping it over, a container, in a bowl and on the ground, termites, in the middle, they got worn, on one side, with stiffness.
pharusāchinnaccibaddhā addasāsi ubhaṇḍite vīmaṁsitvā sakyamuni anuññāsi ticīvaraṁ	Rough, uncut, divided into rectangles, he saw them bound up, having considered, the Sakyan sage, allowed the triple-robe.
aññena atirekena uppajji chiddameva ca cātuddīpo varam yāci dātum vassikasāṭikam	With another, with extra; a hole developed. The four continents, she asked a favor to give rains-bathing cloths.
āgantugamigilānam upaṭṭhākañca bhesajjam dhuvam udakasāṭim ca paṇītam atikhuddakam	Those who come, those who go, the sick, their attendants, and medicine, regular, a water-bathing cloth, finer staple food, too small.
thullakacchu mukham khomam	Pox, mouth, linen, complete, determination,

paripuṇṇaṁ adhiṭṭhanaṁ pacchimaṁ kato garuko vikaṇṇo suttamokiri	the smallest, it was made heavy. Edges worn, the thread came out.
lujjanti nappahonti ca anvādhikam bahūni ca andhavane asatiyā eko vassam utumhi ca	They came apart, and they were unable, a seam-strip, and a lot. In the Grove of the Blind, unmindfully, alone in the Rains and non
dve bhātukā rājagahe upanando puna dvisu kucchivikāro gilāno ubho ceva gilāyanā [ME: gilānakā]	Two brothers, in Rājagaha, Upananda again, in two. Dysentery, one who is sick— even both of them unwell. [H: on what belongs to the sick.]
naggā kusā vākacīram phalakam kesakambalam vālaulūkapakkhañca ajinam akkanālakam	Naked, kusa-grass, a bark-fiber garment, a garment of bark pieces, a human hair blanket, horse tail-hair, owls' wings, black antelope hide, swallow-wort stalks.
potthakam nīlapītanca lohitam manjetthena ca kanhā mahāranganāma- acchinnadasikā tathā	A Makaci-fiber garment, blue and yellow, blood-red and crimson, black and orange, likewise with uncut borders.
Dīghapupphaphaṇadasā	Long, floral, snake-hood borders,

kañcutirīṭaveṭhanaṁ anuppanne pakkamati saṅgho bhijjati tāvade	a jacket/corset, a tirīta-tree garment, a turban. He left before it arose. The Saṅgha split just then.
pakkhe dadanti saṅghassa āyasmā revato pahi vissāsagāhādhiṭṭhāti aṭṭha cīvaramātikāti.	In a faction, they gave to the Sangha. Ven. Revata sent it. He took it on trust; he determined it. The eight standards for robecloth.

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IX campeyyakkhandhako

THE CAMPĀ KHANDHAKA [BMC: 1 2]

234. KASSAPAGOTTABHIKKHUVAT THU (MV.IX.1.1)

The Case of the Monk from the Kassapa Clan [BMC]

[174] tena samayena buddho bhagavā campāyam viharati gaggarāya pokkharaṇiyā tīre.	Now at that time the Buddha, the Blessed One, was staying near Campā, on the banks of the Gaggarā Lotus Pond.
tena kho pana samayena	And at that time, there was a village

kāsīsu janapadesu vāsabhagāmo nāma hoti.	named Vāsabha in the countryside of Kāsi.
tattha kassapagotto nāma bhikkhu āvāsiko hoti tantibaddho ussukkam āpanno kinti anāgatā ca pesalā bhikkhū āgaccheyyum āgatā ca pesalā bhikkhū phāsum vihareyyum ayañca āvāso vuḍḍhim viruļhim vepullam āpajjeyyāti.	A monk of the Kassapa clan1 was a resident there—devoted to the tradition, engaged in making an effort, (thinking,) "How could well-behaved monks who haven't come come; how could the well-behaved monks who have come live comfortably, and this residence experience development, growth, and abundance?" 1. This could also be translated as 'a monk named Kassapagotta [Kassapa Clan].
tantibaddhoti tasmim āvāse kattabbatātantipaṭibaddho.	"Devoted to the tradition": bound to the tradition [lit. 'thread'] of what should be done at that residence.
tena kho pana samayena sambahulā bhikkhū kāsīsu cārikam caramānā yena vāsabhagāmo tadavasarimsu.	Now at that time, several monks, going on a walking tour among the Kāsis, arrived at Vāsabha Village.
addasā kho kassapagotto bhikkhu te bhikkhū dūrato va āgacchante disvāna āsanam paññāpesi pādodakam pādapīṭham pādakathalikam upanikkhipi	The monk of the Kassapa clan saw the monks coming in the distance and, on seeing them, laid out seats, set out water for washing his feet, a foot- stand, and a pebble foot wiper.
paccuggantvā pattacīvaram paṭiggahesi pānīyena āpucchi	Having gone out to meet them, he received their bowls and robes. He

nahāne ussukkam akāsi ussukkampi akāsi yāguyā khādanīye bhattasmim. asked them if they wanted drinking water, made an effort (to prepare) baths, and even made an effort (to get) conjey, non-staple foods, and staple foods (for them).

athakho tesam āgantukānam bhikkhūnam etadahosi bhaddako kho ayam āvuso āvāsiko bhikkhu nahāne ussukkam karoti ussukkampi karoti yāguyā khādanīye bhattasmim handa mayam āvuso idheva vāsabhagāme nivāsam kappemāti.

Then the thought occurred to those incoming monks, "Friends, what a stroke of luck, this resident monk! He makes an effort (to prepare) baths, and even makes an effort (to get) conjey, non-staple foods, and staple foods (for us). Friends, lets make our residence right here at Vāsabha Village."

athakho te āgantukā bhikkhū tattheva vāsabhagāme nivāsam kappesum. So the incoming monks made their residence right there at Vāsabha Village.

(Mv.IX.1.2) athakho kassapagottassa bhikkhuno etadahosi yo kho imesam āgantukānam bhikkhūnam āgantukakilamatho so paṭippassaddho yepīme gocare appakataññuno tedānīme gocare pakataññuno dukkaram kho pana parakulesu yāvajīvam ussukkam kātum viññatti ca manussānam amanāpā yannūnāham na ussukkam

Then the thought occurred to the monk of the Kassapa clan, "Whatever weariness from traveling these incoming monks had has subsided. And they, who were unfamiliar with the (alms)-range, are now familiar with it. It's difficult to keep making an effort for those of other families for one's whole life, and hints are displeasing to people. What if I were to not make an effort (to get) conjey, non-staple foods, and staple foods (for them)?"

kareyyam yaguya khadaniye bhattasminti.	
so na ussukkam akāsi yāguyā khādanīye bhattasmim.	So he didn't make an effort (to get) conjey, non-staple foods, and staple foods (for them).
athakho tesam āgantukānam bhikkhūnam etadahosi pubbe khvāyam āvuso āvāsiko bhikkhu nahāne ussukkam karoti ussukkampi karoti yāguyā khādanīye bhattasmim	Then the thought occurred to the incoming monks, "Friends, at first this resident monk made an effort (to prepare) baths, and even made an effort (to get) conjey, non-staple foods, and staple foods (for us).
sodānāyam na ussukkam karoti yāguyā khādanīye bhattasmim duṭṭhodānāyam āvuso āvāsiko bhikkhu handa mayam āvuso imam āvāsikam bhikkhum ukkhipāmāti.	"But now he doesn't make an effort (to get) conjey, non-staple foods, and staple foods (for us). Now he's turned bad, this resident monk. Come on, friends, let's suspend this resident monk!"
(Mv.IX.1.3) athakho te agantuka bhikkhū sannipatitvā kassapagottam bhikkhum etadavocum pubbe kho tvam āvuso nahāne ussukkam karosi ussukkampi karosi yāguyā khādanīye bhattasmim	So the incoming monks gathered and said to the monk of the Kassapa clan, "Friend, at first you made an effort (to prepare) baths, and even made an effort (to get) conjey, nonstaple foods, and staple foods (for us).
sodāni tvam na ussukkam karosi yāguyā khādanīye bhattasmim āpattim tvam	"But now you don't make an effort (to get) conjey, non-staple foods, and staple foods (for us). You have fallen

āvuso āpanno passasetam āpattinti.	into an offense, friend. Do you see that offense?"
natthi me āvuso āpatti yamaham passeyyanti.	"Friends, I have no offense that I should see."
athakho te āgantukā bhikkhū kassapagottam bhikkhum āpattiyā adassane ukkhipimsu.	Then the incoming monks suspended the monk of the Kassapa clan for not seeing an offense. [BMC]
athakho kassapagottassa bhikkhuno etadahosi aham kho etam na jānāmi āpatti vā esā anāpatti vā āpanno camhi anāpanno vā ukkhitto camhi anukkhitto vā dhammikena vā adhammikena vā akuppena vā akuppena vā thānārahena vā aṭṭhānārahena vā yannūnāham campam gantvā bhagavantam etamattham puccheyyanti.	The thought occurred to the monk of the Kassapa clan, "I don't know if that is an offense or a non-offense, whether I have fallen (into an offense) or have not fallen, whether I am suspended or un-suspended, whether by a Dhamma or non-Dhamma (transaction), reversible or not, fit to stand or not. What if I were to go to Campā and ask the Blessed One about this matter?"
(Mv.IX.1.4) athakho kassapagotto bhikkhu senāsanam samsāmetvā pattacīvaramādāya yena campā tena pakkāmi anupubbena yena campā yena bhagavā tenupasankami upasankamitvā bhagavantam abhivādetvā ekamantam nisīdi.	So the monk of the Kassapa clan put his lodgings in order and—taking his robes and bowl—set out for Campā. Traveling by stages, he went to Campā and to the Blessed One. On arrival, having bowed down to him, he sat to one side.

āciņņam kho panetam buddhānam bhagavantānam āgantukehi bhikkhūhi saddhim paṭisammoditum.	It is customary for Buddhas, Blessed Ones, to exchange pleasantries with incoming monks.
athakho bhagavā kassapagottam bhikkhum etadavoca kacci bhikkhu khamanīyam kacci yāpanīyam kaccisi appakilamathena addhānam āgato kuto ca tvam bhikkhu āgacchasīti.	Then the Blessed One said to the monk of the Kassapa clan, "Is it agreeable, monk? Are you getting by? Did you come along the road with little weariness? Where are you coming from, monk?"
khamanīyam bhagavā yāpanīyam bhagavā appakilamathena cāham bhante addhānam āgato	"It's agreeable, O Blessed One. I'm getting by, O Blessed One. And I came along the road with little weariness, lord.
(Mv.IX.1.5) atthi bhante kāsīsu janapadesu vāsabhagāmo nāma tatthāham āvāsiko tantibaddho ussukkam āpanno kinti anāgatā ca pesalā bhikkhū āgaccheyyum āgatā ca pesalā bhikkhū phāsum vihareyyum ayanca āvāso vuḍḍhim viruļhim vepullam āpajjeyyāti	"Lord, there is a village named Vāsabha in the countryside of Kāsi. I was a resident there—devoted to the tradition, engaged in making an effort, (thinking,) 'How could well-behaved monks who haven't come come; how could the well-behaved monks who have come live comfortably, and this residence experience development, growth, and abundance?'
athakho bhante sambahulā bhikkhū kāsīsu cārikam caramānā yena vāsabhagāmo tadavasarimsu	"Then several monks, going on a walking tour among the Kāsis, arrived at Vāsabha Village.

addasam kho aham bhante te bhikkhū dūrato va āgacchante disvāna āsanam paññāpesim pādodakam pādapīṭham pādakathalikam upanikkhipim

"I saw the monks coming in the distance and, on seeing them, laid out seats, set out water for washing his feet, a foot-stand, and a pebble foot wiper.

paccuggantvā pattacīvaram paṭiggahesim pānīyena āpucchim nahāne ussukkam akāsim ussukkampi akāsim yāguyā khādanīye bhattasmim "Having gone out to meet them, I received their bowls and robes. I asked them if they wanted drinking water, made an effort (to prepare) baths, and even made an effort (to get) conjey, non-staple foods, and staple foods (for them).

athakho tesam bhante agantukanam bhikkhunam etadahosi bhaddako kho ayam avuso avasiko bhikkhu nahane ussukkam karoti ussukkampi karoti yaguya khadaniye bhattasmim handa mayam avuso idheva vasabhagame nivasam kappemati

"Then the thought occurred to those incoming monks, 'Friends, what a stroke of luck, this resident monk! He makes an effort (to prepare) baths, and even makes an effort (to get) conjey, non-staple foods, and staple foods (for us). Friends, lets make our residence right here at Vāsabha Village.'

athakho te bhante āgantukā bhikkhū tattheva vāsabhagāme nivāsam kappesum "So the incoming monks made their residence right there at Vāsabha Village.

tassa mayham bhante etadahosi yo kho imesam āgantukānam bhikkhūnam āgantukakilamatho so "Then the thought occurred to me, 'Whatever weariness from traveling these incoming monks had has subsided. And they, who were

paṭippassaddho yepīme gocare appakataññuno tedānīme gocare pakataññuno dukkaram kho pana parakulesu yāvajīvam ussukkam kātum viññatti ca manussānam amanāpā yannūnāham na ussukkam kareyyam yāguyā khādanīye bhattasmim unfamiliar with the (alms)-range are now familiar with it. It's difficult to keep making an effort for those of other families for one's whole life, and hints are displeasing to people. What if I were to not make an effort (to get) conjey, non-staple foods, and staple foods (for them)?'

so kho aham bhante na ussukkam akāsim yāguyā khādanīye bhattasminti "So I didn't make an effort (to get) conjey, non-staple foods, and staple foods (for them).

athakho tesam bhante āgantukānam bhikkhūnam etadahosi pubbe khvāyam āvuso āvāsiko bhikkhu nahāne ussukkam karoti ussukkampi karoti yāguyā khādanīye bhattasmim "Then the thought occurred to the incoming monks, 'Friends, at first this resident monk made an effort (to prepare) baths, and even made an effort (to get) conjey, non-staple foods, and staple foods (for us).

sodānāyam na ussukkam karoti yāguyā khādanīye bhattasmim duṭṭhodānāyam āvuso āvāsiko bhikkhu handa mayam āvuso imam āvāsikam bhikkhum ukkhipāmāti

"But now he doesn't make an effort (to get) conjey, non-staple foods, and staple foods (for us). Now he's turned bad, this resident monk. Come on, friends, let's suspend this resident monk!"

athakho te bhante āgantukā bhikkhū sannipatitvā mam etadavocum pubbe kho tvam āvuso nahāne ussukkam karosi ussukkampi karosi "So the visiting monks gathered and said to me, 'Friend, at first you made an effort (to prepare) baths, and even made an effort (to get) conjey, non-staple foods, and staple foods (for us).

yāguyā khādanīye bhattasmim	
sodāni tvam na ussukkam karosi yāguyā khādanīye bhattasmim āpattim tvam āvuso āpanno passasetam āpattinti	"But now you don't make an effort (to get) conjey, non-staple foods, and staple foods (for us). You have fallen into an offense, friend. Do you see that offense?"
natthi me āvuso āpatti yamaham passeyyanti	"'Friends, I have no offense that I should see."
athakho te bhante āgantukā bhikkhū mam āpattiyā adassane ukkhipimsu	"Then, lord, the incoming monks suspended me for not seeing an offense.
tassa mayham bhante etadahosi aham kho etam na jānāmi āpatti vā esā anāpatti vā āpanno camhi anāpanno vā ukkhitto camhi anukkhitto vā dhammikena vā adhammikena vā akuppena vā akuppena vā aṭṭhānārahena vā aṭṭhānārahena vā yannūnāham campam gantvā bhagavantam etamattham puccheyyanti	"The thought occurred to me, 'I don't know if that is an offense or a non-offense, whether I have fallen (into an offense) or have not fallen, whether I am suspended or unsuspended, whether by a Dhamma or non-Dhamma (transaction), reversible or not, fit to stand or not. What if I were to go to Campā and ask the Blessed One about this matter?'
tato aham bhagavā āgacchāmīti.	"That's why I came here, O Blessed One."
(Mv.IX.1.6) anāpatti esā bhikkhu nesā āpatti anāpannosi nasi āpanno	"Monk, that is a non-offense, not an offense. You are one who has not fallen into an offense, you are not one

anukkhittosi nasi ukkhitto adhammikenāsi kammena ukkhitto kuppena aṭṭhānārahena gaccha tvaṁ bhikkhu tattheva vāsabhagāme nivāsaṁ kappehīti. who has fallen into an offense. You are un-suspended, not suspended. You were suspended with a non-Dhamma transaction, reversible, not fit to stand. Go monk, make your residence right there at Vāsabha Village."

evam bhanteti kho kassapagotto bhikkhu bhagavato paṭissuṇitvā uṭṭhāyāsanā bhagavantam abhivādetvā padakkhiṇam katvā yena vāsabhagāmo tena pakkāmi.

Responding, "As you say, lord," to the Blessed One, the monk of the Kassapa clan got up from his seat, bowed down to him, circumambulated him, keeping him to his right, and set out for Vāsabha Village.

(Mv.IX.1.7) athakho tesam āgantukānam bhikkhūnam ahudeva kukkuccam ahu vippaṭisāro alābhā vata no na vata no lābhā dulladdham vata no na vata no suladdham ye mayam suddham bhikkhum anāpattikam avatthusmim akāraņe ukkhipimhā

Then those incoming monks became anxious and remorseful, (thinking,) "It's no gain for us! It's not a gain for us! It's ill-gained for us! It's not well-gained!—in that, without grounds, without reason, we suspended a pure monk, without offense.

handa mayam āvuso campam gantvā bhagavato santike accayam accayato desemāti. "Come friends, let's go to Campā and confess this transgression as such in the Blessed One's presence."

athakho te āgantukā bhikkhū senāsanam samsāmetvā So the incoming monks put their lodgings in order and—taking their robes and bowls—set out for Campā.

pattacīvaramādāya yena campā tena pakkamimsu anupubbena yena campā yena bhagavā tenupasankamimsu upasankamitvā bhagavantam abhivādetvā ekamantam nisīdimsu.	Traveling by stages, they went to Campā and to the Blessed One. On arrival, having bowed down to him, they sat to one side.
āciņņam kho panetam buddhānam bhagavantānam āgantukehi bhikkhūhi saddhim paṭisammoditum.	It is customary for Buddhas, Blessed Ones, to exchange pleasantries with incoming monks.
athakho bhagavā te bhikkhū etadavoca kacci bhikkhave khamanīyam kacci yāpanīyam kaccittha appakilamathena addhānam āgatā kuto ca tumhe bhikkhave āgacchathāti.	Then the Blessed One said to the monks, "Is it agreeable, monks? Are you getting by? Did you come along the road with little weariness? Where are you coming from, monks?"
khamanīyam bhagavā yāpanīyam bhagavā appakilamathena ca mayam bhante addhānam āgatā	"It's agreeble, O Blessed One. We're getting by. And we came along the road with little weariness, lord.
atthi bhante kāsīsu janapadesu vāsabhagāmo nāma tato mayam bhagavā āgacchāmāti.	"Lord, there is a Village named Vāsabha in the countryside of Kāsi. We have come from there."
(Mv.IX.1.8) tumhe bhikkhave āvāsikam bhikkhum ukkhipitthāti.	"Monks, did you suspend the resident monk?"

evam bhanteti.	"Yes, lord."
kismim bhikkhave vatthusmim kismim kāraņeti.	"On what grounds, monks? For what reason?"
avatthusmim bhagavā akāraņeti.	"Without grounds, O Blessed One, without reason."
vigarahi buddho bhagavā ananucchavikam bhikkhave ananulomikam appaṭirūpam assāmaṇakam akappiyam akaraṇīyam katham hi nāma tumhe moghapurisā suddham bhikkhum anāpattikam avatthusmim akāraṇe ukkhipissatha netam moghapurisā appasannānam vā pasādāya .pe.	The Buddha, the Blessed One, rebuked them, "Monks, it is unseemly, unbecoming, unsuitable, unworthy of a contemplative, improper, and not to be done. How could you worthless men, without grounds, without reason, suspend a pure monk, without offense? Worthless men, this neither inspires faith in the faithless"
vigarahitvā dhammim katham katvā bhikkhū āmantesi	Having rebuked him and given a Dhamma talk, he addressed the monks:
na bhikkhave suddho bhikkhu anāpattiko avatthusmim akāraņe ukkhipitabbo yo ukkhipeyya āpatti dukkaṭassāti.	"Monks, a pure monk, without offense, is not to be suspended without grounds, without reason. Whoever should suspend him: an offense of wrong-doing." [BMC]
(Mv.IX.1.9) athakho te bhikkhū uṭṭhāyāsanā ekaṁsaṁ uttarāsaṅgaṁ karitvā bhagavato pādesu sirasā nipatitvā bhagavantaṁ	Then the monks got up from their seats and—having arranged their robes over one shoulder—put their heads at the feet of the Blessed One and said to him, "A transgression has

etadavocum accayo no bhante accagamā yathābāle yathāmūļhe yathāakusale ye mayam suddham bhikkhum anāpattikam avatthusmim akāraņe ukkhipimhā tesam no bhante bhagavā accayam accayato paṭiggaṇhātu āyatim samvarāyāti.

overcome us, lord, in that we were so foolish, so muddle-headed, and so unskilled as to suspend, without grounds, without reason, a pure monk, without offense. May the Blessed One please accept this confession of our transgression as such, so that we may restrain ourselves in the future."

taggha tumhe bhikkhave accayo accagamā yathābāle yathāmūļhe yathāakusale ye tumhe suddham bhikkhum anāpattikam avatthusmim akāraņe ukkhipittha

"Yes, monks, a transgression overcame you in that you were so foolish, so muddle-headed, and so unskilled as to suspend, without grounds, without reason, a pure monk, without offense.

yato ca kho tumhe bhikkhave accayam accayato disvā yathādhammam paṭikarotha tam vo mayam paṭiggaṇhāma vuḍḍhi hesā bhikkhave ariyassa vinaye yo accayam accayato disvā yathādhammam paṭikaroti āyatim samvaram āpajjatīti.

"But because you see your transgression as such and make amends in accordance with the Dhamma, we accept your confession. For it's a cause of growth in the Vinaya of the noble ones when, seeing a transgression as such, one makes amends in accordance with the Dhamma and exercises restraint in the future."

235. ADHAMMENA VAGGĀDIKAMMAKATHĀ (MV.IX.2.1)

The Discussion of Non-Dhamma, Factional Transactions [BMC: 1 2]

[175] tena kho pana samayena campāyam bhikkhū evarūpāni kammāni karonti	Now at that time in Campā, the monks did these sorts of transactions:
adhammena vaggakammam karonti	They did factional transactions not in accordance with the Dhamma. [Mv.IX.3.3 Mv.IX.5.1 Mv.IX.6.1]
adhammena samaggakammam karonti	They did united transactions not in accordance with the Dhamma .
dhammena vaggakammam karonti	They did factional transactions in accordance with the Dhamma.
dhammapaṭirūpaken a vaggakammaṁ karonti	They did factional transactions that were a semblance of Dhamma.
dhammapaṭirūpaken a samaggakammaṁ karonti	They did united transactions that were a semblance of Dhamma.
ekopi ekaṁ ukkhipati	One suspended one.
ekopi dve ukkhipati	One suspended two.
ekopi sambahule	One suspended many.

ukkhipati	
ekopi sangham ukkhipati	One suspended a Sangha.
dvepi ekam ukkhipanti	Two suspended one.
dvepi dve ukkhipanti	Two suspended two.
dvepi sambahule ukkhipanti	Two suspended many.
dvepi sangham ukkhipanti	Two suspended a Sangha.
sambahulāpi ekam ukkhipanti	Many suspended one.
sambahulāpi dve ukkhipanti	Many suspended two.
sambahulāpi sambahule ukkhipanti	Many suspended many.
sambahulāpi saṅghaṁ ukkhipanti	Many suspended a Sangha.
saṅghopi saṅghaṁ ukkhipati.	A Saṅgha suspended a Saṅgha.
(Mv.IX.2.2) ye te bhikkhū appicchā	Those monks who were modest criticized and complained and spread it about:

.pe. te ujjhāyanti khīyanti vipācenti	
katham hi nāma campāyam bhikkhū evarūpāni kammāni karissanti adhammena vaggakammam karissanti .pe.	"How can the monks in Campā do these sorts of transactions: They do factional transactions not in accordance with the Dhamma
sanghopi sangham ukkhipissatīti.	"A Saṅgha suspends a Saṅgha?"
athakho te bhikkhū bhagavato etamattham ārocesum.	Then the monks reported the matter to the Blessed One.
saccam kira bhikkhave campāyam bhikkhū evarūpāni kammāni karonti adhammena vaggakammam karonti .pe.	"Is it true, monks, as they say, that in Campā the monks do these sorts of transactions: They do factional transactions not in accordance with the Dhamma
saṅghopi saṅghaṁ ukkhipatīti.	"A Saṅgha suspends a Saṅgha?"
saccam bhagavāti.	"It's true, O Blessed One."
vigarahi buddho bhagavā .pe.	The Buddha, the Blessed One, rebuked them

vigarahitvā dhammim katham katvā bhikkhū āmantesi.	Having rebuked him and given a Dhamma talk, he addressed the monks:
(Mv.IX.2.3) [176] dhammena [ME: adhammena] ce bhikkhave vaggakammam akammam na ca karaṇīyam.	"A factional transaction not in accordance with the Dhamma is not a transaction and is not to be done.
adhammena ce bhikkhave samaggakammam akammam na ca karaṇīyam.	"A united transaction not in accordance with the Dhamma is not a transaction and is not to be done.
dhammena ce bhikkhave vaggakammam akammam na ca karaṇīyam.	"A factional transaction in accordance with the Dhamma is not a transaction and is not to be done.
dhammapaṭirūpaken a ce bhikkhave vaggakammaṁ akammaṁ na ca karaṇīyaṁ.	"A factional transaction that is a semblance of the Dhamma is not a transaction and is not to be done.
dhammapaṭirūpaken a ce bhikkhave samaggakammaṁ	"A united transaction that is a semblance of the Dhamma is not a transaction and is not to be done.

akammam na ca karaṇīyam.	
ekopi ekam ukkhipati akammam na ca karaṇīyam.	"One suspends one: It is not a transaction and is not to be done.
ekopi dve ukkhipati akammam na ca karaṇīyam.	"One suspends two: It is not a transaction and is not to be done.
ekopi sambahule ukkhipati akammam na ca karaṇīyam.	"One suspends many: It is not a transaction and is not to be done.
ekopi saṅghaṁ ukkhipati akammaṁ na ca karaṇīyaṁ.	"One suspends a Sangha: It is not a transaction and is not to be done.
dvepi ekam ukkhipanti akammam na ca karaṇīyam.	"Two suspend one: It is not a transaction and is not to be done.
dvepi dve ukkhipanti akammam na ca karaṇīyam.	"Two suspend two: It is not a transaction and is not to be done.
dvepi sambahule ukkhipanti akammam na ca karaṇīyam.	"Two suspend many: It is not a transaction and is not to be done.
dvepi saṅghaṁ ukkhipanti	"Two suspend a Sangha: It is not a transaction and is not to be done.

akammam na ca karaṇīyam.	
sambahulāpi ekam ukkhipanti akammam na ca karaṇīyam.	"Many suspend one: It is not a transaction and is not to be done.
sambahulāpi dve ukkhipanti akammam na ca karaṇīyam.	"Many suspend two: It is not a transaction and is not to be done.
sambahulāpi sambahule ukkhipanti akammam na ca karaṇīyam.	"Many suspend many: It is not a transaction and is not to be done.
sambahulāpi saṅghaṁ ukkhipanti akammaṁ na ca karaṇīyaṁ.	"Many suspend a Sangha: It is not a transaction and is not to be done.
saṅghopi saṅghaṁ ukkhipati akammaṁ na ca karaṇīyaṁ.	"A Saṅgha suspends a Saṅgha: It is not a transaction and is not to be done. [BMC: 1 2]
(Mv.IX.2.4) [177] cattārīmāni bhikkhave kammāni adhammena vaggakammam adhammena samaggakammam	"Monks, there are these four transactions: a factional transaction not in accordance with the Dhamma, a united transaction not in accordance with the Dhamma, a factional transaction in accordance with the Dhamma, a united transaction in accordance with the Dhamma.

dhammena vaggakammam dhammena samaggakammam.

tatra bhikkhave yadidam adhammena vaggakammam idam bhikkhave kammam adhammattā vaggattā kuppam aṭṭhānāraham na bhikkhave evarūpam kammam kātabbam na ca mayā evarūpam kammam anuññātam.

"Of these, the factional transaction not in accordance with the Dhamma is—because of its factionality, because of its lack of accordance with the Dhamma—reversible and unfit to stand. Monks, this sort of transaction should not be done, nor is this sort of transaction allowed by me.

tatra bhikkhave yadidam adhammam idam bhikkhave kammam adhammattā kuppam aṭṭhānāraham na bhikkhave evarūpam kammam kātabbam na ca mayā evarūpam kammam anuñātam.

"The united transaction not in accordance with the Dhamma is—because of its lack of accordance with the Dhamma1—reversible and unfit to stand. Monks, this sort of transaction should not be done, nor is this sort of transaction allowed by me. [BMC]

1. The word *adhammena*: 'not in accordance with the Dhamma,' also has the meaning 'not in accordance with the rule,' drawing a parallel from the phrase *yathādhammo kāretabbo*: '... he is to be dealt with in accordance with the rule,' in which *dhamma* clearly means 'rule.' This means that any transaction that involves breaking a Vinaya rule is invalid, unless specifically stated otherwise, such as the ordination of a candidate with a physical disability. [Mv.I.71.1 Mv.IX.4.11]

tatra bhikkhave yadidam dhammena vaggakammam idam bhikkhave kammam vaggattā kuppam aṭṭhānāraham na bhikkhave evarūpam kammam kātabbam na ca mayā evarūpam kammam anuññātam. "The factional transaction in accordance with the Dhamma is—because of its factionality—reversible and unfit to stand. Monks, this sort of transaction should not be done, nor is this sort of transaction allowed by me.

tatra bhikkhave yadidam dhammena samaggakammam idam bhikkhave kammam dhammattā samaggattā akuppam ṭhānāraham evarūpam bhikkhave kammam kātabbam evarūpañca mayā kammam anuññātam. "The united transaction in accordance with the Dhamma is—because of its unity, because of its accordance with the Dhamma irreversible and fit to stand. This sort of transaction may be done; this sort of transaction is allowed by me.

tasmātiha bhikkhave evarūpam kammam karissāma yadidam dhammena samagganti evañhi vo bhikkhave sikkhitabbanti. "Thus, monks, you should train yourselves: 'We will do this sort of transaction, i.e., the united transaction in accordance with the Dhamma." [BMC]

236. ÑATTIVIPANNAKAMMĀDIKA THĀ (MV.IX.3.1)

The Discussion of Transactions with Invalid Motions, etc.

[178] tena kho pana samayena chabbaggiyā bhikkhū evarūpāni kammāni karonti	Now at that time the Group-of-six monks did transactions of these sorts:
adhammena vaggakammam karonti	They did factional transactions not in accordance with the Dhamma.
adhammena samaggakammam karonti	They did united transactions not in accordance with the Dhamma.
dhammena vaggakammam karonti	They did factional transactions in accordance with the Dhamma.
dhammapaṭirūpakena vaggakammaṁ karonti	They did factional transactions that were a semblance of Dhamma.
dhammapaṭirūpakena samaggakammam karonti	They did united transactions that were a semblance of Dhamma.
ñattivipannampi kammam karonti	They did transactions with an invalid motion and a valid proclamation.

anussāvanavipannampi kammam karonti ñattisampannam	They did transactions with an invalid proclamation and a valid motion.
ñattivipannampi anussāvanavipannampi kammam karonti	They did transactions with an invalid motion and an invalid proclamation.
aññatrāpi dhammā kammaṁ karonti	They did transactions that were apart from the Dhamma.
aññatrāpi vinayā kammaṁ karonti	They did transactions that were apart from the Vinaya.
aññatrāpi satthu sāsanā kammaṁ karonti	They did transactions that were apart from the Teacher's instruction.
paṭikuṭṭhakatampi kammam karonti adhammikam kuppam aṭṭhānāraham.	They did transactions that had been protested, were non-Dhamma, reversible, not fit to stand.
ye te bhikkhū appicchā .pe. te ujjhāyanti khīyanti vipācenti	Those monks who were modest criticized and complained and spread it about:
katham hi nāma chabbaggiyā bhikkhū evarūpāni kammāni karissanti adhammena vaggakammam karissanti .pe.	"How can the Group-of-six monks do transactions such as these: They do factional transactions not in accordance with the Dhamma

paṭikuṭṭhakatampi kammam karissanti adhammikam kuppam aṭṭhānārahanti.	"They do transactions that have been protested, are non-Dhamma, reversible, not fit to stand?"
athakho te bhikkhū bhagavato etamattham ārocesum.	Then the monks reported the matter to the Blessed One.
saccam kira bhikkhave chabbaggiyā bhikkhū evarūpāni kammāni karonti adhammena vaggakammam karonti .pe.	"Is it true, monks, as they say, that the Group-of-six monks do these sorts of transaction: They do factional transactions not in accordance with the Dhamma
paṭikuṭṭhakatampi kammam karonti adhammikam kuppam aṭṭhānārahanti.	"They do transactions that have been protested, are non-Dhamma, reversible, not fit to stand?"
saccam bhagavāti.	"It's true, O Blessed One."
vigarahi buddho bhagavā .pe.	The Buddha, the Blessed One, rebuked them
vigarahitvā dhammim katham katvā bhikkhū āmantesi.	Having rebuked him and given a Dhamma talk, he addressed the monks:
(Mv.IX.3.2) [179] adhammena ce bhikkhave vaggakammam	"A factional transaction not in accordance with the Dhamma is not a transaction and is not to be done.

akammam na ca karaṇīyam.	
adhammena ce bhikkhave samaggakammam akammam na ca karaṇīyam.	"A united transaction not in accordance with the Dhamma is not a transaction and is not to be done.
dhammena ce bhikkhave vaggakammam akammam na ca karaṇīyam.	"A factional transaction in accordance with the Dhamma is not a transaction and is not to be done.
dhammapaṭirūpakena ce bhikkhave vaggakammaṁ akammaṁ na ca karaṇīyaṁ.	"A factional transaction that is a semblance of the Dhamma is not a transaction and is not to be done.
dhammapaṭirūpakena ce bhikkhave samaggakammaṁ akammaṁ na ca karaṇīyaṁ.	"A united transaction that is a semblance of the Dhamma is not a transaction and is not to be done.
ñattivipannañce bhikkhave kammaṁ anusāvanasampannaṁ akammaṁ na ca karaṇīyaṁ.	"A transaction with an invalid motion and a valid proclamation is not a transaction and is not to be done.
anusāvanavipannañce bhikkhave kammaṁ	"A transaction with an invalid proclamation and a valid motion is not a

ñattisampannam akammam na ca karaṇīyam.	transaction and is not to be done.
ñattivipannañce bhikkhave kammaṁ anussāvanavipannaṁ akammaṁ na ca karaṇīyaṁ.	"A transaction with an invalid motion and an invalid proclamation is not a transaction and is not to be done.
aññatrāpi bhikkhave dhammā kammam akammam na ca karaṇīyam.	"A transaction that is apart from the Dhamma is not a transaction and is not to be done.
aññatrāpi bhikkhave vinayā kammam akammam na ca karaṇīyam.	"A transaction that is apart from the Vinaya1 is not a transaction and is not to be done. [BMC] 1. This supports the point that any transaction in which the statement announces that it is doing an act that breaks a Vinaya rule is thereby invalid.
aññatrāpi bhikkhave satthu sāsanā kammam akammam na ca karaṇīyam.	"A transaction that is apart from the Teacher's instruction is not a transaction and is not to be done.
paṭikuṭṭhakataṁ ce bhikkhave kammaṁ adhammikaṁ kuppaṁ aṭṭhānārahaṁ akammaṁ na ca karaṇīyaṁ.	"A transaction that has been protested, is non-Dhamma, reversible, not fit to stand, is not a transaction and is not to be done.
(Mv.IX.3.3) [180]	"Monks, there are these six transactions:

chayimāni bhikkhave kammāni adhammakammam vaggakammam samaggakammam dhammapaṭirūpakena vaggakammam dhammapaṭirūpakena samaggakammam dhammena samaggakammam.	a non-Dhamma transaction; a factional transaction; a united transaction; a factional transaction that is a semblance of the Dhamma; a united transaction that is a semblance of the Dhamma; a united transaction in accordance with the Dhamma.
[181] katamañca bhikkhave adhammakammaṁ.	"And what is the non-Dhamma transaction? [BMC]
ñattidutiye ce bhikkhave kamme ekāya ñattiyā kammaṁ karoti na ca kammavācaṁ anussāveti adhammakammaṁ.	"If, in a transaction with a motion and one proclamation [lit: motion as the second], one does the transaction by means of a single motion but does not proclaim the transaction statement, that is a non-Dhamma transaction.
ñattidutiye ce bhikkhave kamme dvīhi ñattīhi kammaṁ karoti na ca kammavācaṁ anussāveti adhammakammaṁ.	"If, in a transaction with a motion and one proclamation, one does the transaction by means of a double motion but does not proclaim the transaction statement, that is a non-Dhamma transaction.
ñattidutiye ce bhikkhave kamme ekāya kammavācāya kammaṁ karoti na ca ñattiṁ	"If, in a transaction with a motion and one proclamation, one does the transaction by means of a single transaction statement but does not set

ṭhapeti adhammakammam.	forth the motion, that is a non-Dhamma transaction.
ñattidutiye ce bhikkhave kamme dvīhi kammavācāhi kammaṁ karoti na ca ñattiṁ ṭhapeti adhammakammaṁ.	"If, in a transaction with a motion and one proclamation, one does the transaction by means of a double transaction statement but does not set forth the motion, that is a non-Dhamma transaction.
(Mv.IX.3.4) ñatticatutthe ce bhikkhave kamme ekāya ñattiyā kammam karoti na ca kammavācam anussāveti adhammakammam.	"If, in a transaction with a motion and three proclamations [lit: motion as the fourth], one does the transaction by means of a single motion but does not proclaim the transaction statement, that is a non- Dhamma transaction.
ñatticatutthe ce bhikkhave kamme dvīhi ñattīhi tīhi ñattīhi catūhi ñattīhi kammam karoti na ca kammavācam anussāveti adhammakammam.	"If, in a transaction with a motion and three proclamations, one does the transaction by means of a double, triple, or quadruple motion but does not proclaim the transaction statement, that is a non-Dhamma transaction.
ñatticatutthe ce bhikkhave kamme ekāya kammavācāya kammam karoti na ca ñattim thapeti adhammakammam.	"If, in a transaction with a motion and three proclamations, one does the transaction by means of a single transaction statement but does not set forth the motion, that is a non-Dhamma transaction.
ñatticatutthe ce bhikkhave kamme dvīhi kammavācāhi tīhi	"If, in a transaction with a motion and three proclamations, one does the transaction by means of a double, triple, or

kammavācāhi catūhi kammavācāhi kammam karoti na ca ñattim ṭhapeti adhammakammam.	quadruple transaction statement but does not set forth the motion, that is a non-Dhamma transaction.
idam vuccati bhikkhave adhammakammam.	"Monks, this is called a non-Dhamma transaction.
(Mv.IX.3.5) [182] katamañca bhikkhave vaggakammaṁ.	"And what, monks, is a factional transaction? [BMC: 1 2 3 Mv.II.23.1]
ñattidutiye ce bhikkhave kamme yāvatikā bhikkhū kammappattā te anāgatā honti chandārahānam chando anāhaṭo hoti sammukhībhūtā paṭikkosanti vaggakammam.	"If, in a transaction with a motion and one proclamation, the full number of monks competent for the transaction have not come, the consent of those who should send consent has not been conveyed, (or) those who are present protest, it is a factional transaction.
ñattidutiye ce bhikkhave kamme yāvatikā bhikkhū kammappattā te āgatā honti chandārahānam chando anāhaṭo hoti sammukhībhūtā paṭikkosanti vaggakammam.	"If, in a transaction with a motion and one proclamation, the full number of monks competent for the transaction have come, (but) the consent of those who should send consent has not been conveyed, (or) those who are present protest, it is a factional transaction.
ñattidutiye ce bhikkhave kamme yāvatikā bhikkhū kammappattā te āgatā honti chandārahānam	"If, in a transaction with a motion and one proclamation, the full number of monks competent for the transaction have come, and the consent of those who

chando āhaṭo hoti sammukhībhūtā paṭikkosanti vaggakammaṁ.	should send consent has been conveyed, (but) those who are present protest, it is a factional transaction.
ñatticatutthe ce bhikkhave kamme yāvatikā bhikkhū kammappattā te anāgatā honti chandārahānam chando anāhaṭo hoti sammukhībhūtā paṭikkosanti vaggakammam.	"If, in a transaction with a motion and three proclamations, the full number of monks competent for the transaction have not come, the consent of those who should send consent has not been conveyed, (or) those who are present protest, it is a factional transaction.
ñatticatutthe ce bhikkhave kamme yāvatikā bhikkhū kammappattā te āgatā honti chandārahānam chando anāhaṭo hoti sammukhībhūtā paṭikkosanti vaggakammam.	"If, in a transaction with a motion and three proclamations, the full number of monks competent for the transaction have come, (but) the consent of those who should send consent has not been conveyed, (or) those who are present protest, it is a factional transaction.
ñatticatutthe ce bhikkhave kamme yāvatikā bhikkhū kammappattā te āgatā honti chandārahānam chando āhaṭo hoti sammukhībhūtā paṭikkosanti vaggakammam.	"If, in a transaction with a motion and three proclamations, the full number of monks competent for the transaction have come, and the consent of those who should send consent has been conveyed, (but) those who are present protest, it is a factional transaction.

idam vuccati bhikkhave vaggakammam.	"Monks, this is called a factional transaction.
(Mv.IX.3.6) [183] katamañca bhikkhave samaggakammaṁ.	"And what is a united transaction? [BMC]
ñattidutiye ce bhikkhave kamme yāvatikā bhikkhū kammappattā te āgatā honti chandārahānam chando āhaṭo hoti sammukhībhūtā nappaṭikkosanti samaggakammam.	"If, in a transaction with a motion and one proclamation, the full number of monks competent for the transaction have come, the consent of those who should send consent has been conveyed, and those who are present do not protest, it is a united transaction.
ñatticatutthe ce bhikkhave kamme yāvatikā bhikkhū kammappattā te āgatā honti chandārahānam chando āhaṭo hoti sammukhībhūtā nappaṭikkosanti samaggakammam.	"If, in a transaction with a motion and three proclamations, the full number of monks competent for the transaction have come, the consent of those who should send consent has been conveyed, and those who are present do not protest, it is a united transaction.
idam vuccati bhikkhave samaggakammam.	"Monks, this is called a united transaction.
(Mv.IX.3.7) [184] katamañca bhikkhave dhammapaṭirūpakena vaggakammaṁ.	"And what, monks, is a factional transaction that is a semblance of the Dhamma? [BMC]
ñattidutiye ce bhikkhave	"If, in a transaction with a motion and

kamme paṭhamam kammavācam anussāveti pacchā ñattim ṭhapeti yāvatikā bhikkhū kammappattā te anāgatā honti chandārahānam chando anāhaṭo hoti sammukhībhūtā paṭikkosanti dhammapaṭirūpakena vaggakammam.

one proclamation, one proclaims the transaction statement first and sets forth the motion afterwards, and the full number of monks competent for the transaction have not come, the consent of those who should send consent has not been conveyed, (or) those who are present protest, it is a factional transaction that is a semblance of the Dhamma.

ñattidutiye ce bhikkhave kamme paṭhamaṁ kammavācaṁ anussāveti pacchā ñattiṁ ṭhapeti yāvatikā bhikkhū kammappattā te āgatā honti chandārahānaṁ chando anāhaṭo hoti sammukhībhūtā paṭikkosanti dhammapaṭirūpakena vaggakammaṁ.

"If, in a transaction with a motion and one proclamation, one proclaims the transaction statement first and sets forth the motion afterwards, and the full number of monks competent for the transaction have come, (but) the consent of those who should send consent has not been conveyed, (or) those who are present protest, it is a factional transaction that is a semblance of the Dhamma.

ñattidutiye ce bhikkhave kamme paṭhamaṁ kammavācaṁ anussāveti pacchā ñattiṁ ṭhapeti yāvatikā bhikkhū kammappattā te āgatā honti chandārahānaṁ chando āhaṭo hoti sammukhībhūtā paṭikkosanti

"If, in a transaction with a motion and one proclamation, one proclaims the transaction statement first and sets forth the motion afterwards, and the full number of monks competent for the transaction have come, the consent of those who should send consent has been conveyed, (but) those who are present protest, it is a factional transaction that is a semblance of the Dhamma.

dhammapaṭirūpakena vaggakammam.

ñatticatutthe ce bhikkhave kamme paṭhamam kammavācam anussāveti pacchā ñattim ṭhapeti yāvatikā bhikkhū kammappattā te anāgatā honti chandārahānam chando anāhaṭo hoti sammukhībhūtā paṭikkosanti dhammapaṭirūpakena vaggakammam. "If, in a transaction with a motion and three proclamations, one proclaims the transaction statement first and sets forth the motion afterwards, (but) the full number of monks competent for the transaction have not come, the consent of those who should send consent has not been conveyed, (or) those who are present protest, it is a factional transaction that is a semblance of the Dhamma.

ñatticatutthe ce bhikkhave kamme paṭhamam kammavācam anussāveti pacchā ñattim ṭhapeti yāvatikā bhikkhū kammappattā te āgatā honti chandārahānam chando anāhaṭo hoti sammukhībhūtā paṭikkosanti dhammapaṭirūpakena vaggakammam. "If, in a transaction with a motion and three proclamations, one proclaims the transaction statement first and sets forth the motion afterwards, and the full number of monks competent for the transaction have come, (but) the consent of those who should send consent has not been conveyed, (or) those who are present protest, it is a factional transaction that is a semblance of the Dhamma.

ñatticatutthe ce bhikkhave kamme paṭhamaṁ kammavācaṁ anussāveti pacchā ñattiṁ ṭhapeti yāvatikā bhikkhū kammappattā te āgatā "If, in a transaction with a motion and three proclamations, one proclaims the transaction statement first and sets forth the motion afterwards, and the full number of monks competent for the transaction have come, the consent of

honti chandārahānam chando āhaṭo hoti sammukhībhūtā paṭikkosanti dhammapaṭirūpakena vaggakammam.	those who should send consent has been conveyed, (but) those who are present protest, it is a factional transaction that is a semblance of the Dhamma.
idam vuccati bhikkhave dhammapaṭirūpakena vaggakammam.	"Monks, this is called a factional transaction that is a semblance of the Dhamma.
(Mv.IX.3.8) [185] katamañca bhikkhave dhammapaṭirūpakena samaggakammaṁ.	"And what is a united transaction that is a semblance of the Dhamma?
ñattidutiye ce bhikkhave kamme paṭhamaṁ kammavācaṁ anussāveti pacchā ñattiṁ ṭhapeti yāvatikā bhikkhū kammappattā te āgatā honti chandārahānaṁ chando āhaṭo hoti sammukhībhūtā nappaṭikkosanti dhammapaṭirūpakena samaggakammaṁ.	"If, in a transaction with a motion and one proclamation, one proclaims the transaction statement first and sets forth the motion afterwards, and the full number of monks competent for the transaction have come, the consent of those who should send consent has been conveyed, and those who are present do not protest, it is a united transaction that is a semblance of the Dhamma.
ñatticatutthe ce bhikkhave kamme paṭhamaṁ kammavācaṁ anussāveti pacchā ñattiṁ ṭhapeti yāvatikā bhikkhū kammappattā te āgatā	"If, in a transaction with a motion and three proclamations, one proclaims the transaction statement first and sets forth the motion afterwards, and the full number of monks competent for the transaction have come, the consent of

honti chandārahānam chando āhaṭo hoti sammukhībhūtā nappaṭikkosanti dhammapaṭirūpakena samaggakammam.	those who should send consent has been conveyed, and those who are present do not protest, it is a united transaction that is a semblance of the Dhamma.
idam vuccati bhikkhave dhammapaṭirūpakena samaggakammam.	"Monks, this is called a united transaction that is a semblance of the Dhamma.
(Mv.IX.3.9) [186] katamañca bhikkhave dhammena samaggakammaṁ.	"And what is a united transaction in accordance with the Dhamma?
ñattidutiye ce bhikkhave kamme paṭhamaṁ ñattiṁ ṭhapeti pacchā ekāya kammawācāya kammaṁ karoti yāvatikā bhikkhū kammappattā te āgatā honti chandārahānaṁ chando āhaṭo hoti sammukhībhūtā nappaṭikkosanti dhammena samaggakammaṁ.	"If, in a transaction with a motion and one proclamation, one sets forth the motion first and does the transaction by means of one transaction statement afterwards, and the full number of monks competent for the transaction have come, the consent of those who should send consent has been conveyed, and those who are present do not protest, it is a united transaction in accordance with the Dhamma.
ñatticatutthe ce bhikkhave kamme paṭhamaṁ ñattiṁ ṭhapeti pacchā tīhi kammavācāhi kammaṁ	"If, in a transaction with a motion and three proclamations, one sets forth the motion first and does the transaction by means of three transaction statements afterwards, and the full number of monks

karoti yāvatikā bhikkhū kammappattā te āgatā honti chandārahānam chando āhaṭo hoti sammukhībhūtā nappaṭikkosanti. dhammena samaggakammam.

competent for the transaction have come, the consent of those who should send consent has been conveyed, and those who are present do not protest, it is a united transaction in accordance with the Dhamma.

[ME: ... na paṭikkosanti, dhammena samaggakammaṁ.]

idam vuccati bhikkhave dhammena samaggakammam. "Monks, this is called a united transaction in accordance with the Dhamma.

237. CATUVAGGAKARAŅĀDIKATH Ā (MV.IX.4.1)

The Discussion of Doing (Transactions) with a Quorum of Four, etc. [BMC]

[187] pañca saṅghā catuvaggo bhikkhusaṅgho pañcavaggo bhikkhusaṅgho dasavaggo bhikkhusaṅgho vīsativaggo bhikkhusaṅgho atirekavīsativaggo bhikkhusaṅghoti.

"'Five Sanghas: a quorum-of-four Sangha of monks; a quorum-of-five Sangha of monks; a quorum-of-ten Sangha of monks; a quorum-of-twenty Sangha of monks; a quorum-of-more-than-twenty Sangha of monks.'

tatra bhikkhave yvāyam catuvaggo bhikkhusangho thapetvā tīṇi kammāni upasampadam pavāraṇam abbhānam dhammena samaggo sabbakammesu kammappatto.	"Of these, the quorum-of-four Sangha of monks—if united and in accordance with the Dhamma—is competent for the doing of all transactions except for three: Acceptance, Invitation, and rehabilitation. [BMC]
tatra bhikkhave yvāyam pañcavaggo bhikkhusangho thapetvā dve kammāni majjhimesu janapadesu upasampadam abbhānam dhammena samaggo sabbakammesu kammappatto.	"Of these, the quorum-of-five Sangha of monks—if united and in accordance with the Dhamma—is competent for the doing of all transactions except for two: Acceptance in the Middle Country and rehabilitation. [Mv.V.13.12]
tatra bhikkhave yvāyam dasavaggo bhikkhusangho thapetvā ekam kammam abbhānam dhammena samaggo sabbakammesu kammappatto.	"Of these, the quorum-of-ten Sangha of monks—if united and in accordance with the Dhamma—is competent for the doing of all transactions except for one: rehabilitation.
tatra bhikkhave yvāyam vīsativaggo bhikkhusangho dhammena samaggo sabbakammesu kammappatto.	"Of these, the quorum-of-twenty Sangha of monks—if united and in accordance with the Dhamma—is competent for the doing of all transactions.
tatra bhikkhave yvāyam atirekavīsativaggo bhikkhusangho dhammena samaggo sabbakammesu kammappatto.	"Of these, the a quorum-of-more-than-twenty Sangha of monks—if united and in accordance with the Dhamma—is competent for the doing of all transactions.

(Mv.IX.4.2) [188] catuvaggakaraṇañce bhikkhave kammaṁ bhikkhunīcatuttho kammaṁ kareyya akammaṁ na ca karaṇīyaṁ.

"If, in a transaction requiring a quorum of four, the transaction is done with a bhikkhunī as the fourth member, it is not a transaction and is not to be done.

catuvaggakaraṇañce bhikkhave kammaṁ sikkhamānācatuttho .pe. "If, in a transaction requiring a quorum of four, ... with a female trainee as the fourth member ...

sāmaneracatuttho sāmanerīcatuttho sikkham paccakkhātakacatuttho antimavatthum ajjhāpannakacatuttho āpattiyā adassane ukkhittakacatuttho āpattiyā appatikamme ukkhittakacatuttho pāpikāya ditthiyā appatinissagge ukkhittakacatuttho pandakacatuttho theyyasamvāsakacatuttho titthiyapakkantakacatuttho tiracchānagatacatuttho mātughātakacatuttho pitughātakacatuttho arahantaghātakacatuttho bhikkhunīdūsakacatuttho sanghabhedakacatuttho lohituppādakacatuttho ubhatobyañjanakacatuttho nānāsamvāsakacatuttho nānāsīmāya thitacatuttho iddhiyā vehāse thitacatuttho

"a novice ... a female novice ... a renouncer of the training ... one who has committed an extreme (pārājika) offense ... one who is suspended for not seeing an offense ... one who is suspended for not making amends for an offense ... one who is suspended for not relinquishing an evil view ... a pandaka ... one who lives in affiliation by theft ... one who has gone over (while a monk) to another religion ... an animal ... a matricide ... a patricide ... a murderer of an arahant ... a molester of a bhikkhunī ... a schismatic ... one who has shed (a Tathāgata's) blood ... a hermaphrodite ... a monk of a separate affiliation [BMC: $\frac{1}{2}$] ... one standing in a different territory ... one standing (levitating) in the sky through psychic power ... him concerning whom the Sangha is doing the action as the fourth

yassa saṅgho kammaṁ karoti taṁcatuttho kammaṁ kareyya akammaṁ na ca karaṇīyaṁ.	member, it is not a transaction and is not to be done.
catuvaggakaraṇaṁ.	Doing (transactions) with a quorum of four
(Mv.IX.4.3) [189] pañcavaggakaraṇañce bhikkhave kammaṁ bhikkhunīpañcamo kammaṁ kareyya akammaṁ na ca karaṇīyaṁ.	"If, in a transaction requiring a quorum of five, the transaction is done with a bhikkhunī as the fifth member, it is not a transaction and is not to be done.
pañcavaggakaraṇañce bhikkhave kammaṁ sikkhamānāpañcamo .pe.	"If, in a transaction requiring a quorum of five, with a female trainee as the fifth member
sāmaṇerapañcamo sāmaṇerīpañcamo sikkhaṁ paccakkhātakapañcamo antimavatthuṁ ajjhāpannakapañcamo āpattiyā adassane ukkhittakapañcamo āpattiyā appaṭikamme ukkhittakapañcamo pāpikāya diṭṭhiyā appaṭinissagge ukkhittakapañcamo paṇḍakapañcamo theyyasaṁvāsakapañcamo titthiyapakkantakapañcamo tiracchānagatapañcamo mātughātakapañcamo	a novice a female novice a renouncer of the training one who has committed an extreme (pārājika) offense one who is suspended for not seeing an offense one who is suspended for not making amends for an offense one who is suspended for not relinquishing an evil view a paṇḍaka one who lives in affiliation by theft one who has gone over (while a monk) to another religion an animal a matricide a patricide a murderer of an arahant a molester of a bhikkhunī a schismatic one who has shed (a Tathāgata's) blood a

pitughātakapañcamo
arahantaghātakapañcamo
bhikkhunīdūsakapañcamo
sanghabhedakapancamo
lohituppādakapañcamo
ubhatobyañjanakapañcamo
nānāsamvāsakapañcamo
nānāsīmāya ṭhitapañcamo
iddhiyā vehāse thitapañcamo
yassa sangho kammam karoti
tampañcamo kammam
kareyya akammam na ca
karaṇīyam.
·

hermaphrodite ... a monk of a separate affiliation ... one standing in a different territory ... one standing (levitating) in the sky through psychic power ... him concerning whom the Sangha is doing the action as the fifth member, it is not a transaction and is not to be done.

pañcavaggakaraṇam.

Doing (transactions) with a quorum of five

(Mv.IX.4.4) [190] dasavaggakaraṇañce bhikkhave kammaṁ bhikkhunīdasamo kammaṁ kareyya akammaṁ na ca karaṇīyaṁ. "If, in a transaction requiring a quorum of ten, the transaction is done with a bhikkhunī as the tenth member, it is not a transaction and is not to be done.

dasavaggakaraṇañce bhikkhave kammaṁ sikkhamānādasamo .pe. "If, in a transaction requiring a quorum of ten, ... with a female trainee as the tenth member ...

sāmaņeradasamo sāmaņerīdasamo sikkham paccakkhātakadasamo antimavatthum ajjhāpannakadasamo āpattiyā adassane ukkhittakadasamo āpattiyā appaṭikamme a novice ... a female novice ... a renouncer of the training ... one who has committed an extreme (pārājika) offense ... one who is suspended for not seeing an offense ... one who is suspended for not making amends for an offense ... one who is suspended

ukkhittakadasamo pāpikāya diţţhiyā appaţinissagge ukkhittakadasamo pandakadasamo theyyasamvāsakadasamo titthiyapakkantakadasamo tiracchānagatadasamo mātughātakadasamo pitughātakadasamo arahantaghātakadasamo bhikkhunīdūsakadasamo sanghabhedakadasamo lohituppādakadasamo ubhatobyañjanakadasamo nānāsamvāsakadasamo nānāsīmāya thitadasamo iddhiyā vehāse thitadasamo yassa sangho kammam karoti tamdasamo kammam kareyya akammam na ca karanīyam.

for not relinquishing an evil view ... a pandaka ... one who lives in affiliation by theft ... one who has gone over (while a monk) to another religion ... an animal ... a matricide ... a patricide ... a murderer of an arahant ... a molester of a bhikkhunī ... a schismatic ... one who has shed (a Tathāgata's) blood ... a hermaphrodite ... a monk of a separate affiliation ... one standing in a different territory ... one standing (levitating) in the sky through psychic power ... him concerning whom the Sangha is doing the action is the tenth member, it is not a transaction and is not to be done.

dasavaggakaraṇam.

Doing (transactions) with a quorum of ten

(Mv.IX.4.5) [191] vīsativaggakaraṇañce bhikkhave kammaṁ bhikkhunīvīso kammaṁ kareyya akammaṁ na ca karaṇīyaṁ. "If, in a transaction requiring a quorum of twenty, the transaction is done with a bhikkhunī as the twentieth member, it is not a transaction and is not to be done.

vīsativaggakaraņañce bhikkhave kammam sikkhamānāvīso .pe. "If, in a transaction requiring a quorum of twenty, ... with a female trainee as the twentieth member ...

sāmaneravīso sāmanerīvīso sikkham paccakkhātakavīso antimavatthum ajjhāpannakavīso āpattiyā adassane ukkhittakavīso āpattiyā appaţikamme ukkhittakavīso pāpikāya diţţhiyā appaţinissagge ukkhittakavīso paņdakavīso theyyasamvāsakavīso titthiyapakkantakavīso tiracchānagatavīso mātughātakavīso pitughātakavīso arahantaghātakavīso bhikkhunīdūsakavīso sanghabhedakavīso lohituppādakavīso ubhatobyañjanakavīso nānāsamvāsakavīso nānāsīmāya thitavīso yassa sangho kammam karoti tamviso kammam kareyya akammam na ca karaniyam.

a novice ... a female novice ... a renouncer of the training ... one who has committed an extreme (pārājika) offense ... one who is suspended for not seeing an offense ... one who is suspended for not making amends for an offense ... one who is suspended for not relinquishing an evil view ... a pandaka ... one who lives in affiliation by theft ... one who has gone over (while a monk) to another religion ... an animal ... a matricide ... a patricide ... a murderer of an arahant ... a molester of a bhikkhunī ... a schismatic ... one who has shed (a Tathāgata's) blood ... a hermaphrodite ... a monk of a separate affiliation ... one standing in a different territory ... one standing (levitating) in the sky through psychic power ... him concerning whom the Sangha is doing the action is the twentieth member, it is not a transaction and is not to be done.

vīsativaggakaraņam.

Doing (transactions) with a quorum of twenty

238. PĀRIVĀSIKĀDIKATHĀ (MV.IX.4.6)

The Discussion of One on Probation, etc. [BMC]

[192] pārivāsikacatuttho ce bhikkhave parivāsam dadeyya mūlāya paṭikasseyya mānattam dadeyya tamvīso abbheyya akammam na ca karaṇīyam.

"Monks, if (a Sangha with) one on probation as the fourth should grant probation, send back to the beginning, or grant penance; if (a Sangha with him) as the twentieth should rehabilitate, it is not a transaction and is not to be done.

mūlāya paṭikassanārahacatuttho ce bhikkhave parivāsaṁ dadeyya mūlāya paṭikasseyya mānattaṁ dadeyya taṁvīso abbheyya akammaṁ na ca karaṇīyaṁ. "Monks, if (a Sangha with) one deserving to be sent back to the beginning as the fourth should grant probation, send back to the beginning, or grant penance; if (a Sangha with him) as the twentieth should rehabilitate, it is not a transaction and is not to be done.

mānattārahacatuttho ce bhikkhave parivāsam dadeyya mūlāya paṭikasseyya mānattam dadeyya tamvīso abbheyya akammam na ca karaṇīyam. "Monks, if (a Sangha with) one deserving penance as the fourth should grant probation, send back to the beginning, or grant penance; if (a Sangha with him) as the twentieth should rehabilitate, it is not a transaction and is not to be done.

mānattacārikacatuttho ce bhikkhave parivāsam dadeyya mūlāya paṭikasseyya mānattam dadeyya tamvīso abbheyya akammam na ca karaṇīyam. "Monks, if (a Sangha with) one observing penance as the fourth should grant probation, send back to the beginning, or grant penance; if (a Sangha with him) as the twentieth should rehabilitate, it is

	not a transaction and is not to be done.
abbhānārahacatuttho ce bhikkhave parivāsam dadeyya mūlāya paṭikasseyya mānattam dadeyya tamvīso abbheyya akammam na ca karaṇīyam.	"Monks, if (a Sangha with) one deserving rehabilitation as the fourth should grant probation, send back to the beginning, or grant penance; if (a Sangha with him) as the twentieth should rehabilitate, it is not a transaction and is not to be done.
(Mv.IX.4.7) [193] ekaccassa bhikkhave saṅghamajjhe paṭikkosanā rūhati ekaccassa na rūhati.	"Monks, the protest of some in the midst of the Sangha carries weight, while that of others does not carry weight.
kassa ca bhikkhave saṅghamajjhe paṭikkosanā na rūhati.	"And whose protest in the midst of the Sangha does not carry weight?
bhikkhuniyā bhikkhave saṅghamajjhe paṭikkosanā na rūhati.	"The protest of a bhikkhunī in the midst of the Saṅgha does not carry weight.
sikkhamānāya bhikkhave .pe.	"a female trainee
sāmaņerassa bhikkhave sāmaņeriyā bhikkhave sikkham paccakkhātakassa bhikkhave antimavatthum ajjhāpannakassa bhikkhave ummattakassa bhikkhave khittacittassa bhikkhave vedanaṭṭassa bhikkhave āpattiyā adassane	"a novice a female novice a renouncer of the training one who has committed an extreme (pārājika) offense one who is insane one possessed one delirious with pain one who is suspended for not seeing an offense one who is suspended for not

ukkhittakassa bhikkhave āpattiyā appatikamme ukkhittakassa bhikkhave pāpikāya diţţhiyā appatinissagge ukkhittakassa bhikkhave pandakassa bhikkhave theyyasamvāsakassa bhikkhave titthiyapakkantakassa bhikkhave tiracchānagatassa bhikkhave mātughātakassa bhikkhave pitughātakassa bhikkhave arahantaghātakassa bhikkhave bhikkhunidūsakassa bhikkhave sanghabhedakassa bhikkhave lohituppādakassa bhikkhave ubhatobyañjanakassa bhikkhave nānāsamvāsakassa bhikkhave nānāsīmāya thitassa bhikkhave iddhiyā vehāse thitassa bhikkhave yassa sangho kammam karoti tassa bhikkhave sanghamajjhe patikkosanā na rūhati.

making amends for an offense ... one who is suspended for not relinquishing an evil view ... a paṇḍaka ... a person in affiliation through theft ... a monk who has gone over (while a monk) to another religion ... an animal ... a matricide ... a patricide ... a murderer of an arahant ... a molester of a bhikkhunī ... a schismatic ... a shedder of (a Tathāgata's) blood ... a hermaphrodite ... a monk of a separate affiliation [BMC: 1 2]... one standing in a different territory ... one standing (levitating) in the sky through psychic power ... the one concerning whom the Sangha is doing the action, in the midst of the Sangha, does not carry weight.

imesam kho bhikkhave sanghamajjhe paṭikkosanā na rūhati.

"Monks the protest of these in the midst of the Sangha does not carry weight1.

1. This passage shows that aside from the Uposatha and the Invitation, the mere presence of these individuals or of any other non-ordained person does not invalidate the transaction. [BMC]

(Mv.IX.4.8) kassa ca bhikkhave sanghamajjhe paṭikkosanā

"And whose protest in the midst of the Sangha does carry weight?

rūhati.	
bhikkhussa bhikkhave pakatattassa samānasamvāsakassa samānasīmāya thitassa antamaso anantarikassāpi bhikkhuno viñnāpentassa saṅghamajjhe paṭikkosanā rūhati.	"The protest of a regular monk in the midst of the Sangha carries weight if he is of the same affiliation and is staying within the same territory, even if he just informs the monk right next to him. [BMC]
imassa kho bhikkhave saṅghamajjhe paṭikkosanā rūhati.	"Monks the protest of these in the midst of the Sangha does carry weight. [BMC]

239. DVENISSĀRAŅĀDIKATHĀ (MV.IX.4.9)

The Discussion of Two Expulsions, etc.

[194] dvemā bhikkhave nissāraṇā atthi bhikkhave puggalo appatto nissāraṇaṁ taṁ ce saṅgho nissāreti ekacco sunissārito ekacco dunnissārito.	There are these two expulsions. There is the individual who has not been subjected to expulsion [has not been expelled] who, if the Sangha expels him, in some cases is wrongly expelled and in some cases rightly expelled.
dvemā bhikkhave nissāraņātiādi vatthuto kammānam	"There are these two expulsions," etc.: This is said of the reversibility or irreversibility of the transaction, based on its grounds.

kuppākuppabhāvadassanattham vuttam.

tattha "appatto nissāraṇam, tañce saṅgho nissāreti, sunissārito" ti idam pabbājanīyakammam sandhāya vuttam. pabbājanīyakammena hi vihārato nissārenti, tasmā tam "nissāraṇā" ti vuccati. tañcesa yasmā kuladūsako na hoti, tasmā āveṇikena lakkhaṇena appatto. yasmā panassa ākaṅkhamāno saṅgho pabbājanīyakammam kareyyāti vuttam, tasmā sunissārito hoti.

In that case, "There is an individual who has not been subjected to expulsion: If the Sangha expels him, he is rightly expelled": this is said in connection to the banishment transaction. One is expelled from the dwelling by a banishment transaction, thus it is called "expulsion". Because he is not a corrupter of families, he has not fulfilled the defining characteristic (of the banishment transaction). But because it is said that if the Sangha wants to, it may impose a banishment transaction 1 on him, he is rightly expelled.

1. See Cv.I.14 for other things that can be grounds for banishment.

tañce saṅgho nissāretīti sace saṅgho tajjanīyakammādivasena nissāreti, so yasmā tattha "tiṇṇaṁ bhikkhave bhikkhūnaṁ ākaṅkhamāno saṅgho tajjanīyakammaṁ kareyya — eko bhaṇḍanakārako hoti kalahakārako vivādakārako bhassakārako saṅghe adhikaraṇakārako, eko bālo hoti abyatto āpattibahulo anapadāno, eko gihisaṁsaṭṭho viharati ananulomikehi

"If the Sangha expels him": If the Sangha expels him with a censure transaction, etc.1, then because expulsion is allowed for (one with) even one factor: "Monks, if it wants to, a Sangha may impose a censure transaction on (any of) three monks: one who is a maker of strife, quarrels, disputes, dissension, and issues in the Sangha; one who is inexperienced and incompetent, indiscriminately full of offenses; and one who lives in the company of

gihisamsaggehī"ti (cūlava. 395) evam ekekenapi angena nissāraņā anuññātā, tasmā sunissārito.	householders, in unbecoming association with householders," he is rightly expelled. 1. This includes many of the other disciplinary transactions.
katamo ca bhikkhave puggalo appatto nissāraņam tam ce sangho nissāreti dunnissārito.	"And which is the individual who has not been subjected to expulsion who, if the Sangha expels him, is wrongly expelled?
idha bhikkhave bhikkhu suddho hoti anāpattiko tam ce sangho nissāreti dunnissārito.	"Monks, there is the case where a monk is pure and without offense. If the Sangha expels him, he is wrongly expelled. [BMC]
ayam vuccati bhikkhave puggalo appatto nissāraņam tam ce sangho nissāreti dunnissārito.	"This is called the individual who has not been subjected to expulsion who, if the Sangha expels him, is wrongly expelled.
katamo ca bhikkhave puggalo appatto nissāraņam tam ce sangho nissāreti sunissārito.	"And which is the individual who has not been subjected to expulsion who, if the Sangha expels him, is rightly expelled?
idha bhikkhave bhikkhu bālo hoti abyatto āpattibahulo anapadāno gihisamsaṭṭho viharati ananulomikehi gihisamsaggehi tam ce saṅgho nissāreti sunissārito.	"Monks, there is the case where a monk is inexperienced and incompetent, indiscriminately full of offenses, living in the company of householders, in unbecoming association with householders1. If the Sangha expels him, he is rightly expelled. 1. See See Cv.I.14.

ayam vuccati bhikkhave puggalo appatto nissāraņam tam ce sangho nissāreti sunissārito.	"This is called the individual who has not been subjected to expulsion who, if the Sangha expels him, is rightly expelled.
(Mv.IX.4.10) [195] dvemā bhikkhave osāraņā atthi bhikkhave puggalo appatto osāraņam tam ce sangho osāreti ekacco sosārito ekacco dosārito.	"There are these two restorations. There is the individual who is not eligible for restoration who, if the Sangha restores him, in some cases is rightly restored and in some cases wrongly restored. [Mv.I.71.1]
katamo ca bhikkhave puggalo appatto osāraṇam tam ce sangho osāreti dosārito.	"And which is the individual who has not been granted restoration who, if the Sangha restores him, is wrongly restored?
paṇḍako bhikkhave appatto osāraṇam tañce saṅgho osāreti dosārito.	"A paṇḍaka who has not been granted restoration, if the Saṅgha restores him, is wrongly restored.
theyyasamvāsako bhikkhave .pe.	"One living in affiliation by theft
titthiyapakkantako bhikkhave tiracchānagato bhikkhave mātughātako bhikkhave pitughātako bhikkhave arahantaghātako bhikkhave bhikkhunīdūsako bhikkhave saṅghabhedako bhikkhave lohituppādako bhikkhave ubhatobyañjanako bhikkhave appatto osāraṇaṁ taṁ ce saṅgho osāreti dosārito.	"One who has gone over (while a monk) to another religion an animal a matricide a patricide a murderer of an arahant a molester of a bhikkhunī a schismatic one who has shed (a Tathāgata's) blood a hermaphrodite not yet granted admittance, if the Saṅgha restores him, is wrongly restored."

dosāritoti duosārito. sahassakkhattumpi upasampādito anupasampannova hoti ācariyupajjhāyā ca sātisārā, tathā seso kārakasaṅgho, na koci āpattito muccati. iti ime ekādasa abhabbapuggalā dosāritā. hatthacchinnādayo pana dvattiṃsa suosāritā, upasampāditā upasampannāva honti, na te labbhā kiñci vattuṃ. ācariyupajjhāyā pana kārakasaṅgho ca sātisārā, na koci āpattito muccati.

"Wrongly restored": wrongly restored. Even if he is granted Acceptance a thousand times, he's still unaccepted. The preceptor and (chanting) teachers have overstepped their bounds, as have the remainder of the Sangha doing (the transaction). None of them avoids an offense. Thus these eleven incapable individuals are wrongly restored. However, the 32 beginning with one with a hand cut off are rightly restored. If they are granted Acceptance then they are simply accepted. Nothing can be said to them [i.e., criticize them as not being accepted]. But the preceptor, (chanting) teachers and the Sangha doing (the transaction) have overstepped their bounds. None of them avoids an offense. [Mv.I.71.1]

ayam vuccati bhikkhave puggalo appatto osāraṇam tam ce saṅgho osāreti dosārito. "Monks, this is called the individual who has not been granted restoration who, if the Sangha restores him, is wrongly restored.

(Mv.IX.4.11) katamo ca bhikkhave puggalo appatto osāraṇaṁ taṁ ce saṅgho osāreti sosārito. "And which is the individual who is not liable for admittance who, if the Sangha admits him, is rightly admitted?

hatthacchinno bhikkhave appatto osāraņam tam ce

"One with a hand cut off, if the Sangha admits him, is rightly

sangho osāreti sosārito. admitted. "One with a foot cut off ... pādacchinno bhikkhave .pe. "One with a hand and foot cut off hatthapādacchinno bhikkhave kannacchinno bhikkhave ... one with an ear cut off ... one with a nose cut off ... one with an nāsacchinno bhikkhave ear and nose cut off... one with a kannanāsacchinno bhikkhave finger/toe cut off ... one with a angulicchinno bhikkhave alacchinno bhikkhave thumb/big toe cut off ... one with a kandaracchinno bhikkhave cut tendon ... one who has webbed fingers ... a bent-over person ... a phanahatthako bhikkhave khujjo bhikkhave vāmano dwarf ... one with a goiter ... one bhikkhave galagandī bhikkhave who has been branded ... one who has been whipped ... one for whom lakkhanāhato bhikkhave kasāhato bhikkhave likhitako a warrant has been sent out ... one bhikkhave sīpadī bhikkhave with a club foot/elephantiasis ... pāparogī bhikkhave one who has an evil illness ... one parisadūsako bhikkhave kāņo who disgraces the assembly ... one bhikkhave kunī bhikkhave who is blind in one eye ... one who khañjo bhikkhave pakkhahato has a crooked limb ... one who is lame ... one half-paralyzed ... a bhikkhave chinniriyapatho bhikkhave jarādubbalo cripple ... one weak from old age ... one who is blind ... dumb ... deaf bhikkhave andho bhikkhave ... blind and dumb ... blind and mūgo bhikkhave badhiro deaf ... deaf and dumb ... blind and bhikkhave andhamūgo bhikkhave andhabadhiro deaf and dumb not yet granted bhikkhave mūgabadhiro admittance, if granted admittance, is rightly admitted." bhikkhave andhamūgabadhiro bhikkhave appatto osāraņam tam ce sangho osareti sosarito.

ayam vuccati bhikkhave puggalo appatto osāraṇam tam ce saṅgho osāreti sosārito. "Monks, this is called the individual who has not been granted restoration who, if the

	Sangha restores him, is rightly restored.
vāsabhagāmabhāṇavāram paṭhamam.	The First Recitation Section, on Vāsabha Village (is finished).

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240. ADHAMMAKAMMĀDIKATHĀ (MV.IX.5.1)

The Discussion of Non-Dhamma Transactions, etc.

[196] idha pana bhikkhave bhikkhussa na hoti āpatti daṭṭhabbā.	"Monks, there is the case where a monk has no offense that should be seen.
tamenam codeti sangho vā sambahulā vā ekapuggalo vā āpattim tvam āvuso āpanno passasetam āpattinti.	"They—a Sangha or several (monks) or one individual (monk)— charge him, 'You have fallen into an offense, friend. Do you see that offense?'
so evam vadeti natthi me āvuso āpatti yamaham passeyyanti.	"He says, 'Friends, I have no offense that I should see.'
tam sangho āpattiyā adassane ukkhipati adhammakammam.	"The Sangha suspends him for not seeing an offense—a non-Dhamma

	transaction.
idha pana bhikkhave bhikkhussa na hoti āpatti paṭikātabbā.	"Monks, there is the case where a monk has no offense for which he should make amends.
tamenam codeti sangho vā sambahulā vā ekapuggalo vā āpattim tamenam āvuso āpanno paṭikarohi tam āpattinti.	"They—a Sangha or several (monks) or one individual (monk)— charge him, 'You have fallen into an offense, friend. Make amends for that offense.'
so evam vadeti natthi me āvuso āpatti yamaham paṭikareyyanti.	"He says, 'Friends, I have no offense for which I should make amends.'
tam sangho āpattiyā appaṭikamme ukkhipati adhammakammam.	"The Sangha suspends him for not making amends for an offense—a non-Dhamma transaction.
idha pana bhikkhave bhikkhussa na hoti pāpikā diṭṭhi paṭinissajjetā.	"Monks, there is the case where a monk has no evil view that would be grounds for relinquishment.
tamenam codeti sangho vā sambahulā vā ekapuggalo vā pāpikā te āvuso diṭṭhi paṭinissajjetam pāpikam diṭṭhinti.	"They—a Sangha or several (monks) or one individual (monk)— charge him, 'You have an evil view, friend. Relinquish that evil view.'
so evam vadeti natthi me āvuso pāpikā diṭṭhi yamaham paṭinissajjeyyanti.	"He says, 'Friends, I have no evil view that I should relinquish.'
tam sangho pāpikāya diṭṭhiyā	"The Sangha suspends him for not

appaṭinissagge ukkhipati adhammakammam.	relinquishing an evil view—a non-Dhamma transaction.
(Mv.IX.5.2) idha pana bhikkhave bhikkhussa na hoti āpatti daṭṭhabbā na hoti āpatti paṭikātabbā.	"Monks, there is the case where a monk has no offense to be seen, and no offense for which he should make amends.
tamenam codeti sangho vā sambahulā vā ekapuggalo vā āpattim tvam āvuso āpanno passasetam āpattim paṭikarohi tam āpattinti.	"They—a Sangha or several (monks) or one individual (monk)— charge him, 'You have fallen into an offense, friend. Do you see that offense? Make amends for that offense.'
so evam vadeti natthi me āvuso āpatti yamaham passeyyam natthi me āvuso āpatti yamaham paṭikareyyanti.	"He says, 'Friends, I have no offense that I should see and no offense for which I should make amends.'
tam sangho adassane vā appaṭikamme vā ukkhipati adhammakammam.	"The Sangha suspends him for not seeing (an offense) or for not making amends (for an offense)—a non-Dhamma transaction.
(Mv.IX.5.3) idha pana bhikkhave bhikkhussa na hoti āpatti daṭṭhabbā na hoti pāpikā diṭṭhi paṭinissajjetā.	"Monks, there is the case where a monk has no offense to be seen, and no evil view that would be grounds for relinquishment.
tamenam codeti sangho vā sambahulā vā ekapuggalo vā āpattim tvam āvuso āpanno passasetam āpattim pāpikā te	"They—a Sangha or several (monks) or one individual (monk)— charge him, 'You have fallen into an offense, friend. Do you see that

diṭṭhi paṭinissajjetam pāpikam diṭṭhinti.	offense? You have an evil view. Relinquish that evil view.
so evam vadeti natthi me āvuso āpatti yamaham passeyyam natthi me pāpikā diṭṭhi yamaham paṭinissajjeyyanti.	"He says, 'Friends, I have no offense that I should see and no evil view that I should relinquish.'
tam sangho adassane vā appaṭinissagge vā ukkhipati adhammakammam.	"The Sangha suspends him for not seeing (an offense) or for not relinquishing an evil view—a non-Dhamma transaction.
(Mv.IX.5.4) idha pana bhikkhave bhikkhussa na hoti āpatti paṭikātabbā na hoti pāpikā diṭṭhi paṭinissajjetā.	"Monks, there is the case where a monk has no offense to make amends for, and no evil view that would be grounds for relinquishment.
tamenam codeti sangho vā sambahulā vā ekapuggalo vā āpattim tvam āvuso āpanno paṭikarohi tam āpattim pāpikā te diṭṭhi paṭinissajjetam pāpikam diṭṭhinti.	"They—a Sangha or several (monks) or one individual (monk)— charge him, 'You have fallen into an offense, friend. Make amends for that offense. You have an evil view. Relinquish that evil view.'
so evam vadeti natthi me āvuso āpatti yamaham paṭikareyyam natthi me āvuso pāpikā diṭṭhi yamaham paṭinissajjeyyanti.	"He says, 'Friends, I have no offense for which he should make amends and no evil view that I should relinquish.'
tam sangho appaṭikamme vā appaṭinissagge vā ukkhipati	"The Sangha suspends him for not making amends for (an offense) or

adhammakammam.	for not relinquishing (an evil view)— a non-Dhamma transaction.
(Mv.IX.5.5) idha pana bhikkhave bhikkhussa na hoti āpatti daṭṭhabbā na hoti āpatti paṭikātabbā na hoti pāpikā diṭṭhi paṭinissajjetā.	"Monks, there is the case where a monk has no offense to be seen, no offense for which he should make amends, and no evil view that would be grounds for relinquishment.
tamenam codeti sangho vā sambahulā vā ekapuggalo vā āpattim tvam āvuso āpanno passasetam āpattim paṭikarohi tam āpattim pāpikā te diṭṭhi paṭinissajjetam pāpikam diṭṭhinti.	"They—a Sangha or several (monks) or one individual (monk)— charge him, 'You have fallen into an offense, friend. Do you see that offense? Make amends for that offense. You have an evil view. Relinquish that evil view.'
so evam vadeti natthi me āvuso āpatti yamaham passeyyam natthi me āvuso āpatti yamaham paṭikareyyam natthi me āvuso pāpikā diṭṭhi yamaham paṭinissajjeyyanti.	"He says, 'Friends, I have no offense that I should see, no offense for which I should make amends, and no evil view that I should relinquish.'
tam sangho adassane vā appaṭikamme vā appaṭinissagge vā ukkhipati adhammakammam.	"The Sangha suspends him for not seeing (an offense), for not making amends for (an offense) or for not relinquishing (an evil view)—a non-Dhamma transaction.
(Mv.IX.5.6) [197] idha pana bhikkhave bhikkhussa hoti āpatti daṭṭhabbā.	"Monks, there is the case where a monk has an offense to be seen.
tamenam codeti sangho vā	"They—a Sangha or several

sambahulā vā ekapuggalo vā āpattim tvam āvuso āpanno passasetam āpattinti.	(monks) or one individual (monk)—charge him, 'You have fallen into an offense, friend. Do you see that offense?'
so evam vadeti āmāvuso passāmīti.	"He says, 'Yes, friends, I see it.'
tam sangho āpattiyā adassane ukkhipati adhammakammam.	"The Sangha suspends him for not seeing an offense—a non-Dhamma transaction. [BMC]
idha pana bhikkhave bhikkhussa hoti āpatti paṭikātabbā.	"Monks, there is the case where a monk has an offense to make amends for.
tamenam codeti sangho vā sambahulā vā ekapuggalo vā āpattim tvam āvuso āpanno paṭikarohi tam āpattinti.	"They—a Sangha or several (monks) or one individual (monk)— charge him, 'You have fallen into an offense, friend. Make amends for that offense.'
so evam vadeti āmāvuso paṭikarissāmīti.	"He says, 'Yes, friends, I will make amends.'
tam sangho āpattiyā appaṭikamme ukkhipati adhammakammam.	"The Sangha suspends him for not making amends for an offense—a non-Dhamma transaction.
idha pana bhikkhave bhikkhussa hoti pāpikā diṭṭhi paṭinissajjetā.	"Monks, there is the case where a monk has an evil view which should be relinquished.
tamenam codeti sangho vā sambahulā vā ekapuggalo vā	"They—a Sangha or several (monks) or one individual (monk)—

pāpikā te āvuso diṭṭhi paṭinissajjetam pāpikam diṭṭhinti.	charge him, 'You have an evil view. Relinquish that evil view.'
so evam vadeti āmāvuso paṭinissajjissāmīti.	"He says, 'Yes, friends, I will relinquish it.'
tam sangho pāpikāya diṭṭhiyā appaṭinissagge ukkhipati adhammakammam.	"The Sangha suspends him for not relinquishing (an evil view)—a non-Dhamma transaction.
(Mv.IX.5.7) idha pana bhikkhave bhikkhussa hoti āpatti daṭṭhabbā hoti āpatti paṭikātabbā.	"Monks, there is the case where a monk has an offense to be seen and an offense for which he should make amends.
hoti āpatti daṭṭhabbā hoti pāpikā diṭṭhi paṭinissajjetā.	" has an offense to be seen and an evil view that would be grounds for relinquishment.
hoti āpatti paṭikātabbā hoti pāpikā diṭṭhi paṭinissajjetā.	" has an offense for which he should make amends and an evil view that would be grounds for relinquishment.
hoti āpatti daṭṭhabbā hoti āpatti paṭikātabbā hoti pāpikā diṭṭhi paṭinissajjetā.	" has an offense to be seen, an offense for which he should make amends, and an evil view that would be grounds for relinquishment.
tamenam codeti sangho vā sambahulā vā ekapuggalo vā āpattim tvam āvuso āpanno passasetam āpattim paṭikarohi tam āpattim pāpikā te diṭṭhi	"They—a Sangha or several (monks) or one individual (monk)— charge him, 'You have fallen into offense, friend. Do you see that offense? Make amends for that

paṭinissajjetam pāpikam diṭṭhinti.	offense. You have an evil view. Relinquish that evil view.
so evam vadeti āmāvuso passāmi āma paṭikarissāmi āma paṭinissajjissāmīti.	"He says, 'Yes, friends, I see it. Yes, I will make amends. Yes, I will relinquish it.'
tam sangho adassane vā appaṭikamme vā appaṭinissagge vā ukkhipati adhammakammam.	"The Sangha suspends him for not seeing (an offense), or for not making amends (for an offense, or for not relinquishing (an evil view)—a non-Dhamma transaction.
(Mv.IX.5.8) [198] idha pana bhikkhave bhikkhussa hoti āpatti daṭṭhabbā.	"Monks, there is the case where a monk has an offense to be seen. [BMC]
tamenam codeti sangho vā sambahulā vā ekapuggalo vā āpattim tvam āvuso āpanno passasetam āpattinti.	"They—a Sangha or several (monks) or one individual (monk)— charge him, 'You have fallen into an offense, friend. Do you see that offense?'
so evam vadeti natthi me āvuso āpatti yamaham passeyyanti.	"He says, 'Friends, I have no offense that I should see.'
tam sangho āpattiyā adassane ukkhipati dhammakammam.	"The Sangha suspends him for not seeing an offense—a Dhamma transaction.
idha pana bhikkhave bhikkhussa hoti āpatti paṭikātabbā.	"Monks, there is the case where a monk has an offense for which he should make amends.

tamenam codeti sangho vā sambahulā vā ekapuggalo vā āpattim tvam āvuso āpanno paṭikarohi tam āpattinti.	"They—a Sangha or several (monks) or one individual (monk)— charge him, 'You have fallen into an offense, friend. Make amends for that offense.'
so evam vadeti natthi me āvuso āpatti yamaham paṭikareyyanti.	"He says, 'Friends, I have no offense for which I should make amends.'
tam sangho āpattiyā appaṭikamme ukkhipati dhammakammam.	"The Sangha suspends him for not making amends for an offense—a Dhamma transaction.
idha pana bhikkhave bhikkhussa hoti pāpikā diṭṭhi paṭinissajjetā.	"Monks, there is the case where a monk has an evil view that would be grounds for relinquishment.
tamenam codeti sangho vā sambahulā vā ekapuggalo vā pāpikā te āvuso diṭṭhi paṭinissajjetam pāpikam diṭṭhinti.	"They—a Sangha or several (monks) or one individual (monk)— charge him, 'You have an evil view, friend. Relinquish that evil view.'
so evam vadeti natthi me āvuso pāpikā diṭṭhi yamaham paṭinissajjeyyanti.	"He says, 'Friends, I have no evil view that I should relinquish.'
tam sangho pāpikāya diṭṭhiyā appaṭinissagge ukkhipati dhammakammam.	"The Sangha suspends him for not relinquishing an evil view—a Dhamma transaction.
(Mv.IX.5.9) idha pana bhikkhave bhikkhussa hoti	"Monks, there is the case where a monk has an offense to be seen and

āpatti daṭṭhabbā hoti āpatti paṭikātabbā.	an offense for which he should make amends.
hoti āpatti daṭṭhabbā hoti pāpikā diṭṭhi paṭinissajjetā.	" has an offense to be seen and an evil view that would be grounds for relinquishment.
hoti āpatti paṭikātabbā hoti pāpikā diṭṭhi paṭinissajjetā.	" has an offense for which he should make amends and an evil view that would be grounds for relinquishment.
hoti āpatti daṭṭhabbā hoti āpatti paṭikātabbā hoti pāpikā diṭṭhi paṭinissajjetā.	" has an offense to be seen, an offense for which he should make amends, and an evil view that would be grounds for relinquishment.
tamenam codeti sangho vā sambahulā vā ekapuggalo vā āpattim tvam āvuso āpanno passasetam āpattim paṭikarohi tam āpattim pāpikā te āvuso diṭṭhi paṭinissajjetam pāpikam diṭṭhinti.	"They—a Sangha or several (monks) or one individual (monk)— charge him, 'You have fallen into offense, friend. Do you see that offense? Make amends for that offense. You have an evil view. Relinquish that evil view.
so evam vadeti natthi me āvuso āpatti yamaham passeyyam natthi me āpatti yamaham paṭikareyyam natthi me pāpikā diṭṭhi yamaham paṭinissajjeyyanti.	"He says, 'Friends, I have no offense that I should see, no offense for which I should make amends, and no evil view that I should relinquish.'
tam sangho adassane vā appaṭikamme vā	"The Sangha suspends him for not seeing (an offense), or for not making amends (for an offense, or

appaținissagge vā ukkhipati dhammakammanti.

for not relinquishing (an evil view)—
a Dhamma transaction."

241. UPĀLIPUCCHĀKATHĀ (MV.IX.6.1)

The Discussion of Upāli's Questions

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[199] athakho āyasmā upāli yena bhagavā tenupasankami upasankamitvā bhagavantam abhivādetvā ekamantam nisīdi.	
ekamantam nisinno kho āyasmā upāli bhagavantam etadavoca yo nu kho bhante samaggo sangho	Blo no sho

Then Ven. Upāli went to the Blessed One and, on arrival, having bowed down to him, sat to one side.

ekamantam nisinno kho ayasma upali bhagavantam etadavoca yo nu kho bhante samaggo sangho sammukhakaraniyam kammam asammukha karoti dhammakammam nu kho tam bhante vinayakammanti.

As he was sitting there, he said to the Blessed One, "A Sangha that, in unity, not face-to-face, does a transaction that should be done face-to-face: Is that a Dhamma transaction, lord, a Vinaya transaction?"

adhammakammam tam upāli avinayakammanti.

"It is a non-Dhamma transaction, Upāli, a non-Vinaya transaction."

(Mv.IX.6.2) yo nu kho bhante samaggo saṅgho paṭipucchākaraṇīyaṁ kammaṁ appaṭipucchā karoti

"Lord, a Sangha that, in unity, without interrogation, does a transaction that should be done with interrogation ...

pațiññaya karaniyam

"without the acknowledgment (of

kammam appațiññāya karoti	the accused monk), does a transaction that should be done with his acknowledgment
sativinayārahassa amūļhavinayam deti	"gives a verdict of past insanity to one who deserves a verdict of mindfulness
amūļhavinayārahassa tassapāpiyasikākammam karoti	"imposes a further-punishment transaction on one who deserves a verdict of past insanity
tassapāpiyasikākammārahas sa tajjanīyakammam karoti	"imposes a censure transaction on one who deserves a further- punishment transaction
tajjanīyakammārahassa niyassakammam karoti	"imposes a demotion transaction on one who deserves a censure transaction
niyassakammārahassa pabbājanīyakammam karoti	"imposes a banishment transaction on one who deserves a demotion transaction
pabbājanīyakammārahassa paṭisāraṇīyakammam karoti	"imposes a reconciliation transaction on one who deserves a banishment transaction
paṭisāraṇīyakammārahassa ukkhepanīyakammam karoti	"imposes a suspension transaction on one who deserves a reconciliation transaction
ukkhepanīyakammārahassa parivāsam deti	"gives probation to one who deserves a suspension transaction

parivāsāraham mūlāya paṭikassati	"sends back to the beginning one who deserves probation
mūlāya paṭikassanārahassa mānattaṁ deti	"gives penance to one who deserves to be sent back to the beginning
mānattāraham abbheti	"rehabilitates one who deserves penance
abbhānāraham upasampādeti dhammakammam nu kho tam bhante vinayakammanti.	"gives Acceptance to one who deserves rehabilitation: Is that a Dhamma transaction, a Vinaya transaction?"
(Mv.IX.6.3) adhammakammam tam upāli avinayakammam	"It is a non-Dhamma transaction, Upāli, a non-Vinaya transaction."
yo kho upāli samaggo saṅgho sammukhākaraṇīyaṁ kammaṁ asammukhā karoti evaṁ kho upāli adhammakammaṁ hoti avinayakammaṁ evañca pana saṅgho sātisāro hoti	"Any Sangha that, in unity, not face-to-face, does a transaction that should be done face-to-face: That, Upāli, is a non-Dhamma transaction, a non-Vinaya transaction. And in doing so the Sangha has overstepped its bounds.
yo kho upāli samaggo saṅgho paṭipucchākaraṇīyaṁ kammaṁ appaṭipucchā karoti	"Any Sangha that, in unity, without interrogation, does a transaction that should be done with interrogation
paṭiññāya karaṇīyaṁ kammaṁ appaṭiññāya karoti	"without the acknowledgment (of the accused monk), does a transaction that should be done with his acknowledgment [BMC: 1 [2]

sativinayārahassa amūļhavinayam deti	"gives a verdict of past insanity to one who deserves a verdict of mindfulness
amūļhavinayārahassa tassapāpiyasikākammam karoti	"imposes a further-punishment transaction on one who deserves a verdict of past insanity
tassapāpiyasikākammārahas sa tajjanīyakammam karoti	"imposes a censure transaction on one who deserves a further- punishment transaction
tajjanīyakammārahassa niyassakammam karoti	"imposes a demotion transaction on one who deserves a censure transaction
niyassakammārahassa pabbājanīyakammam karoti	"imposes a banishment transaction on one who deserves a demotion transaction
pabbājanīyakammārahassa paṭisāraṇīyakammaṁ karoti	"imposes a reconciliation transaction on one who deserves a banishment transaction
paṭisāraṇīyakammārahassa ukkhepanīyakammaṁ karoti	"imposes a suspension transaction on one who deserves a reconciliation transaction
ukkhepanīyakammārahassa parivāsam deti	"gives probation to one who deserves a suspension transaction
parivāsāraham mūlāya paṭikassati	"sends back to the beginning one who deserves probation
mūlāya paṭikassanārahassa	"gives penance to one who deserves

mānattam deti	to be sent back to the beginning
mānattāraham abbheti	"rehabilitates one who deserves penance
abbhānāraham upasampādeti evam kho upāli adhammakammam hoti avinayakammam evanca pana sangho sātisāro hotīti.	"gives Acceptance to one who deserves rehabilitation: That, Upāli, is a non-Dhamma transaction, a non-Vinaya transaction, and in doing so the Saṅgha has overstepped its bounds."
(Mv.IX.6.4) [200] yo nu kho bhante samaggo saṅgho sammukhākaraṇīyaṁ kammaṁ sammukhā karoti dhammakammaṁ nu kho taṁ bhante vinayakammanti.	"Lord, a Sangha that, in unity, does, face-to-face, a transaction that should be done face-to-face: Is that a Dhamma transaction, lord, a Vinaya transaction?"
dhammakammam tam upāli vinayakammanti.	"It is a Dhamma transaction, Upāli, a Vinaya transaction."
yo nu kho bhante samaggo saṅgho paṭipucchākaraṇīyaṁ kammaṁ paṭipucchā karoti	"A Sangha that, in unity, with interrogation, does a transaction that should be done with interrogation
paṭiññāya karaṇīyaṁ kammaṁ paṭiññāya karoti	"does, with the acknowledgment (of the accused monk), a transaction that should be done with his acknowledgment
sativinayārahassa sativinayam deti	"gives a verdict of mindfulness to one who deserves a verdict of mindfulness
amūļhavinayārahassa	"gives a verdict of past insanity to one

amūļhavinayam deti	who deserves a verdict of past insanity
tassapāpiyasikākammārahas sa tassapāpiyasikākammam karoti	"imposes a further-punishment transaction on one who deserves a further-punishment transaction
tajjanīyakammārahassa tajjanīyakammam karoti	"imposes a censure transaction on one who deserves a censure transaction
niyassakammārahassa niyassakammam karoti	"imposes a demotion transaction on one who deserves a demotion transaction
pabbājanīyakammārahassa pabbājanīyakammam karoti	"imposes a banishment transaction on one who deserves a banishment transaction
paṭisāraṇīyakammārahassa paṭisāraṇīyakammaṁ karoti	"imposes a reconciliation transaction on one who deserves a reconciliation transaction
ukkhepanīyakammārahassa ukkhepanīyakammam karoti	"imposes a suspension transaction on one who deserves a suspension transaction
parivāsārahassa parivāsam deti	"gives probation to one who deserves probation
mūlāya paṭikassanāraham mūlāya paṭikassati	"sends back to the beginning one who deserves to be sent back to the beginning
mānattārahassa mānattaṁ	"gives penance to one who deserves

deti	penance
abbhānāraham abbheti	"rehabilitates one who deserves rehabilitation
upasampadāraham upasampādeti dhammakammam nu kho tam bhante vinayakammanti.	"gives Acceptance to one who deserves Acceptance: Is that a Dhamma transaction, lord, a Vinaya transaction?"
dhammakammam tam upāli vinayakammam	"It is a Dhamma transaction, Upāli, a Vinaya transaction.
yo kho upāli samaggo saṅgho sammukhākaraṇīyaṁ kammaṁ sammukhā karoti evaṁ kho upāli dhammakammaṁ hoti vinayakammaṁ evañca pana saṅgho anatisāro hoti	"Any Sangha that, in unity, face-to-face, does a transaction that should be done face-to-face: That, Upāli, is a Dhamma transaction, a Vinaya transaction. And in doing so the Sangha has not overstepped its bounds.
yo kho upāli samaggo saṅgho paṭipucchākaraṇīyaṁ kammaṁ paṭipucchā karoti	"Any Sangha that, in unity, with interrogation, does a transaction that should be done with interrogation
paṭiññāya karaṇīyaṁ kammaṁ paṭiññāya karoti	"does, with the acknowledgment (of the accused monk), a transaction that should be done with his acknowledgment
sativinayārahassa sativinayam deti	"gives a verdict of mindfulness to one who deserves a verdict of mindfulness
amūļhavinayārahassa	"gives a verdict of past insanity to one

amūļhavinayam deti	who deserves a verdict of past insanity
tassapāpiyasikākammārahas sa tassapāpiyasikākammam karoti	"imposes a further-punishment transaction on one who deserves a further-punishment transaction
tajjanīyakammārahassa tajjanīyakammam karoti	"imposes a censure transaction on one who deserves a censure transaction
niyassakammārahassa niyassakammam karoti	"imposes a demotion transaction on one who deserves a demotion transaction
pabbājanīyakammārahassa pabbājanīyakammam karoti	"imposes a banishment transaction on one who deserves a banishment transaction
paṭisāraṇīyakammārahassa paṭisāraṇīyakammam karoti	"imposes a reconciliation transaction on one who deserves a reconciliation transaction
ukkhepanīyakammārahassa ukkhepanīyakammam karoti	"imposes a suspension transaction on one who deserves a suspension transaction
parivāsārahassa parivāsam deti	"gives probation to one who deserves probation
mūlāya paṭikassanāraham mūlāya paṭikassati	"sends back to the beginning one who deserves to be sent back to the beginning
mānattārahassa mānattam	"gives penance to one who deserves

deti	penance
abbhānārahaṁ abbheti	"rehabilitates one who deserves rehabilitation
upasampadāraham upasampādeti evam kho upāli dhammakammam hoti vinayakammam.	"gives Acceptance to one who deserves Acceptance: That, Upāli, is a Dhamma transaction, a Vinaya transaction.
evañca pana sangho anatisāro hotīti.	"And in doing so the Sangha has not overstepped its bounds."
(Mv.IX.6.5) [201] yo nu kho bhante samaggo saṅgho sativinayārahassa amūļhavinayārahassa sativinayaṁ deti dhammakammaṁ nu kho taṁ bhante vinayakammanti.	"Lord, a Sangha that, in unity, gives a verdict of past insanity to one who deserves a verdict of mindfulness (or) gives a verdict of mindfulness to one who deserves a verdict of past insanity: Is that a Dhamma transaction, lord, a Vinaya transaction?"
adhammakammam tam upāli avinayakammanti.	"It is a non-Dhamma transaction, Upāli, a non-Vinaya transaction."
yo nu kho bhante samaggo saṅgho amūļhavinayārahassa tassapāpiyasikākammaṁ karoti tassapāpiyasikākammārahassa amūļhavinayaṁ deti	"A Sangha that, in unity, imposes a further-punishment transaction on one who deserves a verdict of past insanity (or) gives a verdict of past past insanity to one who deserves a further-punishment transaction
tassapāpiyasikākammārahas sa tajjanīyakammam karoti tajjanīyakammārahassa	"imposes a censure transaction on one who deserves a further- punishment transaction (or) imposes a

tassapāpiyasikākammam karoti	further-punishment transaction on one who deserves a censure transaction
tajjanīyakammārahassa niyassakammam karoti niyassakammārahassa tajjanīyakammam karoti	"imposes a demotion transaction on one who deserves a censure transaction (or) imposes a censure transaction on one who deserves a demotion transaction
niyassakammārahassa pabbājanīyakammam karoti pabbājanīyakammārahassa niyassakammam karoti	"imposes a banishment transaction on one who deserves a demotion transaction (or) imposes a demotion transaction on one who deserves a banishment transaction
pabbājanīyakammārahassa paṭisāraṇīyakammārahassa pabbājanīyakammār karoti	"imposes a reconciliation transaction on one who deserves a banishment transaction (or) imposes a banishment transaction on one who deserves a reconciliation transaction
paṭisāraṇīyakammārahassa ukkhepanīyakammam karoti ukkhepanīyakammārahassa paṭisāraṇīyakammam karoti	"imposes a suspension transaction on one who deserves a reconciliation transaction (or) imposes a reconciliation transaction on one who deserves a suspension transaction
ukkhepanīyakammārahassa parivāsam deti parivāsārahassa ukkhepanīyakammam karoti	"gives probation to on one who deserves a suspension transaction (or) imposes a suspension transaction on one who deserves probation
parivāsāraham mūlāya paṭikassati mūlāya	"sends back to the beginning one who deserves probation (or) gives

paṭikassanārahassa parivāsam deti	probation to one who deserves to be sent back to the beginning
mūlāya paṭikassanārahassa mānattaṁ deti mānattārahaṁ mūlāya paṭikassati	"gives penance to one who deserves to be sent back to the beginning (or) sends back to the beginning one who deserves penance
mānattāraham abbheti abbhānārahassa mānattam deti	"rehabilitates one who deserves penance (or) gives penance to one who deserves a rehabilitation
abbhānāraham upasampādeti upasampadāraham abbheti dhammakammam nu kho tam bhante vinayakammanti.	"gives Acceptance to one who deserves rehabilitation (or) rehabilitates one who deserves a Acceptance: Is that a Dhamma transaction, lord, a Vinaya transaction?"
(Mv.IX.6.6) adhammakammam tam upāli avinayakammam.	"It is a non-Dhamma transaction, Upāli, a non-Vinaya transaction.
yo kho upāli samaggo saṅgho sativinayārahassa amūļhavinayārahassa sativinayaṁ deti evaṁ kho upāli adhammakammaṁ hoti avinayakammaṁ evañca pana saṅgho sātisāro hoti.	"Any Sangha that, in unity, gives a verdict of past insanity to one who deserves a verdict of mindfulness (or) gives a verdict of past mindfulness to one who deserves a verdict of past insanity: That, Upāli, is a non-Dhamma transaction, a non-Vinaya transaction. And in doing so, the Sangha has overstepped its bounds.
yo kho upāli samaggo saṅgho amūļhavinayārahassa	"Any Sangha that, in unity, imposes a further-punishment transaction on one

tassapāpiyasikākammam karoti tassapāpiyasikākammārahassa amūļhavinayam deti	who deserves a verdict of past insanity (or) gives a verdict of past past insanity to one who deserves a further-punishment transaction
tassapāpiyasikākammārahas sa tajjanīyakammam karoti tajjanīyakammārahassa tassapāpiyasikākammam karoti	"imposes a censure transaction on one who deserves a further- punishment transaction (or) imposes a further-punishment transaction on one who deserves a censure transaction
tajjanīyakammārahassa niyassakammam karoti niyassakammārahassa tajjanīyakammam karoti	"imposes a demotion transaction on one who deserves a censure transaction (or) imposes a censure transaction on one who deserves a demotion transaction
niyassakammārahassa pabbājanīyakammam karoti pabbājanīyakammārahassa niyassakammam karoti	"imposes a banishment transaction on one who deserves a demotion transaction (or) imposes a demotion transaction on one who deserves a banishment transaction
pabbājanīyakammārahassa paṭisāraṇīyakammārahassa paṭisāraṇīyakammārahassa pabbājanīyakammam karoti	"imposes a reconciliation transaction on one who deserves a banishment transaction (or) imposes a banishment transaction on one who deserves a reconciliation transaction
paṭisāraṇīyakammārahassa ukkhepanīyakammam karoti ukkhepanīyakammārahassa paṭisāraṇīyakammam karoti	"imposes a suspension transaction on one who deserves a reconciliation transaction (or) imposes a reconciliation transaction on one who deserves a suspension transaction

ukkhepanīyakammārahassa parivāsam deti parivāsārahassa ukkhepanīyakammam karoti	"gives probation to on one who deserves a suspension transaction (or) imposes a suspension transaction on one who deserves probation
parivāsāraham mūlāya paṭikassati mūlāya paṭikassanārahassa parivāsam deti	"sends back to the beginning one who deserves probation (or) gives probation to one who deserves to be sent back to the beginning
mūlāya paṭikassanārahassa mānattaṁ deti mānattārahaṁ mūlāya paṭikassati	"gives penance to one who deserves to be sent back to the beginning (or) sends back to the beginning one who deserves penance
mānattāraham abbheti abbhānārahassa mānattam deti	"rehabilitates one who deserves penance (or) gives penance to one who deserves a rehabilitation
abbhānāraham upasampādeti upasampadāraham abbheti evam kho upāli adhammakammam hoti avinayakammam.	"gives Acceptance to one who deserves rehabilitation (or) rehabilitates one who deserves a Acceptance: That, Upāli, is a non-Dhamma transaction, a non-Vinaya transaction.
evañca pana sangho sātisāro hotīti.	"And in doing so, the Sangha has overstepped its bounds."
(Mv.IX.6.7) [202] yo nu kho bhante samaggo saṅgho sativinayārahassa sativinayaṁ deti amūļhavinayārahassa amūļhavinayaṁ deti	"Lord, a Sangha that, in unity, gives a verdict of mindfulness to one who deserves a verdict of mindfulness (or) gives a verdict of past insanity to one who deserves a verdict of past insanity:

dhammakammam nu kho tam bhante vinayakammanti.	Is that a Dhamma transaction, lord, a Vinaya transaction?"
dhammakammam tam upāli vinayakammanti.	"It is a Dhamma transaction, Upāli, a Vinaya transaction."
yo nu kho bhante samaggo saṅgho amūļhavinayārahassa amūļhavinayaṁ deti	"A Sangha that, in unity, gives a verdict of past insanity to one who deserves a verdict of past insanity
tassapāpiyasikākammārahas sa tassapāpiyasikākammam karoti	"imposes a further-punishment transaction on one who deserves a further-punishment transaction
tajjanīyakammārahassa tajjanīyakammam karoti	"imposes a censure transaction on one who deserves a censure transaction
niyassakammārahassa niyassakammam karoti	"imposes a demotion transaction on one who deserves a demotion transaction
pabbājanīyakammārahassa pabbājanīyakammam karoti	"imposes a banishment transaction on one who deserves a banishment transaction
paṭisāraṇīyakammārahassa paṭisāraṇīyakammam karoti	"imposes a reconciliation transaction on one who deserves a reconciliation transaction
ukkhepanīyakammārahassa ukkhepanīyakammam karoti	"imposes a suspension transaction on one who deserves a suspension transaction
parivāsārahassa parivāsam	"gives probation to one who deserves

deti	probation
mūlāya paṭikassanāraham mūlāya paṭikassati	"sends back to the beginning one who deserves to be sent back to the beginning
mānattārahassa nānattaṁ [ME: mānattaṁ] deti	"gives penance to one who deserves penance
abbhānāraham abbheti upasampadāraham upasampādeti dhammakammam nu kho tam bhante vinayakammanti.	"rehabilitates one who deserves rehabilitation (or) gives Acceptance to one who deserves Acceptance: Is that a Dhamma transaction, lord, a Vinaya transaction?"
(Mv.IX.6.8) dhammakammam tam upāli vinayakammam.	"It is a Dhamma transaction, Upāli, a Vinaya transaction.
yo kho upāli samaggo saṅgho sativinayārahassa sativinayaṁ deti amūļhavinayārahassa amūļhavinayaṁ deti evaṁ kho upāli dhammakammaṁ hoti vinayakammaṁ.	"Any Sangha that, in unity, gives a verdict of mindfulness to one who deserves a verdict of mindfulness (or) gives a verdict of past insanity to one who deserves a verdict of past insanity: That, Upāli, is a Dhamma transaction, a Vinaya transaction.
evañca pana sangho anatisāro hoti.	"And in doing so, the Sangha has not overstepped its bounds.
yo kho upāli samaggo saṅgho amūļhavinayārahassa amūļhavinayaṁ deti	"Any Sangha that, in unity, gives a verdict of past insanity to one who deserves a verdict of past insanity
tassapāpiyasikākammārahas	"imposes a further-punishment

sa tassapāpiyasikākammam karoti	transaction on one who deserves a further-punishment transaction
tajjanīyakammārahassa tajjanīyakammam karoti	"imposes a censure transaction on one who deserves a censure transaction
niyassakammārahassa niyassakammam karoti	"imposes a demotion transaction on one who deserves a demotion transaction
pabbājanīyakammārahassa pabbājanīyakammam karoti	"imposes a banishment transaction on one who deserves a banishment transaction
paṭisāraṇīyakammārahassa paṭisāraṇīyakammam karoti	"imposes a reconciliation transaction on one who deserves a reconciliation transaction
ukkhepanīyakammārahassa ukkhepanīyakammam karoti	"imposes a suspension transaction on one who deserves a suspension transaction
parivāsārahassa parivāsam deti	"gives probation to one who deserves probation
mūlāya paṭikassanāraham mūlāya paṭikassati	"sends back to the beginning one who deserves to be sent back to the beginning
mānattārahassa mānattam deti	"gives penance to one who deserves penance
abbhānāraham abbheti upasampadāraham	"rehabilitates one who deserves rehabilitation (or) gives Acceptance to

upasampādeti evam kho upāli dhammakammam hoti vinayakammam.	one who deserves Acceptance: That, Upāli, is a Dhamma transaction, a Vinaya transaction.
evañca pana sangho anatisāro hotīti.	"And in doing so the Sangha has not overstepped its bounds."
(Mv.IX.6.9) [203] athakho bhagavā bhikkhū āmantesi yo kho bhikkhave samaggo saṅgho sativinayārahassa amūļhavinayaṁ deti evaṁ kho bhikkhave adhammakammaṁ hoti avinayakammaṁ evañca pana saṅgho sātisāro hoti.	Then the Blessed One addressed the monks, "Monks, any Sangha that, in unity, gives a verdict of past insanity to one who deserves a verdict of mindfulness: That, monks, is a non-Dhamma transaction, a non-Vinaya transaction, and in doing so the Sangha has overstepped its bounds.
yo kho bhikkhave samaggo saṅgho sativinayārahassa tassapāpiyasikākammaṁ karoti	"Any Sangha that, in unity, imposes a further-punishment transaction on one who deserves a verdict of mindfulness
sativinayārahassa tajjanīyakammam karoti	"imposes a censure transaction on one who deserves a verdict of mindfulness
sativinayārahassa niyassakammam karoti	"imposes a demotion transaction on one who deserves a verdict of mindfulness
sativinayārahassa pabbājanīyakammam karoti	"imposes a banishment transaction on one who deserves a verdict of mindfulness
sativinayārahassa	"imposes a reconciliation transaction

paṭisāraṇīyakammaṁ karoti	on one who deserves a verdict of mindfulness
sativinayārahassa ukkhepanīyakammam karoti	"imposes a suspension transaction on one who deserves a verdict of mindfulness
sativinayārahassa parivāsam deti	"gives probation to one who deserves a verdict of mindfulness
sativinayāraham mūlāya paṭikassati	"sends back to the beginning one who deserves a verdict of mindfulness
sativinayārahassa mānattam deti	"gives penance to one who deserves a verdict of mindfulness
sativinayāraham abbheti	"rehabilitates one who deserves a verdict of mindfulness
sativinayāraham upasampādeti evam kho bhikkhave adhammakammam hoti avinayakammam evañca pana saṅgho sātisāro hoti.	"gives Acceptance to one who deserves a verdict of mindfulness: That, monks, is a non-Dhamma transaction, a non-Vinaya transaction. And in doing so the Sangha has overstepped its bounds."
yo kho bhikkhave samaggo sangho amūļhavinayārahassa tassapāpiyasikākammam karoti evam kho bhikkhave adhammakammam hoti avinayakammam evanca pana sangho sātisāro hoti.	"Any Sangha that, in unity, imposes a further-punishment transaction on one who deserves a verdict of past insanity: That, monks, is a non-Dhamma transaction, a non-Vinaya transaction, and in doing so the Sangha has overstepped its bounds.

yo kho bhikkhave samaggo sangho amūļhavinayārahassa tajjanīyakammam karoti amūļhavinayārahassa niyassakammam karoti amūlhavinayārahassa pabbājanīyakammam karoti amūļhavinayārahassa paţisāraṇīyakammam karoti amūļhavinayārahassa ukkhepaniyakammam karoti amūļhavinayārahassa parivāsam deti amūļhavinayāraham mūlāya pațikassati amūlhavinayārahassa mānattam deti amūļhavinayāraham abbheti amūļhavinayāraham upasampādeti amūļhavinayārahassa sativinayam deti evam kho bhikkhave adhammakammam hoti avinayakammam evañca pana sangho sātisāro hoti.

"Any Sangha that, in unity, imposes a censure transaction on one who deserves a verdict of past insanity ... imposes a demotion transaction on one who deserves a verdict of past insanity ... imposes a banishment transaction on one who deserves a verdict of past insanity ... imposes a reconciliation transaction on one who deserves a verdict of past insanity ... imposes a suspension transaction on one who deserves a verdict of past insanity ...gives probation to one who deserves a verdict of past insanity ... sends back to the beginning one who deserves a verdict of past insanity ... gives penance to one who deserves a verdict of past insanity ... rehabilitates one who deserves a verdict of past insanity ... gives Acceptance to one who deserves a verdict of past insanity: That, monks, is a Dhamma transaction, a Vinaya transaction. And in doing so the Sangha has overstepped its bounds."

yo kho bhikkhave samaggo sangho tassapāpiyasikākammārahassa tajjanīyakammam karoti tassapāpiyasikākammārahassa niyassakammam karoti tassapāpiyasikākammārahassa pabbājanīyakammam karoti "Any Sangha that, in unity, imposes a censure transaction on one who deserves a further-punishment transaction ... imposes a demotion transaction on one who deserves a further-punishment transaction ... imposes a banishment transaction on one who deserves a further-

tassapāpiyasikākammārahassa paṭisāraṇīyakammam karoti tassapāpiyasikākammārahassa ukkhepanīyakammam karoti tassapāpiyasikākammārahassa parivāsam deti .pe. punishment transaction ... imposes a reconciliation transaction on one who deserves a further-punishment transaction ... imposes a suspension transaction on one who deserves a further-punishment transaction ... gives probation to one who deserves a further-punishment transaction ...

tassapāpiyasikākammārahas sa sativinayam deti tassapāpiyasikākammārahassa amūļhavinayam deti evam kho bhikkhave adhammakammam hoti avinayakammam evanca pana sangho sātisāro hoti.

"gives a verdict of mindfulness to one who deserves a further-punishment transaction ... grants a verdict of past insanity to one who deserves a furtherpunishment transaction: That, monks, is a Dhamma transaction, a Vinaya transaction. And in doing so the Sangha has overstepped its bounds."

yo kho bhikkhave samaggo sangho tajjaniyakammārahassa .pe.

"Any Sangha that, in unity, ... one who deserves a censure transaction ...

niyassakammārahassa pabbājanīyakammārahassa paṭisāraṇīyakammārahassa ukkhepanīyakammārahassa parivāsārahassa mūlāya paṭikassanārahassa mānattārahassa abbhānārahassa "one who deserves a censure transaction ... one who deserves a banishment transaction ... one who deserves a reconciliation transaction ... one who deserves a suspension transaction ... one who deserves probation ... one who deserves to be sent back to the beginning ... one who deserves rehabilitation ...

upasampadārahassa sativinayam deti "gives a verdict of mindfulness to one who deserves Acceptance ... gives a

upasampadārahassa amūlhavinayam deti upasampadārahassa tassapāpiyasikākammam karoti upasampadārahassa tajjanīyakammam karoti upasampadārahassa niyassakammam karoti upasampadārahassa pabbājanīyakammam karoti upasampadārahassa paţisāraṇīyakammam karoti upasampadārahassa ukkhepanīyakammam karoti upasampadārahassa parivāsam deti upasampadāraham mūlāya patikassati upasampadārahassa mānattam deti upasampadāraham abbheti evam kho bhikkhave adhammakammam hoti avinayakammam evañca pana sangho sātisāro hotīti.

verdict of past insanity to one who deserves Acceptance ... imposes a further-punishment transaction on one who deserves Acceptance ... imposes a censure transaction on one who deserves Acceptance ... imposes a demotion transaction on one who deserves Acceptance ... imposes a banishment transaction on one who deserves Acceptance ... imposes a reconciliation transaction on one who deserves Acceptance ... imposes a suspension transaction on one who deserves Acceptance ... gives probation to one who deserves Acceptance ... sends back to the beginning one who deserves Acceptance ... gives penance to one who deserves Acceptance ... rehabilitates one who deserves Acceptance: That, monks, is a Dhamma transaction, a Vinaya transaction. And in doing so the Sangha has overstepped its bounds."

upālipucchābhāṇavāram dutiyam.

The Second Recitation Section, Concerning Upāli's Questions, (is finished).

242. TAJJANĪYAKAMMAKATHĀ (MV.IX.7.1)

The Discussion of the Censure Transaction [BMC]

[204] idha pana bhikkhave bhikkhu bhaṇḍanakārako hoti kalahakārako vivādakārako bhassakārako saṅghe adhikaraṇakārako. "Monks, there is the case where a monk is a maker of strife, quarrels, disputes, dissension, and issues in the Sangha.

tatra ce bhikkhūnam evam hoti ayam kho āvuso bhikkhu bhaṇḍanakārako kalahakārako vivādakārako bhassakārako saṅghe adhikaraṇakārako handassa mayam tajjanīyakammam karomāti.

"Now suppose1 the thought occurs to the monks, 'Friends, this monk is a maker of strife, quarrels, disputes, dissension, and issues in the Sangha. Let's impose a censure transaction on him.'

1. ce usually means 'if', but there is no consequent clause. In this case it seems to indicate that the story is hypothetical. From this section until Mv.IX.7.15, no verdict is given on the transactions done. The following sections seem to be intended to provide the answer, i.e., that the transactions in this section are all invalid. Perhaps the purpose is to show that Sangha transactions should be taken seriously: When there are disagreements over the validity of transactions, it is important to determine which side(s) are speakers of Dhamma and which side(s) are speakers of non-Dhamma.

te tassa tajjanīyakammam "They, a faction, impose a censure transaction on him, not in accordance with the Dhamma.

karonti adhammena vaggā.	
so tamhā āvāsā aññampi āvāsam gacchati.	"He goes from that residence to another residence.
tatthapi bhikkhūnam evam hoti ayam kho āvuso bhikkhu sanghena tajjanīyakammakato adhammena vaggehi handassa mayam tajjanīyakammam karomāti.	"There, too, the thought occurs to the monks, 'Friends, this monk has been given a censure transaction, not in accordance with the Dhamma, by a Saṅgha—a faction. Let's impose a censure transaction on him.'
te tassa tajjanīyakammam karonti adhammena samaggā.	"They, united, impose a censure transaction on him, not in accordance with the Dhamma.
so tamhā āvāsā aññampi āvāsam gacchati.	"He goes from that residence to another residence.
tatthapi bhikkhūnam evam hoti ayam kho āvuso bhikkhu sanghena tajjanīyakammakato adhammena samaggehi handassa mayam	"There, too, the thought occurs to the monks, 'Friends, this monk has been given a censure transaction, not in accordance with the Dhamma, by a united Sangha. Let's impose a censure transaction on him.'

tajjanīyakammam karomāti.	
te tassa tajjanīyakammam karonti dhammena vaggā.	"They, a faction, impose a censure transaction on him, in accordance with the Dhamma.
so tamhā āvāsā aññampi āvāsam gacchati.	"He goes from that residence to another residence.
tatthapi bhikkhūnam evam hoti ayam kho āvuso bhikkhu sanghena tajjanīyakammakato dhammena vaggehi handassa mayam tajjanīyakammam karomāti.	"There, too, the thought occurs to the monks, 'Friends, this monk has been given a censure transaction, in accordance with the Dhamma, by a Saṅgha—a faction. Let's impose a censure transaction on him.'
te tassa tajjanīyakammam karonti dhammapaṭirūpakena vaggā.	"They, a faction, impose a censure transaction on him that is a semblance of the Dhamma.
so tamhā āvāsā aññampi āvāsam gacchati.	"He goes from that residence to another residence.
tatthapi bhikkhūnam evam hoti ayam kho āvuso	"There, too, the thought occurs to the monks, 'Friends, this monk has been given a censure transaction that was a semblance of

ит.	
	hey, united, impose a censure transaction im that is a semblance of the Dhamma.
idha pana bhikkhave mak	Monks, there is the case where a monk is a ser of strife, quarrels, disputes, dissension, issues in the Sangha.
evam hoti ayam kho mor āvuso bhikkhu strife bhaṇḍanakārako in th	Now suppose the thought occurs to the aks, 'Friends, this monk is a maker of e, quarrels, disputes, dissension, and issues he Sangha. Let's impose a censure saction on him.'

te tassa tajjanīyakammam karonti adhammena samaggā.	"They, united, impose a censure transaction on him, not in accordance with the Dhamma.
so tamhā āvāsā aññampi āvāsam gacchati.	"He goes from that residence to another residence.
tatthapi bhikkhūnam evam hoti ayam kho āvuso bhikkhu sanghena tajjanīyakammakato adhammena samaggehi handassa mayam tajjanīyakammam karomāti.	"There, too, the thought occurs to the monks, 'Friends, this monk has been given a censure transaction, not in accordance with the Dhamma, by a united Sangha. Let's impose a censure transaction on him.'
te tassa tajjanīyakammam karonti dhammena vaggā.	"They, a faction, impose a censure transaction on him, in accordance with the Dhamma.
so tamhā āvāsā aññampi āvāsam gacchati.	"He goes from that residence to another residence.
tatthapi bhikkhūnam evam hoti ayam kho āvuso bhikkhu sanghena tajjanīyakammakato dhammena vaggehi	"There, too, the thought occurs to the monks, 'Friends, this monk has been given a censure transaction, in accordance with the Dhamma, by a Sangha—a faction. Let's impose a censure transaction on him.'

handassa mayam tajjanīyakammam karomāti.	
te tassa tajjanīyakammam karoti dhammapaṭirūpakena vaggā.	"They, a faction, impose a censure transaction on him that is a semblance of the Dhamma.
so tamhā āvāsā aññampi āvāsam gacchati.	"He goes from that residence to another residence.
tatthapi bhikkhūnam evam hoti ayam kho āvuso bhikkhu sanghena tajjanīyakammakato dhammapaṭirūpakena vaggehi handassa mayam tajjanīyakammam karomāti.	"There, too, the thought occurs to the monks, 'Friends, this monk has been given a censure transaction that was a semblance of the Dhamma by a Saṅgha—a faction. Let's impose a censure transaction on him.'
te tassa tajjanīyakammam karonti dhammapaṭirūpakena samaggā.	"They, united, impose a censure transaction on him that is a semblance of the Dhamma.
so tamhā āvāsā aññampi āvāsam gacchati.	"He goes from that residence to another residence.

tatthapi bhikkhūnam evam hoti ayam kho āvuso bhikkhu sanghena tajjanīyakammakato dhammapaṭirūpakena samaggehi handassa mayam tajjanīyakammam karomāti.	"There, too, the thought occurs to the monks, 'Friends, this monk has been given a censure transaction that was a semblance of the Dhamma by a united Sangha. Let's impose a censure transaction on him.'
te tassa tajjanīyakammam karonti adhammena vaggā.	"They, a faction, impose a censure transaction on him, not in accordance with the Dhamma.
(Mv.IX.7.3) [206] idha pana bhikkhave bhikkhu bhaṇḍanakārako hoti kalahakārako vivādakārako bhassakārako saṅghe adhikaraṇakārako.	"Monks, there is the case where a monk is a maker of strife, quarrels, disputes, dissension, and issues in the Sangha.
tatra ce bhikkhūnam evam hoti ayam kho āvuso bhikkhu bhaṇḍanakārako kalahakārako vivādakārako bhassakārako saṅghe adhikaraṇakārako handassa mayam	"Now suppose the thought occurs to the monks, 'Friends, this monk is a maker of strife, quarrels, disputes, dissension, and issues in the Sangha. Let's impose a censure transaction on him.'

tajjanīyakammam karomāti.	
te tassa tajjanīyakammam karonti dhammena vaggā.	"They, a faction, impose a censure transaction on him, in accordance with the Dhamma.
so tamhā āvāsā aññampi āvāsam gacchati.	"He goes from that residence to another residence.
tatthapi bhikkhūnam evam hoti ayam kho āvuso bhikkhu sanghena tajjanīyakammakato dhammena vaggehi handassa mayam tajjanīyakammam karomāti.	"There, too, the thought occurs to the monks, 'Friends, this monk has been given a censure transaction, in accordance with the Dhamma, by a Saṅgha—a faction. Let's impose a censure transaction on him.'
te tassa tajjanīyakammam karonti dhammapaṭirūpakena vaggā.	"They, a faction, impose a censure transaction on him that is a semblance of the Dhamma.
so tamhā āvāsā aññampi āvāsam gacchati.	"He goes from that residence to another residence.
tatthapi bhikkhūnam evam hoti ayam kho āvuso	"There, too, the thought occurs to the monks, 'Friends, this monk has been given a censure transaction that was a semblance of

bhikkhu saṅghena tajjanīyakammakato dhammapaṭirūpakena vaggehi handassa mayaṁ tajjanīyakammaṁ karomāti.	the Dhamma by a Sangha—a faction. Let's impose a censure transaction on him?
te tassa tajjanīyakammam karonti dhammapaṭirūpakena samaggā.	"They, united, impose a censure transaction on him that is a semblance of the Dhamma.
so tamhā āvāsā aññampi āvāsam gacchati.	"He goes from that residence to another residence.
tatthapi bhikkhūnam evam hoti ayam kho āvuso bhikkhu sanghena tajjanīyakammakato dhammapaṭirūpakena samaggehi handassa mayam tajjanīyakammam karomāti.	"There, too, the thought occurs to the monks, 'Friends, this monk has been given a censure transaction that was a semblance of the Dhamma by a united Sangha. Let's impose a censure transaction on him.'
te tassa tajjanīyakammam karonti adhammena vaggā.	"They, a faction, impose a censure transaction on him, not in accordance with the Dhamma.
so tamhā āvāsā	"He goes from that residence to another

aññampi āvāsam gacchati.	residence.
tatthapi bhikkhūnam evam hoti ayam kho āvuso bhikkhu sanghena tajjanīyakammakato adhammena vaggehi handassa mayam tajjanīyakammam karomāti.	"There, too, the thought occurs to the monks, 'Friends, this monk has been given a censure transaction, not in accordance with the Dhamma, by a Saṅgha—a faction. Let's impose a censure transaction on him.'
te tassa tajjanīyakammam karonti adhammena samaggā.	"They, united, impose a censure transaction on him, not in accordance with the Dhamma.
(Mv.IX.7.4) [207] idha pana bhikkhave bhikkhu bhaṇḍanakārako hoti kalahakārako vivādakārako bhassakārako saṅghe adhikaraṇakārako.	"Monks, there is the case where a monk is a maker of strife, quarrels, disputes, dissension, and issues in the Sangha.
tatra ce bhikkhūnam evam hoti ayam kho āvuso bhikkhu bhaṇḍanakārako kalahakārako vivādakārako bhassakārako saṅghe adhikaraṇakārako	"Now suppose the thought occurs to the monks, 'Friends, this monk is a maker of strife, quarrels, disputes, dissension, and issues in the Sangha. Let's impose a censure transaction on him.'

handassa mayam tajjanīyakammam karomāti.	
te tassa tajjanīyakammam karonti dhammapaṭirūpakena vaggā.	"They, a faction, impose a censure transaction on him that is a semblance of the Dhamma.
so tamhā āvāsā aññampi āvāsam gacchati.	"He goes from that residence to another residence.
tatthapi bhikkhūnam evam hoti ayam kho āvuso bhikkhu sanghena tajjanīyakammakato dhammapaṭirūpakena vaggehi handassa mayam tajjanīyakammam karomāti.	"There, too, the thought occurs to the monks, 'Friends, this monk has been given a censure transaction that was a semblance of the Dhamma by a Sangha—a faction. Let's impose a censure transaction on him.'
te tassa tajjanīyakammam karonti dhammapaṭirūpakena samaggā.	"They, united, impose a censure transaction on him that is a semblance of the Dhamma.
so tamhā āvāsā aññampi āvāsam gacchati.	"He goes from that residence to another residence.

tatthapi bhikkhūnam evam hoti ayam kho āvuso bhikkhu sanghena tajjanīyakammakato dhammapaṭirūpakena samaggehi handassa mayam tajjanīyakammam karomāti.	"There, too, the thought occurs to the monks, 'Friends, this monk has been given a censure transaction that was a semblance of the Dhamma by a united Sangha. Let's impose a censure transaction on him.'
te tassa tajjanīyakammam karonti adhammena vaggā.	"They, a faction, impose a censure transaction on him, not in accordance with the Dhamma.
so tamhā āvāsā aññampi āvāsam gacchati.	"He goes from that residence to another residence.
tatthapi bhikkhūnam evam hoti ayam kho āvuso bhikkhu sanghena tajjanīyakammakato adhammena vaggehi handassa mayam tajjanīyakammam karomāti.	"There, too, the thought occurs to the monks, 'Friends, this monk has been given a censure transaction, not in accordance with the Dhamma, by a Saṅgha—a faction. Let's impose a censure transaction on him.'
te tassa tajjanīyakammam karonti adhammena samaggā.	"They, united, impose a censure transaction on him, not in accordance with the Dhamma.

so tamhā āvāsā aññampi āvāsam gacchati.	"He goes from that residence to another residence.
tatthapi bhikkhūnam evam hoti ayam kho āvuso bhikkhu sanghena tajjanīyakammakato adhammena samaggehi handassa mayam tajjanīyakammam karomāti.	"There, too, the thought occurs to the monks, 'Friends, this monk has been given a censure transaction, not in accordance with the Dhamma, by a united Sangha. Let's impose a censure transaction on him.'
te tassa tajjanīyakammam karonti dhammena vaggā.	"They, a faction, impose a censure transaction on him, in accordance with the Dhamma.
(Mv.IX.7.5) [208] idha pana bhikkhave bhikkhu bhaṇḍanakārako hoti kalahakārako vivādakārako bhassakārako saṅghe adhikaraṇakārako.	"Monks, there is the case where a monk is a maker of strife, quarrels, disputes, dissension, and issues in the Sangha.
tatra ce bhikkhūnam evam hoti ayam kho āvuso bhikkhu bhaṇḍanakārako kalahakārako vivādakārako	"Now suppose the thought occurs to the monks, 'Friends, this monk is a maker of strife, quarrels, disputes, dissension, and issues in the Sangha. Let's impose a censure transaction on him.'

bhassakārako saṅghe adhikaraṇakārako handassa mayaṁ tajjanīyakammaṁ karomāti.	
te tassa tajjanīyakammam karonti dhammapaṭirūpakena samaggā.	"They, united, impose a censure transaction on him that is a semblance of the Dhamma.
so tamhā āvāsā aññampi āvāsam gacchati.	"He goes from that residence to another residence.
tatthapi bhikkhūnam evam hoti ayam kho āvuso bhikkhu sanghena tajjanīyakammakato dhammapaṭirūpakena samaggehi handassa mayam tajjanīyakammam karomāti.	"There, too, the thought occurs to the monks, 'Friends, this monk has been given a censure transaction that was a semblance of the Dhamma by a united Sangha. Let's impose a censure transaction on him.'
te tassa tajjanīyakammam karonti adhammena vaggā.	"They, a faction, impose a censure transaction on him, not in accordance with the Dhamma.
so tamhā āvāsā aññampi āvāsam gacchati.	"He goes from that residence to another residence.

tatthapi bhikkhūnam evam hoti ayam kho āvuso bhikkhu sanghena tajjanīyakammakato adhammena vaggehi handassa mayam tajjanīyakammam karomāti.	"There, too, the thought occurs to the monks, 'Friends, this monk has been given a censure transaction, not in accordance with the Dhamma, by a Saṅgha—a faction. Let's impose a censure transaction on him.'
te tassa tajjanīyakammam karonti adhammena samaggā.	"They, united, impose a censure transaction on him, not in accordance with the Dhamma.
so tamhā āvāsā aññampi āvāsam gacchati.	"He goes from that residence to another residence.
tatthapi bhikkhūnam evam hoti ayam kho āvuso bhikkhu sanghena tajjanīyakammakato adhammena samaggehi handassa mayam tajjanīyakammam karomāti.	"There, too, the thought occurs to the monks, 'Friends, this monk has been given a censure transaction, not in accordance with the Dhamma, by a united Sangha. Let's impose a censure transaction on him.'
te tassa tajjanīyakammam karonti dhammena vaggā.	"They, a faction, impose a censure transaction on him, in accordance with the Dhamma.
vaggā.	

so tamhā āvāsā aññampi āvāsam gacchati.	"He goes from that residence to another residence.
tatthapi bhikkhūnam evam hoti ayam kho āvuso bhikkhu sanghena tajjanīyakammakato dhammena vaggehi handassa mayam tajjanīyakammam karomāti.	"There, too, the thought occurs to the monks, 'Friends, this monk has been given a censure transaction, in accordance with the Dhamma, by a Saṅgha—a faction. Let's impose a censure transaction on him.'
te tassa tajjanīyakammam karonti dhammapaṭirūpakena vaggā.	"They, a faction, impose a censure transaction on him that is a semblance of the Dhamma.

243. NIYASSAKAMMAKATHĀ (MV.IX.7.6)

The Discussion of the Demotion Transaction [BMC]

[209] idha pana bhikkhave bhikkhu bālo hoti abyatto āpattibahulo anapadāno gihisamsaṭṭho viharati ananulomikehi gihisamsaggehi.

"Monks, there is the case where a monk is inexperienced and incompetent, indiscriminately full of offenses, living in the company of householders, in unbecoming association with householders.

tatra ce bhikkhūnam evam hoti ayam kho āvuso bhikkhu bālo abyatto āpattibahulo anapadāno gihisamsaṭṭho viharati ananulomikehi gihisamsaggehi handassa mayam niyassakammam karomāti.	"Now suppose the thought occurs to the monks, 'Friends, this monk is inexperienced and incompetent, indiscriminately full of offenses, living in the company of householders, in unbecoming association with householders. Let's impose a demotion transaction on him.'
te tassa niyassakammam karonti adhammena vaggā.	"They, a faction, impose a demotion transaction on him, not in accordance with the Dhamma.
so tamhā āvāsā aññampi āvāsam gacchati.	"He goes from that residence to another residence.
tatthapi bhikkhūnam evam hoti ayam kho āvuso bhikkhu sanghena niyassakammakato adhammena vaggehi handassa mayam niyassakammam karomāti.	"There, too, the thought occurs to the monks, 'Friends, this monk has been given a demotion transaction, not in accordance with the Dhamma, by a Saṅgha—a faction. Let's impose a demotion transaction on him.'
te tassa niyassakammam karonti adhammena samaggā .pe.	"They, united, impose a demotion transaction on him, not in accordance with the Dhamma
dhammena vaggā.	"A faction in accordance with the Dhamma.
dhammapaṭirūpakena vaggā.	"A faction a semblance of the Dhamma.

dhammapaṭirūpakena samaggā.	"United a semblance of the Dhamma.
yathā heṭṭhā tathā cakkam kātabbam.	The wheel should be completed as before.

244. PABBĀJANĪYAKAMMAKATHĀ (MV.IX.7.7)

The Discussion of the Banishment Transaction [BMC]

[210] idha pana bhikkhave bhikkhu kuladūsako hoti pāpasamācāro.	"Monks, there is the case where a monk is a corrupter of families, a man of depraved conduct.
tatra ce bhikkhūnam evam hoti ayam kho āvuso bhikkhu kuladūsako pāpasamācāro handassa mayam pabbājanīyakammam karomāti.	"Now suppose the thought occurs to the monks, 'Friends, this monk is a corrupter of families, a man of depraved conduct. Let's impose a banishment transaction on him.'
te tassa pabbājanīyakammam karonti adhammena vaggā.	"They, a faction, impose a banishment transaction on him, not in accordance with the Dhamma.
so tamhā āvāsā aññampi āvāsam gacchati.	"He goes from that residence to another residence.

tatthapi bhikkhūnam evam hoti ayam kho āvuso bhikkhu sanghena pabbājanīyakammakato adhammena vaggehi handassa mayam pabbājanīyakammam karomāti.	"There, too, the thought occurs to the monks, 'Friends, this monk has been given a banishment transaction, not in accordance with the Dhamma, by a Saṅgha—a faction. Let's impose a banishment transaction on him.'
te tassa pabbājanīyakammam karonti adhammena samaggā .pe.	"They, united, impose a banishment transaction on him, not in accordance with the Dhamma
dhammena vaggā.	"A faction in accordance with the Dhamma.
dhammapaṭirūpakena vaggā.	"A faction a semblance of the Dhamma.
dhammapaṭirūpakena samaggā.	"United a semblance of the Dhamma.
cakkaṁ kātabbaṁ.	The wheel should be completed.

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245. PAŢISĀRAŅĪYAKAMMAKATH Ā (MV.IX.7.8)

The Discussion of the Reconciliation Transaction [BMC]

[211] idha pana bhikkhave bhikkhu gihī akkosati paribhāsati.	"Monks, there is the case where a monk insults and reviles householders.
tatra ce bhikkhūnam evam hoti ayam kho āvuso bhikkhu gihī akkosati paribhāsati handassa mayam paṭisāraṇīyakammam karomāti.	"Now suppose the thought occurs to the monks, 'Friends, this monk insults and reviles householders. Let's impose a reconciliation transaction on him.'
te tassa paṭisāraṇīyakammam karonti adhammena vaggā .pe.	"They, a faction, impose a reconciliation transaction on him, not in accordance with the Dhamma
adhammena samaggā.	"United not in accordance with the Dhamma.
dhammena vaggā.	"A faction in accordance with the Dhamma.
dhammapaṭirūpakena vaggā.	"A faction a semblance of the Dhamma.
dhammapaṭirūpakena samaggā.	"United a semblance of the Dhamma.
cakkaṁ kātabbaṁ.	The wheel should be completed.

246. ADASSANE UKKHEPANĪYAKAMMAKATHĀ (MV.IX.7.9)

The Discussion of the Suspension Transaction for not Seeing (an Offense) [BMC]

[212] idha pana bhikkhave bhikkhu āpattim āpajjitvā na icchati āpattim passitum.	"Monks, there is the case where a monk, having fallen into an offense, refuses to see it.
tatra ce bhikkhūnam evam hoti ayam kho āvuso bhikkhu āpattim āpajjitvā na icchati āpattim passitum handassa mayam āpattiyā adassane ukkhepanīyakammam karomāti.	"Now suppose the thought occurs to the monks, 'Friends, this monk, having fallen into an offense, refuses to see it. Let's impose a suspension transaction on him for not seeing an offense."
te tassa āpattiyā adassane ukkhepanīyakammam karonti adhammena vaggā .pe.	"They, a faction, impose a suspension transaction that is not in accordance with the Dhamma on him for not seeing an offense
adhammena samaggā.	"United not in accordance with the Dhamma.
dhammena vaggā.	"A faction in accordance with the Dhamma.
dhammapaṭirūpakena vaggā.	"A faction a semblance of the Dhamma.

dhammapaṭirūpakena samaggā.	"United a semblance of the Dhamma.
cakkaṁ kātabbaṁ.	The wheel should be completed.

247. APPAŢIKAMME UKKHEPANĪYAKAMMAKATHĀ (MV.IX.7.10)

The Discussion of the Suspension Transaction for not Making Amends [BMC]

idha pana bhikkhave bhikkhu āpattim āpajjitvā na icchati āpattim paṭikātum.	"Monks, there is the case where a monk, having fallen into an offense, refuses to make amends.
tatra ce bhikkhūnam evam hoti ayam kho āvuso bhikkhu āpattim āpajjitvā na icchati āpattim paṭikātum handassa mayam āpattiyā appaṭikamme ukkhepanīyakammam karomāti.	"Now suppose the thought occurs to the monks, 'Friends, this monk, having fallen into an offense, refuses to make amends. Let's impose a suspension transaction on him for not making amends for an offense."
te tassa āpattiyā appaţikamme ukkhepanīyakammam karonti adhammena vaggā .pe.	"They, a faction, impose a suspension transaction that is not in accordance with the Dhamma on him for not making amends for an offense
adhammena samaggā.	"United not in accordance with

	the Dhamma.
dhammena vaggā.	"A faction in accordance with the Dhamma.
dhammapaṭirūpakena vaggā.	"A faction a semblance of the Dhamma.
dhammapaṭirūpakena samaggā.	"United a semblance of the Dhamma.
cakkaṁ kātabbaṁ.	The wheel should be completed.

248. APPAŢINISSAGGE UKKHEPANĪYAKAMMAKATHĀ (MV.IX.7.11)

The Discussion of the Suspension Transaction for not Relinquishing (an Evil View) [BMC]

idha pana bhikkhave bhikkhu na icchati pāpikam diṭṭhim paṭinissajjitum.	"Monks, there is the case where a monk refuses to relinquish an evil view.
tatra ce bhikkhūnam evam hoti ayam kho āvuso bhikkhu na icchati pāpikam diṭṭhim paṭinissajjitum handassa mayam pāpikāya diṭṭhiyā appaṭinissagge ukkhepanīyakammam karomāti.	"Now suppose the thought occurs to the monks, 'Friends, this monk doesn't want to relinquish an evil view. Let's impose a suspension transaction on him for not relinquishing an evil view."

te tassa pāpikāya diṭṭhiyā appaṭinissagge ukkhepanīyakammam karonti adhammena vaggā .pe.	"They, a faction, impose a suspension transaction that is not in accordance with the Dhamma on him for not relinquishing an evil view
adhammena samaggā.	"United not in accordance with the Dhamma.
dhammena vaggā.	"A faction in accordance with the Dhamma.
dhammapaṭirūpakena vaggā.	"A faction a semblance of the Dhamma.
dhammapaṭirūpakena samaggā.	"United a semblance of the Dhamma.
cakkaṁ kātabbaṁ.	The wheel should be completed.

249. TAJJANĪYAKAMMAPAŢIPPASS ADDHIKATHĀ (MV.IX.7.12)

The Discussion of Rescinding the Censure Transaction [BMC]

"Monks, there is the case where a monk, having had a censure transaction imposed on him by the Saṅgha, behaves properly, lowers his

netthāram vattati tajjanīyakammassa paṭippassaddhim yācati.	hackles, mends his ways. He asks for the rescinding of the censure transaction.
tatra ce bhikkhūnam evam hoti ayam kho āvuso bhikkhu sanghena tajjanīyakammakato sammā vattati lomam pāteti netthāram vattati tajjanīyakammassa paṭippassaddhim yācati handassa mayam tajjanīyakammam paṭippassambhemāti.	"Now suppose the thought occurs to the monks, 'Friends, this monk, having had a censure transaction imposed on him by the Sangha, has behaved properly, lowered his hackles, mended his ways. He is asking for the rescinding of the censure transaction. Let's rescind the censure transaction on him.'
te tassa tajjanīyakammam paṭippassambhenti adhammena vaggā.	"They, a faction, rescind the censure transaction on him, not in accordance with the Dhamma.
so tamhā āvāsā aññampi āvāsam gacchati.	"He goes from that residence to another residence.
tatthapi bhikkhūnam evam hoti imassa kho āvuso bhikkhuno sanghena tajjanīyakammam paṭippassaddham adhammena vaggehi handassa mayam tajjanīyakammam paṭippassambhemāti.	"There, too, the thought occurs to the monks, 'Friends, this monk has been given a rescinding of his censure transaction by a Sangha—a faction, not in accordance with the Dhamma. Let's rescind the censure transaction on him.'
te tassa tajjanīyakammam paṭippassambhenti	"They, united, rescind the censure transaction on him, not in accordance

adhammena samaggā .pe.	with the Dhamma
dhammena vaggā.	"A faction in accordance with the Dhamma.
dhammapaṭirūpakena vaggā.	"A faction a semblance of the Dhamma.
dhammapaṭirūpakena samaggā.	"United a semblance of the Dhamma.
(Mv.IX.7.13) idha pana bhikkhave bhikkhu sanghena tajjanīyakammakato sammā vattati lomam pāteti netthāram vattati tajjanīyakammassa paṭippassaddhim yācati.	"Monks, there is the case where a monk, having had a censure transaction imposed on him by the Sangha, behaves properly, lowers his hackles, mends his ways. He asks for the rescinding of the censure transaction.
tatra ce bhikkhūnam evam hoti ayam kho āvuso bhikkhu sanghena tajjanīyakammakato sammā vattati lomam pāteti netthāram vattati tajjanīyakammassa paṭippassaddhim yācati handassa mayam tajjanīyakammam paṭippassambhemāti.	"Now suppose the thought occurs to the monks, 'Friends, this monk, having had a censure transaction imposed on him by the Sangha, has behaved properly, lowered his hackles, mended his ways. He is asking for the rescinding of the censure transaction. Let's rescind the censure transaction on him.'
te tassa tajjanīyakammam paṭippassambhenti adhammena samaggā .pe.	"They, united, rescind the censure transaction on him, not in accordance with the Dhamma

dhammena vaggā.	"A faction in accordance with the Dhamma.
dhammapaṭirūpakena vaggā.	"A faction a semblance of the Dhamma.
dhammapaṭirūpakena samaggā.	"United a semblance of the Dhamma.
adhammena vaggā.	"A faction non-Dhamma.
idha pana bhikkhave bhikkhu sanghena tajjanīyakammakato sammā vattati lomam pāteti netthāram vattati tajjanīyakammassa paṭippassaddhim yācati.	"Monks, there is the case where a monk, having had a censure transaction imposed on him by the Sangha, behaves properly, lowers his hackles, mends his ways. He asks for the rescinding of the censure transaction.
tatra ce bhikkhūnam evam hoti ayam kho āvuso bhikkhu sanghena tajjanīyakammakato sammā vattati lomam pāteti netthāram vattati tajjanīyakammassa paṭippassaddhim yācati handassa mayam tajjanīyakammam paṭippassambhemāti.	"Now suppose the thought occurs to the monks, 'Friends, this monk, having had a censure transaction imposed on him by the Sangha, has behaved properly, lowered his hackles, mended his ways. He is asking for the rescinding of the censure transaction. Let's rescind the censure transaction on him.'
te tassa tajjanīyakammam paṭippassambhenti dhammena vaggā .pe.	"They, a faction, rescind the censure transaction on him, in accordance with the Dhamma

dhammapaṭirūpakena vaggā.	"A faction a semblance of the Dhamma.
dhammapaṭirūpakena samaggā.	"United a semblance of the Dhamma.
adhammena vaggā.	"A faction non-Dhamma.
adhammena samaggā.	"United not in accordance with the Dhamma.
idha pana bhikkhave bhikkhu sanghena tajjanīyakammakato sammā vattati lomam pāteti netthāram vattati tajjanīyakammassa paṭippassaddhim yācati.	"Monks, there is the case where a monk, having had a censure transaction imposed on him by the Sangha, behaves properly, lowers his hackles, mends his ways. He asks for the rescinding of the censure transaction.
tatra ce bhikkhūnam evam hoti ayam kho āvuso bhikkhu sanghena tajjanīyakammakato sammā vattati lomam pāteti netthāram vattati tajjanīyakammam paṭippassaddhim yācati handassa mayam tajjanīyakammam paṭippassambhemāti.	"Now suppose the thought occurs to the monks, 'Friends, this monk, having had a censure transaction imposed on him by the Sangha, has behaved properly, lowered his hackles, mended his ways. He is asking for the rescinding of the censure transaction. Let's rescind the censure transaction on him.'
te tassa tajjanīyakammam paṭippassambhenti dhammapaṭirūpakena vaggā .pe.	"They, a faction, rescind the censure transaction on him in a way that is a semblance of the Dhamma

"United a semblance of the Dhamma.
"A faction non-Dhamma.
"United not in accordance with the Dhamma.
"A faction Dhamma.
"Monks, there is the case where a monk, having had a censure transaction imposed on him by the Sangha, behaves properly, lowers his hackles, mends his ways. He asks for the rescinding of the censure transaction.
"Now suppose the thought occurs to the monks, 'Friends, this monk, having had a censure transaction imposed on him by the Sangha, has behaved properly, lowered his hackles, mended his ways. He is asking for the rescinding of the censure transaction. Let's rescind the censure transaction on him.'
"They, united, rescind the censure transaction on him in a way that is a semblance of the Dhamma.

adhammena vaggā.	"A faction non-Dhamma.
adhammena samaggā.	"United not in accordance with the Dhamma.
dhammena vaggā.	"A faction in accordance with the Dhamma.
dhammapaṭirūpakena vaggā.	"A faction a semblance of the Dhamma.

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250.

NIYASSAKAMMAPAŢIPPASSA DDHIKATHĀ (MV.IX.7.14)

The Discussion of Rescinding the Demotion Transaction [BMC]

[214] idha pana bhikkhave bhikkhu sanghena niyassakammakato sammā vattati lomam pāteti netthāram vattati niyassakammassa paṭippassaddhim yācati.	"Monks, there is the case where a monk, having had a demotion transaction imposed on him by the Sangha, behaves properly, lowers his hackles, mends his ways. He asks for the rescinding of the demotion transaction.
tatra ce bhikkhūnam evam	"Now suppose the thought occurs to
hoti ayam kho āvuso	the monks, 'Friends, this monk, having
bhikkhu sanghena	had a demotion transaction imposed

niyassakammakato sammā vattati lomam pāteti netthāram vattati niyassakammassa paṭippassaddhim yācati handassa mayam niyassakammam paṭippassambhemāti.	on him by the Sangha, has behaved properly, lowered his hackles, mended his ways. He is asking for the rescinding of the demotion transaction. Let's rescind the demotion transaction on him.'
te tassa niyassakammam paṭippassambhenti adhammena vaggā .pe.	"They, a faction, rescind the demotion transaction on him, not in accordance with the Dhamma
adhammena samaggā.	"United not in accordance with the Dhamma.
dhammena vaggā.	"A faction in accordance with the Dhamma.
dhammapaṭirūpakena vaggā.	"A faction a semblance of the Dhamma.
dhammapaṭirūpakena samaggā.	"United a semblance of the Dhamma.
cakkaṁ kātabbaṁ.	The wheel should be completed.

251. PABBĀJANĪYAKAMMAPAŢIPPA SSADDHIKATHĀ

The Discussion of Rescinding the Banishment Transaction [BMC]

[215] idha pana bhikkhave bhikkhu sanghena pabbajaniyakammakato samma vattati lomam pateti nettharam vattati pabbajaniyakammassa patippassaddhim yacati.

"Monks, there is the case where a monk, having had a banishment transaction imposed on him by the Sangha, behaves properly, lowers his hackles, mends his ways. He asks for the rescinding of the banishment transaction.

tatra ce bhikkhūnam evam hoti ayam kho āvuso bhikkhu sanghena pabbājanīyakammakato sammā vattati lomam pāteti netthāram vattati pabbājanīyakammassa paṭippassaddhim yācati handassa mayam pabbājanīyakammam paṭippassambhemāti.

"Now suppose the thought occurs to the monks, 'Friends, this monk, having had a banishment transaction imposed on him by the Sangha, has behaved properly, lowered his hackles, mended his ways. He is asking for the rescinding of the banishment transaction. Let's rescind the banishment transaction on him.'

te tassa pabbājanīyakammam paṭippassambhenti adhammena vaggā .pe. "They, a faction, rescind the banishment transaction on him, not in accordance with the Dhamma. ...

adhammena samaggā.

"United ... not in accordance with the Dhamma.

dhammena vaggā.	"A faction in accordance with the Dhamma.
dhammapaṭirūpakena vaggā.	"A faction a semblance of the Dhamma.
dhammapaṭirūpakena samaggā.	"United a semblance of the Dhamma.
cakkaṁ kātabbaṁ.	The wheel should be completed.

252. PAŢISĀRAŅĪYAKAMMAPAŢIPP ASSADDHIKATHĀ

The Discussion of Rescinding the Reconciliation Transaction [BMC]

[216] idha pana bhikkhave bhikkhu sanghena paṭisāraṇīyakammakato sammā vattati lomam pāteti netthāram vattati paṭisāraṇīyakammassa paṭippassaddhim yācati. "Monks, there is the case where a monk, having had a reconciliation transaction imposed on him by the Sangha, behaves properly, lowers his hackles, mends his ways. He asks for the rescinding of the reconciliation transaction.

tatra ce bhikkhūnam evam hoti ayam kho āvuso bhikkhu sanghena paṭisāraṇīyakammakato sammā vattati lomam pāteti "Now suppose the thought occurs to the monks, 'Friends, this monk, having had a reconciliation transaction imposed on him by the Sangha, has behaved properly, lowered his hackles,

netthāram vattati paṭisāraṇīyakammassa paṭippassaddhim yācati handassa mayam paṭisāraṇīyakammam paṭippassambhemāti.	mended his ways. He is asking for the rescinding of the reconciliation transaction. Let's rescind the reconciliation transaction on him.'
te tassa paṭisāraṇīyakammam paṭippassambhenti adhammena vaggā .pe.	"They, a faction, rescind the reconciliation transaction on him, not in accordance with the Dhamma
adhammena samaggā.	"United not in accordance with the Dhamma.
dhammena vaggā.	"A faction in accordance with the Dhamma.
dhammapaṭirūpakena vaggā.	"A faction a semblance of the Dhamma.
dhammapaṭirūpakena samaggā.	"United a semblance of the Dhamma.
cakkaṁ kātabbaṁ.	The wheel should be completed.

253. ADASSANE UKKHEPANĪYAKAMMAPAŢIPP ASSADDHIKATHĀ

The Discussion of Rescinding the Suspension Transaction for not Seeing (an Offense) [BMC]

[217] idha pana bhikkhave bhikkhu sanghena āpattiyā adassane ukkhepanīyakammakato sammā vattati lomam pāteti netthāram vattati āpattiyā adassane ukkhepanīyakammassa paṭippassaddhim yācati.

"Monks, there is the case where a monk, having had a suspension transaction imposed on him for not seeing an offense by the Saṅgha, behaves properly, lowers his hackles, mends his ways. He asks for the rescinding of the suspension transaction for not seeing an offense.

tatra ce bhikkhūnam evam hoti ayam kho āvuso bhikkhu sanghena āpattiyā adassane ukkhepanīyakammakato sammā vattati lomam pāteti netthāram vattati āpattiyā ukkhepanīyakammassa paṭippassaddhim yācati handassa mayam āpattiyā adassane ukkhepanīyakammam paṭippassambhemāti.

"Now suppose the thought occurs to the monks, 'Friends, this monk, having had a suspension transaction for not seeing an offense imposed on him by the Sangha, has behaved properly, lowered his hackles, mended his ways. He is asking for the rescinding of the suspension transaction for not seeing an offense. Let's rescind the suspension transaction on him for not seeing an offense."

te tassa āpattiyā adassane ukkhepanīyakammam paṭippassambhenti dhammena vaggā .pe.

"They, a faction, rescind the suspension transaction on him for not seeing an offense, not in accordance with the Dhamma. ...

adhammena samaggā.

"United ... not in accordance with

	the Dhamma.
dhammena vaggā.	"A faction in accordance with the Dhamma.
dhammapaṭirūpakena vaggā.	"A faction a semblance of the Dhamma.
dhammapaṭirūpakena samaggā.	"United a semblance of the Dhamma.
cakkaṁ kātabbaṁ.	The wheel should be completed.

254. APPAŢIKAMME UKKHEPANĪYAKAMMAPAŢIPP ASSADDHIKATHĀ

The Discussion of Rescinding the Suspension Transaction for not Making Amends [BMC]

idha pana bhikkhave bhikkhu sanghena āpattiyā appaṭikamme ukkhepanīyakammakato sammā vattati lomam pāteti netthāram vattati āpattiyā appaṭikamme ukkhepanīyakammassa paṭippassaddhim yācati.	"Monks, there is the case where a monk, having had a suspension transaction imposed on him for not making amends for an offense by the Saṅgha, behaves properly, lowers his hackles, mends his ways. He asks for the rescinding of the suspension transaction for not making amends for an offense.
tatra ce bhikkhūnam evam	"Now suppose the thought occurs to

hoti ayam kho āvuso bhikkhu sanghena āpattiyā appaṭikamme ukkhepanīyakammakato sammā vattati lomam pāteti netthāram vattati āpattiyā appaṭikamme ukkhepanīyakammassa paṭippassaddhim yācati handassa mayam āpattiyā appaṭikamme ukkhepanīyakammam paṭippassambhemāti.	the monks, 'Friends, this monk, having had a suspension transaction for not making amends for an offense imposed on him by the Sangha, has behaved properly, lowered his hackles, mended his ways. He is asking for the rescinding of the suspension transaction for not making amends for an offense. Let's rescind the suspension transaction on him for not making amends for an offense."
te tassa āpattiyā appaṭikamme ukkhepanīyakammam paṭippassambhenti adhammena vaggā .pe.	"They, a faction, rescind the suspension transaction on him for not making amends for an offense, not in accordance with the Dhamma
adhammena samaggā.	"United not in accordance with the Dhamma.
dhammena vaggā.	"A faction in accordance with the Dhamma.
dhammapaṭirūpakena vaggā.	"A faction a semblance of the Dhamma.
dhammapaṭirūpakena samaggā.	"United a semblance of the Dhamma.
cakkaṁ kātabbaṁ.	The wheel should be completed.

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255. APPAŢINISSAGGE UKKHEPANĪYAKAMMAPAŢIPP ASSADDHIKATHĀ

The Discussion of Rescinding the Suspension Transaction for not Relinquishing (an Evil View) [BMC]

idha pana bhikkhave bhikkhu sanghena pāpikāya diṭṭhiyā appaṭinissagge ukkhepanīyakammakato sammā vattati lomam pāteti netthāram vattati pāpikāya diṭṭhiyā appaṭinissagge ukkhepanīyakammassa paṭippassaddhim yācati. "Monks, there is the case where a monk, having had a suspension transaction imposed on him for not relinquishing an evil view by the Saṅgha, behaves properly, lowers his hackles, mends his ways. He asks for the rescinding of the suspension transaction for not relinquishing an evil view.

tatra ce bhikkhūnam evam hoti ayam kho āvuso bhikkhu sanghena pāpikāya diṭṭhiyā appaṭinissagge ukkhepanīyakammakato sammā vattati lomam pāteti netthāram vattati pāpikāya diṭṭhiyā appaṭinissagge ukkhepanīyakammassa paṭippassaddhim yācati handassa mayam pāpikāya diṭṭhiyā appaṭinissagge

"Now suppose the thought occurs to the monks, 'Friends, this monk, having had a suspension transaction for not relinquishing an evil view imposed on him by the Sangha, has behaved properly, lowered his hackles, mended his ways. He is asking for the rescinding of the suspension transaction for not relinquishing an evil view. Let's rescind the suspension transaction on him for not relinquishing an evil view."

ukkhepanīyakammam paṭippassambhemāti.	
te tassa pāpikāya diṭṭhiyā appaṭinissagge ukkhepanīyakammam paṭippassambhenti adhammena vaggā .pe.	"They, a faction, rescind the suspension transaction on him for not relinquishing an evil view, not in accordance with the Dhamma
adhammena samaggā.	"United not in accordance with the Dhamma.
dhammena vaggā.	"A faction in accordance with the Dhamma.
dhammapaṭirūpakena vaggā.	"A faction a semblance of the Dhamma.
dhammapaṭirūpakena samaggā.	"United a semblance of the Dhamma.
cakkaṁ kātabbaṁ.	The wheel should be completed.

256. TAJJANĪYAKAMMAVIVĀDAKA THĀ (MV.IX.7.15)

The Discussion of Disputes Over a Censure Transaction

[218] idha pana bhikkhave	"Monks, there is the case where a

bhikkhu bhaṇḍanakārako hoti kalahakārako vivādakārako bhassakārako saṅghe adhikaraṇakārako. monk is a maker of strife, quarrels, disputes, dissension, and issues in the Sangha.

tatra ce bhikkhūnam evam hoti ayam kho āvuso bhikkhu bhandanakārako kalahakārako vivādakārako bhassakārako sanghe adhikaranakārako handassa mayam tajjanīyakammam karomāti.

"Now suppose the thought occurs to the monks, 'Friends, this monk is a maker of strife, quarrels, disputes, dissension, and issues in the Sangha. Let's impose a censure transaction on him.'

te tassa tajjanīyakammam karonti adhammena vaggā.

"They, a faction, impose a censure transaction on him, not in accordance with the Dhamma.

tatraṭṭho saṅgho vivadati adhammena vaggakammaṁ adhammena samaggakammaṁ dhammapaṭirūpakena vaggakammaṁ dhammapaṭirūpakena samaggakammaṁ akataṁ kammaṁ dukkaṭaṁ kammaṁ puna kātabbaṁ kammanti. "The Sangha there disputes: 'It's a factional transaction, not in accordance with the Dhamma; a united transaction, not in accordance with the Dhamma; a semblance-of-Dhamma factional transaction; a semblance-of-Dhamma united transaction; it's an undone transaction, a poorly done transaction; the transaction should be done again.'

tatra bhikkhave ye te bhikkhū evamāhamsu adhammena vaggakammanti ye ca te bhikkhū evamāhamsu akatam "The monks there who say, 'It's a factional transaction, not in accordance with the Dhamma,' and those who say, 'It's an undone transaction, a poorly done transaction;

kammam dukkaṭam kammam puna kātabbam kammanti. ime tattha bhikkhū dhammavādino.	the transaction should be done again,—in this case, these monks are speakers of Dhamma.
(Mv.IX.7.16) [219] idha pana bhikkhave bhikkhu bhaṇḍanakārako hoti kalahakārako vivādakārako bhassakārako saṅghe adhikaraṇakārako.	"Monks, there is the case where a monk is a maker of strife, quarrels, disputes, dissension, and issues in the Sangha.
tatra ce bhikkhūnam evam hoti ayam kho āvuso bhikkhu bhandanakārako kalahakārako vivādakārako bhassakārako sanghe adhikaranakārako handassa mayam tajjanīyakammam karomāti.	"Now suppose the thought occurs to the monks, 'Friends, this monk is a maker of strife, quarrels, disputes, dissension, and issues in the Sangha. Let's impose a censure transaction on him.'
te tassa tajjanīyakammam karonti adhammena samaggā.	"They, united, impose a censure transaction on him, not in accordance with the Dhamma.
tatraṭṭho saṅgho vivadati adhammena vaggakammaṁ adhammena samaggakammaṁ dhammena vaggakammaṁ dhammapaṭirūpakena vaggakammaṁ dhammapaṭirūpakena samaggakammaṁ akataṁ kammaṁ dukkaṭaṁ	"The Sangha there disputes: 'It's a factional transaction, not in accordance with the Dhamma; a united transaction, not in accordance with the Dhamma; a semblance-of-Dhamma factional transaction; a semblance-of-Dhamma united transaction; it's an undone transaction, a poorly done transaction; the transaction should be done again.'

kammam puna kātabbam kammanti.	
tatra bhikkhave ye te bhikkhū evamāhamsu adhammena samaggakammanti ye ca te bhikkhū evamāhamsu akatam kammam dukkaṭam kammam puna kātabbam kammanti. ime tattha bhikkhū dhammavādino.	"The monks there who say, 'It's a united transaction, not in accordance with the Dhamma,' and those who say, 'It's an undone transaction, a poorly done transaction; the transaction should be done again,'—in this case, these monks are speakers of Dhamma.
[220] idha pana bhikkhave bhikkhu bhaṇḍanakārako hoti kalahakārako vivādakārako bhassakārako saṅghe adhikaraṇakārako.	"Monks, there is the case where a monk is a maker of strife, quarrels, disputes, dissension, and issues in the Sangha.
tatra ce bhikkhūnam evam hoti ayam kho āvuso bhikkhu bhandanakārako kalahakārako vivādakārako bhassakārako sanghe adhikaranakārako handassa mayam tajjanīyakammam karomāti.	"Now suppose the thought occurs to the monks, 'Friends, this monk is a maker of strife, quarrels, disputes, dissension, and issues in the Sangha. Let's impose a censure transaction on him.'
te tassa tajjanīyakammam karonti dhammena vaggā.	"They, a faction, impose a censure transaction on him, in accordance with the Dhamma.
tatraṭṭho saṅgho vivadati adhammena vaggakammaṁ dhammena	"The Sangha there disputes: 'It's a factional transaction, not in accordance with the Dhamma; a

samaggakammam dhammena vaggakammam dhammapaṭirūpakena vaggakammam dhammapaṭirūpakena samaggakammam akatam kammam dukkaṭam kammam puna kātabbam kammanti. united transaction, not in accordance with the Dhamma; a semblance-of-Dhamma factional transaction; a semblance-of-Dhamma united transaction; it's an undone transaction, a poorly done transaction; the transaction should be done again.'

tatra bhikkhave ye te bhikkhū evamāhamsu dhammena vaggakammanti ye ca te bhikkhū evamāhamsu akatam kammam dukkaṭam kammam puna kātabbam kammanti. ime tattha bhikkhū dhammavādino. "The monks there who say, 'It's a factional transaction, in accordance with the Dhamma,' and those who say, 'It's an undone transaction, a poorly done transaction; the transaction should be done again,'—in this case, these monks are speakers of Dhamma.

[221] idha pana bhikkhave bhikkhu bhandanakarako hoti kalahakarako vivadakarako bhassakarako sanghe adhikaranakarako. "Monks, there is the case where a monk is a maker of strife, quarrels, disputes, dissension, and issues in the Sangha.

tatra ce bhikkhūnam evam hoti ayam kho āvuso bhikkhu bhandanakārako kalahakārako vivādakārako bhassakārako sanghe adhikaranakārako handassa mayam tajjanīyakammam karomāti.

"Now suppose the thought occurs to the monks, 'Friends, this monk is a maker of strife, quarrels, disputes, dissension, and issues in the Sangha. Let's impose a censure transaction on him?

te tassa tajjanīyakammam karonti dhammapaṭirūpakena vaggā.	"They, a faction, impose a censure transaction on him that is a semblance of the Dhamma.
tatraṭṭho saṅgho vivadati adhammena vaggakammaṁ adhammena samaggakammaṁ dhammena vaggakammaṁ dhammapaṭirūpakena vaggakammaṁ dhammapaṭirūpakena samaggakammaṁ akataṁ kammaṁ dukkaṭaṁ kammaṁ puna kātabbaṁ kammanti.	"The Sangha there disputes: 'It's a factional transaction, not in accordance with the Dhamma; a united transaction, not in accordance with the Dhamma; a semblance-of-Dhamma factional transaction; a semblance-of-Dhamma united transaction; it's an undone transaction, a poorly done transaction; the transaction should be done again.'
tatra bhikkhave ye te bhikkhū evamāhamsu dhammapaṭirūpakena vaggakammanti ye ca te bhikkhū evamāhamsu akatam kammam dukkaṭam kammam puna kātabbam kammanti. ime tattha bhikkhū dhammavādino.	"The monks there who say, 'It's a semblance-of-Dhamma, factional transaction,' and those who say, 'It's an undone transaction, a poorly done transaction; the transaction should be done again,'—in this case, these monks are speakers of Dhamma.
[222] idha pana bhikkhave bhikkhu bhandanakārako hoti kalahakārako vivādakārako bhassakārako sanghe adhikaraņakārako.	"Monks, there is the case where a monk is a maker of strife, quarrels, disputes, dissension, and issues in the Sangha.
tatra ce bhikkhūnam evam hoti ayam kho āvuso	"Now suppose the thought occurs to the monks, 'Friends, this monk is a

bhikkhu bhaṇḍanakārako kalahakārako vivādakārako bhassakārako saṅghe adhikaraṇakārako handassa mayaṁ tajjanīyakammaṁ karomāti.

maker of strife, quarrels, disputes, dissension, and issues in the Sangha. Let's impose a censure transaction on him?

te tassa tajjanīyakammam karonti dhammapaṭirūpakena samaggā.

They, united, impose a censure transaction on him that is a semblance of the Dhamma.

tatraṭṭho saṅgho vivadati adhammena vaggakammaṁ adhammena samaggakammaṁ dhammena vaggakammaṁ dhammapaṭirūpakena vaggakammaṁ dhammapaṭirūpakena samaggakammaṁ akataṁ kammaṁ dukkaṭaṁ kammaṁ puna kātabbaṁ kammanti.

"The Sangha there disputes: 'It's a factional transaction, not in accordance with the Dhamma; a united transaction, not in accordance with the Dhamma; a semblance-of-Dhamma factional transaction; a semblance-of-Dhamma united transaction; it's an undone transaction, a poorly done transaction; the transaction should be done again.'

tatra bhikkhave ye te bhikkhū evamāhamsu dhammapaṭirūpakena samaggakammanti ye ca te bhikkhū evamāhamsu akatam kammam dukkaṭam kammam puna kātabbam kammanti. ime tattha bhikkhū dhammavādino. "The monks there who say, 'It's a semblance-of-Dhamma, united transaction,' and those who say, 'It's an undone transaction, a poorly done transaction; the transaction should be done again,'—in this case, these monks are speakers of Dhamma.

257. NIYASSAKAMMAVIVĀDAKATH Ā (MV.IX.7.17)

The Discussion of Disputes Over a Demotion Transaction

[223] idha pana bhikkhave bhikkhu bālo hoti abyatto āpattibahulo anapadāno gihisamsaṭṭho viharati ananulomikehi gihisamsaggehi.	There is the case where a monk is inexperienced and incompetent, indiscriminately full of offenses, living in the company of householders, in unbecoming association with householders.
tatra ce bhikkhūnam evam hoti ayam kho āvuso bhikkhu bālo abyatto āpattibahulo anapadāno gihisamsaṭṭho viharati ananulomikehi gihisamsaggehi handassa mayam niyassakammam karomāti.	"Now suppose the thought occurs to the monks, 'Friends, this monk is inexperienced and incompetent, indiscriminately full of offenses, living in the company of householders, in unbecoming association with householders. Let's impose a demotion transaction on him.'
te tassa niyassakammam karonti adhammena vaggā .pe.	"They, a faction, impose a demotion transaction on him, not in accordance with the Dhamma
adhammena samaggā.	"United not in accordance with the Dhamma.

dhammena vaggā.	"A faction in accordance with the Dhamma.
dhammapaṭirūpakena vaggā.	"A faction a semblance of the Dhamma.
dhammapaṭirūpakena samaggā.	"United a semblance of the Dhamma.
tatraṭṭho saṅgho vivadati adhammena vaggakammaṁ adhammena samaggakammaṁ dhammena vaggakammaṁ dhammapaṭirūpakena vaggakammaṁ dhammapaṭirūpakena samaggakammaṁ akataṁ kammaṁ dukkaṭaṁ kammaṁ puna kātabbaṁ kammanti.	"The Sangha there disputes: 'It's a factional transaction, not in accordance with the Dhamma; a united transaction, not in accordance with the Dhamma; a semblance-of-Dhamma factional transaction; a semblance-of-Dhamma united transaction; it's an undone transaction, a poorly done transaction; the transaction should be done again.'
tatra bhikkhave ye te bhikkhū evamāhamsu dhammapaṭirūpakena samaggakammanti ye ca te bhikkhū evamāhamsu akatam kammam dukkaṭam kammam puna kātabbam kammanti. ime tattha bhikkhū dhammavādino.	"The monks there who say, 'It's a semblance-of-Dhamma, united transaction,' and those who say, 'It's an undone transaction, a poorly done transaction; the transaction should be done again,'—in this case, these monks are speakers of Dhamma.
ime pañca vārā saṅkhittā.	These five sections are condensed.

258. PABBĀJANĪYAKAMMAVIVĀDA KATHĀ (MV.IX.7.18)

The Discussion of Disputes Over a Banishment Transaction

[224] idha pana bhikkhave bhikkhu kuladūsako hoti pāpasamācāro.	"Monks, there is the case where a monk is a corrupter of families, a man of depraved conduct.
tatra ce bhikkhūnam evam hoti ayam kho āvuso bhikkhu kuladūsako pāpasamācāro handassa mayam pabbājanīyakammam karomāti.	"Now suppose the thought occurs to the monks, 'Friends, this monk is a corrupter of families, a man of depraved conduct. Let's impose a banishment transaction on him.'
te tassa pabbājanīyakammam karonti adhammena vaggā .pe.	"They, a faction, impose a banishment transaction on him, not in accordance with the Dhamma
adhammena samaggā.	"United not in accordance with the Dhamma.
dhammena vaggā.	"A faction in accordance with the Dhamma.
dhammapaṭirūpakena vaggā.	"A faction a semblance of the Dhamma.

dhammapaṭirūpakena samaggā.	"United a semblance of the Dhamma.
tatraṭṭho saṅgho vivadati adhammena vaggakammaṁ adhammena samaggakammaṁ dhammena vaggakammaṁ dhammapaṭirūpakena vaggakammaṁ dhammapaṭirūpakena samaggakammaṁ akataṁ kammaṁ dukkaṭaṁ kammaṁ puna kātabbaṁ kammanti.	"The Sangha there disputes: 'It's a factional transaction, not in accordance with the Dhamma; a united transaction, not in accordance with the Dhamma; a semblance-of-Dhamma factional transaction; a semblance-of-Dhamma united transaction; it's an undone transaction, a poorly done transaction; the transaction should be done again.'
tatra bhikkhave ye te bhikkhū evamāhamsu dhammapaṭirūpakena samaggakammanti ye ca te bhikkhū evamāhamsu akatam kammam dukkaṭam kammam puna kātabbam kammanti. ime tattha bhikkhū dhammavādino.	"The monks there who say, 'It's a semblance-of-Dhamma, united transaction,' and those who say, 'It's an undone transaction, a poorly done transaction; the transaction should be done again,'—in this case, these monks are speakers of Dhamma.
ime pañca vārā sankhittā.	These five sections are condensed.

259. PAŢISĀRAŅĪYAKAMMAVIVĀD AKATHĀ

The Discussion of Disputes Over a Reconciliation Transaction

[225] idha pana bhikkhave bhikkhu gihī akkosati paribhāsati.	"Monks, there is the case where a monk insults and reviles householders.
tatra ce bhikkhūnam evam hoti ayam kho āvuso bhikkhu gihī akkosati paribhāsati handassa mayam paṭisāraṇīyakammam karomāti.	"Now suppose the thought occurs to the monks, 'Friends, this monk insults and reviles householders. Let's impose a reconciliation transaction on him.'
te tassa paṭisāraṇīyakammaṁ karonti adhammena vaggā .pe.	"They, a faction, impose a reconciliation transaction on him, not in accordance with the Dhamma
adhammena samaggā.	"United not in accordance with the Dhamma.
dhammena vaggā.	"A faction in accordance with the Dhamma.
dhammapaṭirūpakena vaggā.	"A faction a semblance of the Dhamma.
dhammapaṭirūpakena samaggā.	"United a semblance of the Dhamma.
tatraṭṭho saṅgho vivadati adhammena vaggakammaṁ adhammena samaggakammaṁ	"The Sangha there disputes: 'It's a factional transaction, not in accordance with the Dhamma; a united transaction, not in accordance

dhammena vaggakammam dhammapaṭirūpakena vaggakammam dhammapaṭirūpakena samaggakammam akatam kammam dukkaṭam kammam puna kātabbam kammanti. with the Dhamma; a semblance-of-Dhamma factional transaction; a semblance-of-Dhamma united transaction; it's an undone transaction, a poorly done transaction; the transaction should be done again.'

tatra bhikkhave ye te bhikkhū evamāhamsu dhammapaṭirūpakena samaggakammanti ye ca te bhikkhū evamāhamsu akatam kammam dukkaṭam kammam puna kātabbam kammanti. ime tattha bhikkhū dhammavādino. "The monks there who say, 'It's a semblance-of-Dhamma, united transaction,' and those who say, 'It's an undone transaction, a poorly done transaction; the transaction should be done again,'—in this case, these monks are speakers of Dhamma.

ime pañca vārā sankhittā.

These five sections are condensed.

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260. ADASSANE UKKHEPANĪYAKAMMAVIVĀD AKATHĀ

The Discussion of Disputes Over a Suspension Transaction for not Seeing (an Offense)

[226] idha pana bhikkhave bhikkhu āpattim āpajjitvā na icchati āpattim passitum.	"Monks, there is the case where a monk, having fallen into an offense, refuses to make amends.
tatra ce bhikkhūnam evam hoti ayam kho āvuso bhikkhu āpattim āpajjitvā na icchati āpattim passitum handassa mayam āpattiyā adassane ukkhepanīyakammam karomāti.	"Now suppose the thought occurs to the monks, 'Friends, this monk, having fallen into an offense, refuses to make amends. Let's impose a suspension transaction on him for not making amends for an offense."
te tassa āpattiyā adassane ukkhepanīyakammam karonti adhammena vaggā .pe.	"They, a faction, impose a suspension transaction on him for not make amends for an offense that is a non-Dhamma
dhammena samaggā.	"United not in accordance with the Dhamma.
dhammena vaggā.	"A faction in accordance with the Dhamma.
dhammapaṭirūpakena vaggā.	"A faction a semblance of the Dhamma.
dhammapaṭirūpakena samaggā.	"United a semblance of the Dhamma.
tatraṭṭho saṅgho vivadati adhammena vaggakammaṁ adhammena samaggakammaṁ dhammena vaggakammaṁ	"The Sangha there disputes: 'It's a factional transaction, not in accordance with the Dhamma; a united transaction, not in accordance with the Dhamma; a semblance-of-

dhammapaṭirūpakena vaggakammam dhammapaṭirūpakena samaggakammam akatam kammam dukkaṭam kammam puna kātabbam kammanti. Dhamma factional transaction; a semblance-of-Dhamma united transaction; it's an undone transaction, a poorly done transaction; the transaction should be done again.'

tatra bhikkhave ye te bhikkhū evamāhamsu dhammapaṭirūpakena samaggakammanti ye ca te bhikkhū evamāhamsu akatam kammam dukkaṭam kammam puna kātabbam kammanti. ime tattha bhikkhū dhammavādino. "The monks there who say, 'It's a semblance-of-Dhamma, united transaction,' and those who say, 'It's an undone transaction, a poorly done transaction; the transaction should be done again,'—in this case, these monks are speakers of Dhamma.

ime pañca vārā sankhittā.

These five sections are condensed.

261. APPAŢIKAMME UKKHEPANĪYAKAMMAVIVĀD AKATHĀ

The Discussion of Disputes Over a Suspension Transaction for not Making Amends

idha pana bhikkhave bhikkhu āpattim āpajjitvā na icchati āpattim paṭikātum. "Monks, there is the case where a monk, having fallen into an offense, refuses to make amends.

tatra ce bhikkhūnam evam hoti ayam kho āvuso bhikkhu āpattim āpajjitvā na icchati āpattim paṭikātum handassa mayam āpattiyā appaṭikamme ukkhepanīyakammam karomāti.	"Now suppose the thought occurs to the monks, 'Friends, this monk, having fallen into an offense, refuses to make amends. Let's impose a suspension transaction on him for not making amends for an offense."
te tassa āpattiyā appaṭikamme ukkhepanīyakammam karonti adhammena vaggā .pe.	"They, a faction, impose a suspension transaction on him for not make amends for an offense that is a non-Dhamma
adhammena samaggā.	"United not in accordance with the Dhamma.
dhammena vaggā.	"A faction in accordance with the Dhamma.
dhammapaṭirūpakena vaggā.	"A faction a semblance of the Dhamma.
dhammapaṭirūpakena samaggā.	"United a semblance of the Dhamma.
tatraṭṭho saṅgho vivadati adhammena vaggakammaṁ adhammena samaggakammaṁ dhammena vaggakammaṁ dhammapaṭirūpakena vaggakammaṁ dhammapaṭirūpakena	"The Sangha there disputes: 'It's a factional transaction, not in accordance with the Dhamma; a united transaction, not in accordance with the Dhamma; a semblance-of-Dhamma factional transaction; a semblance-of-Dhamma united transaction; it's an undone transaction,

samaggakammam akatam kammam dukkaṭam kammam puna kātabbam kammanti.	a poorly done transaction; the transaction should be done again?
tatra bhikkhave ye te bhikkhū evamāhamsu dhammapaṭirūpakena samaggakammanti ye ca te bhikkhū evamāhamsu akatam kammam dukkaṭam kammam puna kātabbam kammanti. ime tattha bhikkhū dhammavādino.	"The monks there who say, 'It's a semblance-of-Dhamma, united transaction,' and those who say, 'It's an undone transaction, a poorly done transaction; the transaction should be done again,'—in this case, these monks are speakers of Dhamma.
ime pañca vārā sankhittā.	These five sections are condensed.

262. APPAŢINISSAGGE UKKHEPANĪYAKAMMAVIVĀD AKATHĀ

The Discussion of Disputes Over a Suspension Transaction for not Relinquishing (an Evil View)

idha pana bhikkhave	"Monks, there is the case where a
bhikkhu na icchati pāpikam	monk doesn't want to relinquish an
diṭṭhim paṭinissajjitum.	evil view.
tatra ce bhikkhūnam evam	"Now suppose the thought occurs to
hoti ayam kho āvuso	the monks, 'Friends, this monk doesn't

bhikkhu na icchati pāpikam diṭṭhim paṭinissajjitum handassa mayam pāpikāya diṭṭhiyā appaṭinissagge ukkhepanīyakammam karomāti.	want to relinquish an evil view. Let's impose a suspension transaction on him for not relinquishing an evil view."
te tassa pāpikāya diṭṭhiyā appaṭinissagge ukkhepanīyakammam karonti adhammena vaggā .pe.	"They, a faction, impose a suspension transaction on him for not relinquishing an evil view that is a non-Dhamma
adhammena samaggā.	"United not in accordance with the Dhamma.
dhammena vaggā.	"A faction in accordance with the Dhamma.
dhammapaṭirūpakena vaggā.	"A faction a semblance of the Dhamma.
dhammapaṭirūpakena samaggā.	"United a semblance of the Dhamma.
tatraṭṭho saṅgho vivadati adhammena vaggakammaṁ adhammena samaggakammaṁ dhammena vaggakammaṁ dhammapaṭirūpakena vaggakammaṁ dhammapaṭirūpakena samaggakammaṁ akataṁ kammaṁ dukkaṭaṁ	"The Sangha there disputes: 'It's a factional transaction, not in accordance with the Dhamma; a united transaction, not in accordance with the Dhamma; a semblance-of-Dhamma factional transaction; a semblance-of-Dhamma united transaction; it's an undone transaction, a poorly done transaction; the transaction should be done again.'

kammam puna kātabbam kammanti.	
tatra bhikkhave ye te bhikkhū evamāhamsu dhammapaṭirūpakena samaggakammanti ye ca te bhikkhū evamāhamsu akatam kammam dukkaṭam kammam puna kātabbam kammanti. ime tattha bhikkhū dhammavādino.	"The monks there who say, 'It's a semblance-of-Dhamma, united transaction,' and those who say, 'It's an undone transaction, a poorly done transaction; the transaction should be done again,'—in this case, these monks are speakers of Dhamma.
ime pañca vārā sankhittā.	These five sections are condensed.

263. TAJJANĪYAKAMMAPAŢIPPASS ADDHIKATHĀ (2) (MV.IX.7.19)

The Discussion of Rescinding the Censure Transaction

1 1	[227] idha pana bhikkhave bhikkhu sanghena tajjanīyakammakato sammā vattati lomam pāteti netthāram vattati tajjanīyakammassa paṭippassaddhim yācati.	"Monks, there is the case where a monk, having had a censure transaction imposed on him by the Sangha, behaves properly, lowers his hackles, mends his ways. He asks for the rescinding of the censure transaction.
]	tatra ce bhikkhūnaṁ evaṁ hoti ayaṁ kho āvuso	"Now suppose the thought occurs to the monks, 'Friends, this monk,

bhikkhu sanghena tajjanīyakammakato sammā vattati lomam pāteti netthāram vattati tajjanīyakammassa paṭippassaddhim yācati handassa mayam tajjanīyakammam paṭippassambhemāti. having had a censure transaction imposed on him by the Sangha, has behaved properly, lowered his hackles, mended his ways. He is asking for the rescinding of the censure transaction. Let's rescind the censure transaction on him?

te tassa tajjanīyakammam paṭippassambhenti adhammena vaggā.

"They, a faction, rescind the censure transaction on him, not in accordance with the Dhamma.

tatraṭṭho saṅgho vivadati adhammena vaggakammaṁ adhammena samaggakammaṁ dhammena vaggakammaṁ dhammapaṭirūpakena vaggakammaṁ dhammapaṭirūpakena samaggakammaṁ akataṁ kammaṁ dukkaṭaṁ kammaṁ puna kātabbaṁ kammanti.

"The Sangha there disputes: 'It's a factional transaction, not in accordance with the Dhamma; a united transaction, not in accordance with the Dhamma; a semblance-of-Dhamma factional transaction; a semblance-of-Dhamma united transaction; it's an undone transaction, a poorly done transaction; the transaction should be done again.'

tatra bhikkhave ye te bhikkhū evamāhamsu adhammena vaggakammanti ye ca te bhikkhū evamāhamsu akatam kammam dukkaṭam kammam puna kātabbam "The monks there who say, 'It's a factional transaction, not in accordance with the Dhamma,' and those who say, 'It's an undone transaction, a poorly done transaction; the transaction should be done again,'—in this case, these monks are speakers of Dhamma.

kammanti. ime tattha bhikkhū dhammavādino.

[228] idha pana bhikkhave bhikkhu sanghena tajjanīyakammakato sammā vattati lomam pāteti netthāram vattati tajjanīyakammassa paṭippassaddhim yācati. "Monks, there is the case where a monk, having had a censure transaction imposed on him by the Sangha, behaves properly, lowers his hackles, mends his ways. He asks for the rescinding of the censure transaction.

tatra ce bhikkhūnam evam hoti ayam kho āvuso bhikkhu sanghena tajjanīyakammakato sammā vattati lomam pāteti netthāram vattati tajjanīyakammassa paṭippassaddhim yācati handassa mayam tajjanīyakammam paṭippassambhemāti.

"Now suppose the thought occurs to the monks, 'Friends, this monk, having had a censure transaction imposed on him by the Sangha, has behaved properly, lowered his hackles, mended his ways. He is asking for the rescinding of the censure transaction. Let's rescind the censure transaction on him.'

te tassa tajjanīyakammam paṭippassambhenti adhammena samaggā.

"They, united, rescind the censure transaction on him, not in accordance with the Dhamma.

tatraṭṭho saṅgho vivadati adhammena vaggakammaṁ adhammena samaggakammaṁ dhammena vaggakammaṁ dhammapaṭirūpakena vaggakammaṁ dhammapaṭirūpakena "The Sangha there disputes: 'It's a factional transaction, not in accordance with the Dhamma; a united transaction, not in accordance with the Dhamma; a semblance-of-Dhamma factional transaction; a semblance-of-Dhamma united transaction; it's an undone transaction,

samaggakammam akatam kammam dukkaṭam kammam puna kātabbam kammanti. a poorly done transaction; the transaction should be done again.

tatra bhikkhave ye te bhikkhū evamāhamsu adhammena samaggakammanti ye ca te bhikkhū evamāhamsu akatam kammam dukkaṭam kammam puna kātabbam kammanti. ime tattha bhikkhū dhammavādino. "The monks there who say, 'It's a united transaction, not in accordance with the Dhamma,' and those who say, 'It's an undone transaction, a poorly done transaction; the transaction should be done again,'—in this case, these monks are speakers of Dhamma.

[229] idha pana bhikkhave bhikkhu sanghena tajjanīyakammakato sammā vattati lomam pāteti netthāram vattati tajjanīyakammassa paṭippassaddhim yācati. "Monks, there is the case where a monk, having had a censure transaction imposed on him by the Sangha, behaves properly, lowers his hackles, mends his ways. He asks for the rescinding of the censure transaction.

tatra ce bhikkhūnam evam hoti ayam kho āvuso bhikkhu sanghena tajjanīyakammakato sammā vattati lomam pāteti netthāram vattati tajjanīyakammassa paṭippassaddhim yācati handassa mayam tajjanīyakammam paṭippassambhemāti.

"Now suppose the thought occurs to the monks, 'Friends, this monk, having had a censure transaction imposed on him by the Sangha, has behaved properly, lowered his hackles, mended his ways. He is asking for the rescinding of the censure transaction. Let's rescind the censure transaction on him? te tassa tajjanīyakammam paṭippassambhenti dhammena vaggā.

"They, a faction, rescind the censure transaction on him, in accordance with the Dhamma.

tatraṭṭho saṅgho vivadati adhammena vaggakammaṁ adhammena samaggakammaṁ dhammena vaggakammaṁ dhammapaṭirūpakena vaggakammaṁ dhammapaṭirūpakena samaggakammaṁ akataṁ kammaṁ dukkaṭaṁ kammaṁ puna kātabbaṁ kammanti. "The Sangha there disputes: 'It's a factional transaction, not in accordance with the Dhamma; a united transaction, not in accordance with the Dhamma; a semblance-of-Dhamma factional transaction; a semblance-of-Dhamma united transaction; it's an undone transaction, a poorly done transaction; the transaction should be done again.'

tatra bhikkhave ye te bhikkhū evamāhamsu adhammena vaggakammanti ye ca te bhikkhū evamāhamsu akatam kammam dukkaṭam kammam puna kātabbam kammanti. ime tattha bhikkhū dhammavādino. "The monks there who say, 'It's a factional transaction, not in accordance with the Dhamma,' and those who say, 'It's an undone transaction, a poorly done transaction; the transaction should be done again,'—in this case, these monks are speakers of Dhamma.

[230] idha pana bhikkhave bhikkhu sanghena tajjanīyakammakato sammā vattati lomam pāteti netthāram vattati tajjanīyakammassa paṭippassaddhim yācati.

"Monks, there is the case where a monk, having had a censure transaction imposed on him by the Sangha, behaves properly, lowers his hackles, mends his ways. He asks for the rescinding of the censure transaction. tatra ce bhikkhūnam evam hoti ayam kho āvuso bhikkhu sanghena tajjanīyakammakato sammā vattati lomam pāteti netthāram vattati tajjanīyakammassa paṭippassaddhim yācati handassa mayam tajjanīyakammam paṭippassambhemāti.

"Now suppose the thought occurs to the monks, 'Friends, this monk, having had a censure transaction imposed on him by the Sangha, has behaved properly, lowered his hackles, mended his ways. He is asking for the rescinding of the censure transaction. Let's rescind the censure transaction on him.'

te tassa tajjanīyakammam paṭippassambhenti dhammapaṭirūpakena vaggā.

"They, a faction, rescind the censure transaction on him in a way that is a semblance of the Dhamma.

tatraṭṭho saṅgho vivadati adhammena vaggakammaṁ adhammena samaggakammaṁ dhammena vaggakammaṁ dhammapaṭirūpakena vaggakammaṁ dhammapaṭirūpakena samaggakammaṁ akataṁ kammaṁ dukkaṭaṁ kammaṁ puna kātabbaṁ kammanti. "The Sangha there disputes: 'It's a factional transaction, not in accordance with the Dhamma; a united transaction, not in accordance with the Dhamma; a semblance-of-Dhamma factional transaction; a semblance-of-Dhamma united transaction; it's an undone transaction, a poorly done transaction; the transaction should be done again.'

tatra bhikkhave ye te bhikkhū evamāhamsu dhammapaṭirūpakena vaggakammanti ye ca te bhikkhū evamāhamsu akatam kammam dukkaṭam "The monks there who say, 'It's a semblance-of-Dhamma, factional transaction,' and those who say, 'It's an undone transaction, a poorly done transaction; the transaction should be

kammam puna kātabbam kammanti. ime tattha bhikkhū dhammavādino.	done again,"—in this case, these monks are speakers of Dhamma.
[231] idha pana bhikkhave bhikkhu sanghena tajjanīyakammakato sammā vattati lomam pāteti netthāram vattati tajjanīyakammassa paṭippassaddhim yācati.	"Monks, there is the case where a monk, having had a censure transaction imposed on him by the Sangha, behaves properly, lowers his hackles, mends his ways. He asks for the rescinding of the censure transaction.
tatra ce bhikkhūnam evam hoti ayam kho āvuso bhikkhu sanghena tajjanīyakammakato sammā vattati lomam pāteti netthāram vattati tajjanīyakammassa paṭippassaddhim yācati handassa mayam tajjanīyakammam paṭippassambhemāti.	"Now suppose the thought occurs to the monks, 'Friends, this monk, having had a censure transaction imposed on him by the Sangha, has behaved properly, lowered his hackles, mended his ways. He is asking for the rescinding of the censure transaction. Let's rescind the censure transaction on him.'
te tassa tajjanīyakammam paṭippassambhenti dhammapaṭirūpakena samaggā.	"They, united, rescind the censure transaction on him in a way that is a semblance of the Dhamma.
tatraṭṭho saṅgho vivadati adhammena vaggakammaṁ adhammena samaggakammaṁ dhammena vaggakammaṁ dhammapaṭirūpakena	"The Sangha there disputes: 'It's a factional transaction, not in accordance with the Dhamma; a united transaction, not in accordance with the Dhamma; a semblance-of-Dhamma factional transaction; a

vaggakammam dhammapaṭirūpakena samaggakammam akatam kammam dukkaṭam kammam puna kātabbam kammanti. semblance-of-Dhamma united transaction; it's an undone transaction, a poorly done transaction; the transaction should be done again.'

tatra bhikkhave ye te bhikkhū evamāhamsu dhammapaṭirūpakena samaggakammanti ye ca te bhikkhū evamāhamsu akatam kammam dukkaṭam kammam puna kātabbam kammanti. ime tattha bhikkhū dhammavādino. "The monks there who say, 'It's a semblance-of-Dhamma, united transaction,' and those who say, 'It's an undone transaction, a poorly done transaction; the transaction should be done again,'—in this case, these monks are speakers of Dhamma.

264.

NIYASSAKAMMAPAŢIPPASSA DDHIKATHĀ (2) (MV.IX.7.20)

The Discussion of Rescinding the Demotion Transaction

[232] idha pana bhikkhave bhikkhu sanghena niyassakammakato sammā vattati lomam pāteti netthāram vattati niyassakammassa paṭippassaddhim yācati. "Monks, there is the case where a monk, having had a demotion transaction imposed on him by the Sangha, behaves properly, lowers his hackles, mends his ways. He asks for the rescinding of the demotion transaction.

tatra ce bhikkhūnam evam hoti ayam kho āvuso bhikkhu sanghena niyassakammakato sammā vattati lomam pāteti netthāram vattati niyassakammassa paṭippassaddhim yācati handassa mayam niyassakammam paṭippassambhemāti.	"Now suppose the thought occurs to the monks, 'Friends, this monk, having had a demotion transaction imposed on him by the Sangha, has behaved properly, lowered his hackles, mended his ways. He is asking for the rescinding of the demotion transaction. Let's rescind the demotion transaction on him.'
te tassa niyassakammam paṭippassambhenti adhammena vaggā .pe.	"They, a faction, rescind the demotion transaction on him, not in accordance with the Dhamma
adhammena samaggā.	"United not in accordance with the Dhamma.
dhammena vaggā.	"A faction in accordance with the Dhamma.
dhammapaṭirūpakena vaggā.	"A faction a semblance of the Dhamma.
dhammapaṭirūpakena samaggā.	"United a semblance of the Dhamma.
tatraṭṭho saṅgho vivadati adhammena vaggakammaṁ adhammena samaggakammaṁ dhammena vaggakammaṁ dhammapaṭirūpakena vaggakammaṁ	"The Sangha there disputes: 'It's a factional transaction, not in accordance with the Dhamma; a united transaction, not in accordance with the Dhamma; a semblance-of-Dhamma factional transaction; a semblance-of-Dhamma united

dhammapaṭirūpakena samaggakammaṁ akataṁ kammaṁ dukkataṁ	transaction; it's an undone transaction, a poorly done transaction; the
kammam puna kātabbam kammanti.	transaction should be done again?
tatra bhikkhave ye te bhikkhū evamāhamsu dhammapaṭirūpakena samaggakammanti ye ca te bhikkhū evamāhamsu akatam kammam dukkaṭam kammam puna kātabbam kammanti. ime tattha bhikkhū dhammavādino.	"The monks there who say, 'It's a semblance-of-Dhamma, united transaction,' and those who say, 'It's an undone transaction, a poorly done transaction; the transaction should be done again,'—in this case, these monks are speakers of Dhamma.
ime pañca vārā sankhittā.	These five sections are condensed.

265. PABBĀJANĪYAKAMMAPAŢIPPA SSADDHIKATHĀ (2)

The Discussion of Rescinding the Banishment Transaction

[233] idha pana bhikkhave bhikkhu sanghena pabbājanīyakammakato sammā vattati lomam pāteti netthāram vattati pabbājanīyakammassa paṭippassaddhim yācati. "Monks, there is the case where a monk, having had a banishment transaction imposed on him by the Sangha, behaves properly, lowers his hackles, mends his ways. He asks for the rescinding of the banishment transaction.

"Now suppose the thought occurs to the monks, 'Friends, this monk, having had a banishment transaction imposed on him by the Sangha, has behaved properly, lowered his hackles, mended his ways. He is asking for the rescinding of the banishment transaction. Let's rescind the banishment transaction on him.'
"They, a faction, rescind the banishment transaction on him, not in accordance with the Dhamma
"United not in accordance with the Dhamma.
"A faction in accordance with the Dhamma.
"A faction a semblance of the Dhamma.
"United a semblance of the Dhamma.
"The Sangha there disputes: 'It's a factional transaction, not in accordance with the Dhamma; a united transaction, not in accordance with the Dhamma; a semblance-of-

dhammapaṭirūpakena
vaggakammaṁ
dhammapaṭirūpakena
samaggakammam akatam
kammam dukkaṭam
kammam puna kātabbam
kammanti.

Dhamma factional transaction; a semblance-of-Dhamma united transaction; it's an undone transaction, a poorly done transaction; the transaction should be done again.'

tatra bhikkhave ye te bhikkhū evamāhamsu dhammapaṭirūpakena samaggakammanti ye ca te bhikkhū evamāhamsu akatam kammam dukkaṭam kammam puna kātabbam kammanti. ime tattha bhikkhū dhammavādino. "The monks there who say, 'It's a semblance-of-Dhamma, united transaction,' and those who say, 'It's an undone transaction, a poorly done transaction; the transaction should be done again,'—in this case, these monks are speakers of Dhamma.

ime pañca vārā sankhittā.

These five sections are condensed.

266.

PAŢISĀRAŅĪYAKAMMAPAŢIPP ASSADDHIKATHĀ (2)

The Discussion of Rescinding the Reconciliation Transaction

[234] idha pana bhikkhave bhikkhu sanghena paṭisāraṇīyakammakato sammā vattati lomam pāteti netthāram vattati "Monks, there is the case where a monk, having had a reconciliation transaction imposed on him by the Sangha, behaves properly, lowers his hackles, mends his ways. He asks for

paṭisāraṇīyakammassa paṭippassaddhim yācati.	the rescinding of the reconciliation transaction.
tatra ce bhikkhūnam evam hoti ayam kho āvuso bhikkhu sanghena paṭisāraṇīyakammakato sammā vattati lomam pāteti netthāram vattati paṭisāraṇīyakammassa paṭippassaddhim yācati handassa mayam paṭisāraṇīyakammam paṭippassambhemāti.	"Now suppose the thought occurs to the monks, 'Friends, this monk, having had a reconciliation transaction imposed on him by the Sangha, has behaved properly, lowered his hackles, mended his ways. He is asking for the rescinding of the reconciliation transaction. Let's rescind the reconciliation transaction on him.'
te tassa paṭisāraṇīyakammaṁ paṭippassambhenti adhammena vaggā .pe.	"They, a faction, rescind the reconciliation transaction on him, not in accordance with the Dhamma
adhammena samaggā.	"United not in accordance with the Dhamma.
dhammena vaggā.	"A faction in accordance with the Dhamma.
dhammapaṭirūpakena vaggā.	"A faction a semblance of the Dhamma.
dhammapaṭirūpakena samaggā.	"United a semblance of the Dhamma.
tatraṭṭho saṅgho vivadati adhammena vaggakammaṁ adhammena	"The Sangha there disputes: 'It's a factional transaction, not in accordance with the Dhamma; a

samaggakammam dhammena vaggakammam dhammapaṭirūpakena vaggakammam dhammapaṭirūpakena samaggakammam akatam kammam dukkaṭam kammam puna kātabbam kammanti. united transaction, not in accordance with the Dhamma; a semblance-of-Dhamma factional transaction; a semblance-of-Dhamma united transaction; it's an undone transaction, a poorly done transaction; the transaction should be done again.'

tatra bhikkhave ye te bhikkhū evamāhamsu dhammapaṭirūpakena samaggakammanti ye ca te bhikkhū evamāhamsu akatam kammam dukkaṭam kammam puna kātabbam kammanti. ime tattha bhikkhū dhammavādino. "The monks there who say, 'It's a semblance-of-Dhamma, united transaction,' and those who say, 'It's an undone transaction, a poorly done transaction; the transaction should be done again,'—in this case, these monks are speakers of Dhamma.

ime pañca vārā sankhittā.

These five sections are condensed.

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267. ADASSANE UKKHEPANĪYAKAMMAPAŢIPP ASSADDHIKATHĀ (2)

The Discussion of Rescinding the Suspension Transaction for not Seeing (an Offense)

[235] idha pana bhikkhave bhikkhu sanghena apattiya adassane ukkhepaniyakammakato samma vattati lomam pateti nettharam vattati apattiya adassane ukkhepaniyakammassa paṭippassaddhim yacati.	"Monks, there is the case where a monk, having had a suspension transaction imposed on him for not seeing an offense by the Sangha, behaves properly, lowers his hackles, mends his ways. He asks for the rescinding of the suspension transaction for not seeing an offense.
tatra ce bhikkhūnam evam hoti ayam kho āvuso bhikkhu sanghena āpattiyā adassane ukkhepanīyakammakato sammā vattati lomam pāteti netthāram vattati āpattiyā adassane ukkhepanīyakammassa paṭippassaddhim yācati handassa mayam āpattiyā adassane ukkhepanīyakammam paṭippassambhemāti.	"Now suppose the thought occurs to the monks, 'Friends, this monk, having had a suspension transaction for not seeing an offense imposed on him by the Sangha, has behaved properly, lowered his hackles, mended his ways. He is asking for the rescinding of the suspension transaction for not seeing an offense. Let's rescind the suspension transaction on him for not seeing an offense."
te tassa āpattiyā adassane ukkhepanīyakammam paṭippassambhenti adhammena vaggā .pe.	"They, a faction, rescind the suspension transaction on him for not seeing an offense, not in accordance with the Dhamma
adhammena samaggā.	"United not in accordance with the Dhamma.
dhammena vaggā.	"A faction in accordance with the Dhamma.

dhammapaṭirūpakena vaggā.	"A faction a semblance of the Dhamma.
dhammapaṭirūpakena samaggā.	"United a semblance of the Dhamma.
tatraṭṭho saṅgho vivadati adhammena vaggakammaṁ adhammena samaggakammaṁ dhammena vaggakammaṁ dhammapaṭirūpakena vaggakammaṁ dhammapaṭirūpakena samaggakammaṁ akataṁ kammaṁ dukkaṭaṁ kammaṁ puna kātabbaṁ kammanti.	"The Sangha there disputes: 'It's a factional transaction, not in accordance with the Dhamma; a united transaction, not in accordance with the Dhamma; a semblance-of-Dhamma factional transaction; a semblance-of-Dhamma united transaction; it's an undone transaction, a poorly done transaction; the transaction should be done again.'
tatra bhikkhave ye te bhikkhū evamāhamsu dhammapaṭirūpakena samaggakammanti ye ca te bhikkhū evamāhamsu akatam kammam dukkaṭam kammam puna kātabbam kammanti. ime tattha bhikkhū dhammavādino.	"The monks there who say, 'It's a semblance-of-Dhamma, united transaction,' and those who say, 'It's an undone transaction, a poorly done transaction; the transaction should be done again,'—in this case, these monks are speakers of Dhamma.
ime pañca vārā saṅkhittā.	These five sections are condensed.

268. APPAŢIKAMME UKKHEPANĪYAKAMMAPAŢIPP

ASSADDHIKATHĀ (2)

The Discussion of Rescinding the Suspension Transaction for not Making Amends

idha pana bhikkhave bhikkhu sanghena āpattiyā appaṭikamme ukkhepanīyakammakato sammā vattati lomam pāteti netthāram vattati āpattiyā appaṭikamme ukkhepanīyakammassa paṭippassaddhim yācati. "Monks, there is the case where a monk, having had a suspension transaction imposed on him for not making amends for an offense by the Saṅgha, behaves properly, lowers his hackles, mends his ways. He asks for the rescinding of the suspension transaction for not making amends for an offense.

tatra ce bhikkhūnam evam hoti ayam kho āvuso bhikkhu sanghena āpattiyā appaṭikamme ukkhepanīyakammakato sammā vattati lomam pāteti netthāram vattati āpattiyā appaṭikamme ukkhepanīyakammassa paṭippassaddhim yācati handassa mayam āpattiyā appaṭikamme ukkhepanīyakammam paṭippassambhemāti.

"Now suppose the thought occurs to the monks, 'Friends, this monk, having had a suspension transaction for not making amends for an offense imposed on him by the Sangha, has behaved properly, lowered his hackles, mended his ways. He is asking for the rescinding of the suspension transaction for not making amends for an offense. Let's rescind the suspension transaction on him for not making amends for an offense."

te tassa āpattiyā appaṭikamme ukkhepanīyakammaṁ "They, a faction, rescind the suspension transaction on him for not

paṭippassambhenti adhammena vaggā .pe.	making amends for an offense, not in accordance with the Dhamma
adhammena samaggā.	"United not in accordance with the Dhamma.
dhammena vaggā.	"A faction in accordance with the Dhamma.
dhammapaṭirūpakena vaggā.	"A faction a semblance of the Dhamma.
dhammapaṭirūpakena samaggā.	"United a semblance of the Dhamma.
tatraṭṭho saṅgho vivadati adhammena vaggakammaṁ adhammena samaggakammaṁ dhammena vaggakammaṁ dhammapaṭirūpakena vaggakammaṁ dhammapaṭirūpakena samaggakammaṁ akataṁ kammaṁ dukkaṭaṁ kammaṁ puna kātabbaṁ kammanti.	"The Sangha there disputes: 'It's a factional transaction, not in accordance with the Dhamma; a united transaction, not in accordance with the Dhamma; a semblance-of-Dhamma factional transaction; a semblance-of-Dhamma united transaction; it's an undone transaction, a poorly done transaction; the transaction should be done again.'
tatra bhikkhave ye te bhikkhū evamāhamsu dhammapaṭirūpakena samaggakammanti ye ca te bhikkhū evamāhamsu akatam kammam dukkaṭam kammam puna kātabbam	"The monks there who say, 'It's a semblance-of-Dhamma, united transaction,' and those who say, 'It's an undone transaction, a poorly done transaction; the transaction should be done again,'—in this case, these monks are speakers of Dhamma.

kammanti. ime tattha
bhikkhū dhammavādino.

ime pañca vārā sankhittā.

These five sections are condensed.

269. APPAŢINISSAGGE UKKHEPANĪYAKAMMAPAŢIPP ASSADDHIKATHĀ (2)

The Discussion of Rescinding the Suspension Transaction for not Relinquishing (an Evil View)

[236] idha pana bhikkhave bhikkhu sanghena pāpikāya diṭṭhiyā appaṭinissagge ukkhepanīyakammakato sammā vattati lomam pāteti netthāram vattati pāpikāya diṭṭhiyā appaṭinissagge ukkhepanīyakammassa paṭippassaddhim yācati.

Sangha, behaves properly, lowers his hackles, mends his ways. He asks for the rescinding of the suspension transaction for not relinquishing an evil view.

"Now suppose the thought occurs to the monks, 'Friends, this monk, having had a suspension transaction

tatra ce bhikkhūnam evam hoti ayam kho āvuso bhikkhu sanghena pāpikāya diṭṭhiyā appaṭinissagge ukkhepanīyakammakato sammā vattati lomam pāteti netthāram vattati pāpikāya diṭṭhiyā appaṭinissagge

"Now suppose the thought occurs to the monks, 'Friends, this monk, having had a suspension transaction for not relinquishing an evil view imposed on him by the Sangha, has behaved properly, lowered his hackles, mended his ways. He is asking for the rescinding of the

"Monks, there is the case where a

transaction imposed on him for not

monk, having had a suspension

relinquishing an evil view by the

ukkhepanīyakammassa paṭippassaddhim yācati handassa mayam pāpikāya diṭṭhiyā appaṭinissagge ukkhepanīyakammam paṭippassambhemāti.	suspension transaction for not relinquishing an evil view. Let's rescind the suspension transaction on him for not relinquishing an evil view."
te tassa pāpikāya diṭṭhiyā appaṭinissagge ukkhepanīyakammam paṭippassambhenti adhammena vaggā .pe.	"They, a faction, rescind the suspension transaction on him for not relinquishing an evil view, not in accordance with the Dhamma
adhammena samaggā.	"United not in accordance with the Dhamma.
dhammena vaggā.	"A faction in accordance with the Dhamma.
dhammapaṭirūpakena vaggā.	"A faction a semblance of the Dhamma.
dhammapaṭirūpakena samaggā.	"United a semblance of the Dhamma.
tatraṭṭho saṅgho vivadati adhammena vaggakammaṁ adhammena samaggakammaṁ dhammena vaggakammaṁ dhammapaṭirūpakena vaggakammaṁ dhammapaṭirūpakena samaggakammaṁ akataṁ kammaṁ dukkaṭaṁ kammaṁ puna kātabbaṁ kammanti.	"The Sangha there disputes: 'It's a factional transaction, not in accordance with the Dhamma; a united transaction, not in accordance with the Dhamma; a semblance-of-Dhamma factional transaction; a semblance-of-Dhamma united transaction; it's an undone transaction, a poorly done

	transaction; the transaction should be done again?
tatra bhikkhave ye te bhikkhū evamāhamsu dhammapaṭirūpakena samaggakammanti ye ca te bhikkhū evamāhamsu akatam kammam dukkaṭam kammam puna kātabbam kammanti. ime tattha bhikkhū dhammavādinoti.	"The monks there who say, 'It's a semblance-of-Dhamma, united transaction,' and those who say, 'It's an undone transaction, a poorly done transaction; the transaction should be done again,'—in this case, these monks are speakers of Dhamma."
imepi pañca vārā saṅkhittā.	These five sections are condensed.
campeyyakkhandhakam navamam.	The Campā Khandhaka, the ninth, (is finished).
imamhi khandhake vatthūni chattimsa.	In this khandhaka there are thirty-six cases.

TASSUDDĀNAM

Summary

[237] campāyam bhagavā āsi vatthu vāsabhagāmake āgantukānam ussukkam akāsi icchitabbake	The Blessed One was at Campā, the case of Vāsabha Village. He made an effort for incoming monks, in terms of what was desirable.
pakataññunoti ñatvā ussukkaṁ na karī tadā	Knowing "They're familiar now," he then didn't make an effort.

ukkhitto na karotīti agamā jinasantike.	Suspended (because they thought,) "He's not making (an effort)," he came to the presence of the Victor.
adhammena vaggakammam samaggam adhammena ca dhammena vaggakammam ca paṭirūpakena vaggikam	A factional transaction not in accordance with the Dhamma, and united, not in accordance with the Dhamma, a factional transaction in accordance with the Dhamma and a semblance-of-Dhamma, factional one.
paṭirūpakena samaggam eko ukkhipatekakam eko ca dve sambahule saṅgham ukkhipatekato [ME: ukkhipatekako]	A semblance-of-Dhamma, united one, one suspends one, and one (suspends) two, several, one suspends a Sangha.
duvepi sambahulāpi saṅgho saṅghaṁ ca ukkhipi sabbaññū pavaro sutvā adhammanti paṭikkhipi.	Two also, and several, a Sangha suspended a Sangha. The excellent, All-knowing One, having heard: (Saying,) "Non-Dhamma," he prohibited it.
ñattivipannam yam kammam sampannam anusāvanam anussāvanavipannam sampannam ñattiyā ca yam	Whatever transaction has an invalid motion, but valid proclamation, and whichever an invalid proclamation, but valid motion,

ubhayena vipannañca aññatra dhammameva ca vinayaṁ satthu paṭikuṭṭhaṁ kuppaṁ aṭṭhānarūpakaṁ	invalid in both, apart from Dhamma, Vinaya, or Teacher: It's been protested, is reversible, not fit to stand.
adhammavaggasamaggam paṭirūpena ye duve dhammeneva ca sāmaggim anuññāsi tathāgato.	Non-Dhamma: factional or united, a semblance, two of those. in accordance with the Dhamma and united: The Tathāgata allowed it.
catuvaggo pañcavaggo dasavaggo ca vīsati atirekavīsativaggo saṅgho pañcavidho tathā.	A quorum of four, a quorum of five, a quorum of ten, and twenty, a quorum of more that twenty: thus a Saṅgha is analyzed into five.
thapetvā upasampadam yañca kammam pavāraṇam abbhānakammena saha catuvaggehi kammiko.	Aside from Acceptance, the transaction of the Invitation, and rehabilitation transaction, One is fit to do it with a quorum of four.
duve kamme ṭhapetvāna majjhadesupasampadaṁ abbhānaṁ pañcavaggiko sabbakammesu kammiko.	Aside from two transactions, Acceptance in the Middle Land, and rehabilitation: A quorum of five is fit for all transactions.
abbhānekam ṭhapetvāna ye bhikkhū dasavaggikā. sabbakammakaro saṅgho	Aside from one—rehabilitation, whatever monks are a quorum of ten: They're a Sangha

vīso sabbattha kammiko.	fit to do all transactions. Twenty are fit everywhere.
bhikkhunī sikkhamānā ca sāmaņero sāmaņerikā paccakkhātantimavatthū ukkhittāpattidassane	A bhikkhunī, a female trainee, a male novice, or female, a renouncer, (one with) an extreme offense, one suspended for not seeing.
appaṭikammadiṭṭhiyā paṇḍakatheyyasamvāsaka m titthiyatiracchānagatam mātu pitu ca ghātakam	One who won't make amends, one with a view, a paṇḍaka, a thief by affiliation, a sectarian, an animal, a killer of mother and father,
araham bhikkhunīdūsim bhedakam lohitupādakam byañjanam nānāsamvāsam nānāsīmāya iddhiyā	or of an arahant. A molester of a bhikkhunī, a schismatic, a shedder of blood, a hermaphrodite, one of separate affiliation, one in different territory, or by psychic power.
yassa sangho kare kammam honti te catuvīsati sambuddhena paṭikkhittā na hete gaṇapūrakā	And he for whom the Sangha is doing the transaction: These twenty-four are prohibited by the Self-awakened One: they don't complete the quorum.
pārivāsikacatuttho parivāsam dadeyya vā mūlamānattamabbheyya	If, with one on probation as the fourth, (a Sangha) should grant probation, or (send back to) the beginning,

akammam na ca karaṇam	(grant) penance, or rehabilitation, it's not a transaction and shouldn't be done.
mūlārahamānattam abbhānārahameva ca akammakārakā pañca sambuddhena pakāsitā.	One deserving the beginning, or penance, or deserving rehabilitation—likewise. (These) five1 aren't doers of transactions, The Self-awakened One declared them. 1. 'Penance' here covers both deserving and observing, thus five.
bhikkhunī sikkhamānā ca sāmaņero sāmaņerikā paccakkhantimaummattā khittavedanadassane	A bhikkhunī, a female trainee, a male novice, or female, renouncers, (one with) an extreme (offense), one who's insane, one possessed, one in pain, one who (won't) see.
appaṭikammadiṭṭhiyā paṇḍakatheyyasaṁvāsaka ṁ titthiyatiracchānagataṁ mātā pitu ca ghātakaṁ	One who won't make amends, one with a view, a paṇḍaka, the thief by affiliation, a sectarian, an animal, a killer of mother and father,
araham bhikkhunīdūsim bhedakam lohitupādakam ubhatobyañjanañceva nānāsamvāsakampica	or of an arahant. A molester of a bhikkhunī, a schismatic, a shedder of blood, a hermaphrodite, and one of separate affiliation,
nānāsīmāya ṭhitakaṁ	One standing in a separate territory,

vehāsam yassa kamma ca sattavīsānametesam paṭikosam na rūhati. bhikkhussa pakatattassa rūhati paṭikosanā	or in the sky, and one for whom the transaction is done. The protest of these twenty-seven carries no weight. The protest of a regular monk, carries weight.
suddhassa dunnisārito bālo hi sunisārito paṇḍako theyyasaṁvāso pakkanto tiracchānago	For one who is pure, he is wrongly expelled, but a fool is rightly expelled. A paṇḍaka, a thief by affiliation, one who has gone over, an animal,
mātāpituarahanto dūsako saṅghabhedako lohituppādako ceva ubhatobyañjano ca yo	(a killer of) mother, father, an arahant, a molester, a splitter of the Sangha, a shedder of blood, and one who is a hermaphrodite:
ekādasannametesam osāraņam na yujjati. hatthapādā tadubbhayam kaṇṇanāsā tadubbhayam	The restoration of these eleven, is not accomplished. Hand, foot, both of these, ear, nose, both of these.
aṅgulīaļakaṇḍaraṁ phaṇaṁ khujjo ca vāmano gaṇḍilakkhaṇakāsā ca likhitako ca sīpadī	Finger, thumb, tendon, webbed, bent-over, a dwarf, a goiter, branded, whipped, one with a warrant, or elephantiasis.
pāpaparisakāņo ca kuņi khañjo hatopi ca	Evil, the assembly, blind in one eye, with a crooked limb, lame, paralyzed,

iriyāpathadubbalo	a cripple, or weak,
andho mūgo ca bādhiro	blind, mute, or deaf.
andhamūgandhabādhiro	Blind and mute, blind and deaf,
mūgabādhīrameva ca	mute and deaf as well,
andhamūgabadhīro ca	and blind, mute, and deaf,
dvattimsete anūnakā	These thirty-two, not fewer:
tesam osāraņam hoti sambuddhena pakāsitam. daṭṭhabbā paṭikātabbā nissajjetā na vijjati	Their restoration is declared, by the Self-awakened One. To be seen, to make amends for, or to be relinquished—none exists.
tassa ukkhepanā kammā satta honti adhammikā āpannam anuvattanti [ME: anuvattantam] satta tepi adhammikā	These suspension transactions on him seven—are non-Dhamma. (The suspension of) one fallen into (offense), but following his duty, these seven are also non-Dhamma.
āpannam anuvattanti [ME: āpannam nānuvattantam] satta kammā sudhammikā sammukhā paṭipucchā ca paṭiññāya ca kārakā [ME: kāraṇā]	(The suspension of) one not following his duty, these seven transactions are surely Dhamma. Doing them face-to-face, with interrogation, with acknowledgment.
satiamūļhapāpikā	Mindfulness, past insanity, further-
tajjanīniyasena ca	punishment,
pabbājanīyapaṭisārā	with censure, demotion,
ukkhepaparivāsa ca	banishment, reconciliation,

	suspension, and probation.
mūlamānattābbhānā tatheva upasampadā aññam kareyya aññassa soļasete adhammikā	The beginning, penance, rehabilitation, and even Acceptance. Should one do them for (a monk deserving) another: These sixteen are non-Dhamma.
tantam kareyya tantassa soļasete sudhammikā paccāropeyya aññoññam soļasete adhammikā	Should one do them for (a monk deserving) that one: These sixteen are surely Dhamma. Should one switch them with another, These sixteen are non-Dhamma.
dve dve mūlā katā tassa tepi soļasa dhammikā. ekekamūlakaṁ cakkaṁ adhammanti jino bravi	Bases done to him in pairs: These sixteen are also Dhamma. A wheel of bases, one-by-one: 'Non-Dhamma' said the Victor.
akāsi tajjanīyam kammam sangho bhandanakārako adhammena vaggakammam aññam āvāsa gacchi so	The Sangha did a censure transaction, a maker of strife, a factional transaction, not in accordance with the Dhamma. He went to another residence.
tatthādhammena samaggā tassa tajjaniyam karum aññattha vaggadhammena tassa tajjaniyam karum	There, united, they gave him censure, not in accordance with the Dhamma. Another place: factional, they gave him censure, in accordance with the Dhamma.

paṭirūpakena vaggāpi samaggāpi tathā karum adhammena samaggā ca dhammena vaggameva ca	Also a faction, a semblance, and united, they did likewise. Not in accordance with the Dhamma, united, and in accordance with the Dhamma, factional.
paṭirūpakena vaggā ca samaggā ca ime padā ekekam mūlakam katvā cakkam bandhe vicakkhaṇo.	A semblance, factional, and united—these are the lines. Doing the bases one-by-one, one who is observant, would construct the wheel:
bālāpyattassa niyassam [ME: bālā byattassa niyassam] pabbāje kuladūsakam paṭisāraṇīyam kammam kare akkosakassa ca	For one inexperienced and incompetent, demotion. They should banish a corrupter of families. The reconciliation transaction, they should impose on an insulter.
adassanāpaṭikkamme yo ca diṭṭhiṁ na nissaje tesaṁ ukkhepanaṁ kammaṁ satthavāhena bhāsitaṁ	For one who won't see, or won't make amends, or one who won't relinquish a view: For these, a suspension transaction. This was said by the Caravan Leader.
upavinayakammānam [ME: upari nayakammānam] pañño tajjaniyam naye tesamyeva anulomam sammā vattati yācati	The method for (completing) the transactions below: One with discernment would follow the (pattern of the) censure (transaction). For them—their hackles were lowered,

	they behaved properly, they asked.
passaddhim tesam kammānam heṭṭhā kammanayena ca tasmim tasmim hi kammesu tatraṭṭho ca vivādati	The rescinding of their transactions, follows the method of the above transactions. In the case of each transaction, the (monks) there disputed.
akatam dukkaṭañceva puna kātabbakanti ca kamme passaddhiyā cāpi te bhikkhū dhammavādino	"It's undone and it's poorly done and it should be done again!" Also in the case of rescinding transactions, those monks are speakers of Dhamma.
vipattibyādhite disvā kammappatte mahāmuni paṭippassaddhimakkhāsi sallakattova osadhanti.	Seeing them—afflicted by what is invalid with transactions imposed on them—the Great Sage showed their allaying, as a doctor, medicine.

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X kosambakakkhandhako

THE KOSAMBĪ KHANDHAKA

271. KOSAMBAKAVIVĀDAKATHĀ (MV.X.1.1)

The Discussion of the Quarrel at Kosambī [BMC: 1 2]

[238] Tena samayena buddho bhagavā kosambiyam viharati ghositārāme.	At that time the Blessed One was staying at Kosambī, at Ghosita's monastery.
Tena kho pana samayena aññataro bhikkhu āpattim āpanno hoti.	And at that time, a certain monk fell into an offense.

So tassā āpattiyā āpattidiṭṭhi hoti aññe bhikkhū tassā āpattiyā anāpattidiṭṭhino honti.	He was of the view that that offense was (in fact) an offense. Other monks were of the view that it wasn't an offense.
So aparena samayena tassā āpattiyā anāpattidiṭṭhi hoti aññe bhikkhū tassā āpattiyā āpattidiṭṭhino honti.	At a later time, he was of the view that the offense was not an offense, and the other monks were of the view that it was an offense.
Athakho te bhikkhū tam bhikkhum etadavocum āpattim tvam āvuso āpanno passasetam āpattinti.	Then the monks said to that (the first) monk, "Friend, you have fallen into an offense. Do you see that offense?"
Natthi me āvuso āpatti yamaham passeyyanti.	"I have no offense that I should see, friends."
Athakho te bhikkhū sāmaggim labhitvā tam bhikkhum āpattiyā adassane ukkhipimsu.	Then the monks, having gotten consent (from the Sangha), suspended the monk for not seeing the offense. [BMC]
(Mv.X.1.2) So ca bhikkhu bahussuto hoti āgatāgamo dhammadharo vinayadharo mātikādharo paṇḍito byatto medhāvī lajjī kukkuccako sikkhākāmo.	But the monk was learned and erudite, had memorized the Dhamma, the Vinaya, the Mātikā. He was wise, experienced, astute, conscientious, scrupulous, desirous of training.
Athakho so bhikkhu sandiṭṭhe sambhatte bhikkhū upasaṅkamitvā etadavoca anāpatti esā āvuso nesā āpatti anāpannomhi namhi āpanno	Then the monk went to his friends and companions and said, "This is a non-offense. This is not an offense. I have not fallen into an offense. It's not the case that I have fallen into

anukkhittomhi namhi ukkhitto adhammikenamhi kammena ukkhitto kuppena aṭṭhānārahena hotha me āyasmanto dhammato vinayato pakkhāti.

an offense. I am unsuspended, not suspended. I was suspended with a non-Dhamma transaction—reversible, not fit to stand. Be on my side (I am) in accordance with the Dhamma & Vinaya." [BMC]

Alabhi kho so bhikkhu sandiṭṭhe sambhatte bhikkhū pakkhe.

So the monk was able to get his friends and companions to be on his side.

Jānapadānam ca sandiṭṭhānam sambhattānam bhikkhūnam santike dūtam pāhesi anāpatti esā āvuso nesā āpatti anāpannomhi namhi āpanno anukkhittomhi namhi ukkhitto adhammikenamhi kammena ukkhitto kuppena aṭṭhānārahena hontu me āyasmanto dhammato vinayato pakkhāti.

He sent a messenger to his friends and companions in the countryside, (saying,) "This is a non-offense. This is not an offense. I have not fallen into an offense. It's not the case that I have fallen into an offense. I am unsuspended, not suspended. I was suspended with a non-Dhamma transaction—reversible, not fit to stand. Be on my side (I am) in accordance with the Dhamma & Vinaya."

Alabhi kho so bhikkhu jānapadepi sandiṭṭhe sambhatte bhikkhū pakkhe. So the monk was able to get his friends and companions in the countryside to be on his side.

(Mv.X.1.3) Athakho te ukkhittānuvattakā bhikkhū yena ukkhepakā bhikkhū tenupasaṅkamiṁsu upasaṅkamitvā ukkhepake bhikkhū etadavocuṁ anāpatti esā āvuso nesā āpatti anāpanno

Then those monks—followers of the suspended monk—went to the monks who had suspended him and said to them, "This is a non-offense. This is not an offense. That monk has not fallen into an offense. It's not the case that he has fallen into eso bhikkhu neso bhikkhu āpanno anukkhitto eso bhikkhu neso bhikkhu ukkhitto adhammikena kammena ukkhitto kuppena aṭṭhānārahenāti.

an offense. He is unsuspended, not suspended. He was suspended with a non-Dhamma transaction—reversible, not fit to stand."

Evam vutte ukkhepakā bhikkhū ukkhittānuvattake bhikkhū etadavocum āpatti esā āvuso nesā anāpatti āpanno eso bhikkhu neso bhikkhu anāpanno ukkhitto eso bhikkhu neso bhikkhu anukkhitto dhammikena kammena ukkhitto akuppena ṭhānārahena mā kho tumhe āyasmanto etam ukkhittakam bhikkhum anuvattittha anuparivārethāti.

When that was said, the monks who had suspended him said to his followers, "This is an offense. This is not a non-offense. That monk has fallen into an offense. It's not the case that he has not fallen into an offense. He is suspended, not unsuspended. He was suspended with a Dhamma transaction—irreversible and fit to stand. Venerable sirs, don't follow or attend on that suspended monk."

Evampi kho te ukkhittanuvattaka bhikkhū ukkhepakehi bhikkhūhi vuccamānā tatheva tam ukkhittakam bhikkhum anuvattimsu anuparivāresum.

Being told that by the monks who had suspended him, the followers (of the suspended monk) still followed and attended on him.

(Mv.X.1.4) [239] Athakho aññataro bhikkhu yena bhagavā tenupasaṅkami upasaṅkamitvā bhagavantaṁ abhivādetvā ekamantaṁ nisīdi. Then a certain monk went to the Blessed One, bowed down, and sat to one side.

Ekamantam nisinno kho so

As he was sitting there, he said to

bhikkhu bhagavantam etadavoca idha bhante aññataro bhikkhu āpattim āpanno ahosi so tassā āpattiyā āpattidiṭṭhi ahosi aññe bhikkhū tassā āpattiyā anāpattidiṭṭhino ahesum	the Blessed One, "Lord, here, a certain monk fell into an offense. He was of the view that that offense was (in fact) an offense. Other monks were of the view that it wasn't an offense.
so aparena samayena tassā āpattiyā anāpattidiṭṭhi ahosi aññe bhikkhū tassā āpattiyā āpattidiṭṭhino ahesum	"At a later time, he was of the view that the offense was not an offense, and the other monks were of the view that it was an offense.
athakho te bhante bhikkhū tam bhikkhum etadavocum āpattim tvam āvuso āpanno passasetam āpattinti	"Then the monks said to that (the first) monk, 'Friend, you have fallen into an offense. Do you see that offense?'
natthi me āvuso āpatti yamaham passeyyanti	"(He said,) 'I have no offense that I should see, friends.'
athakho te bhante bhikkhū sāmaggiṁ labhitvā taṁ bhikkhuṁ āpattiyā adassane ukkhipiṁsu	"Then the monks, having gotten consent (from the Sangha), suspended the monk for not seeing the offense.
so ca bhante bhikkhu bahussuto āgatāgamo dhammadharo vinayadharo mātikādharo paṇḍito byatto medhāvī lajjī kukkuccako sikkhākāmo	"But the monk is learned and erudite, has memorized the Dhamma, the Vinaya, the Mātikā. He is wise, experienced, astute, conscientious, scrupulous, desirous of training.
athakho so bhante bhikkhu sandiṭṭhe sambhatte bhikkhū	"Then the monk went to his friends and companions and said,

upasankamitvā etadavoca anāpatti esā āvuso nesā āpatti anāpannomhi namhi āpanno anukkhittomhi namhi ukkhitto adhammikenamhi kammena ukkhitto kuppena aṭṭhānārahena hotha me āyasmanto dhammato vinayato pakkhāti 'This is a non-offense. This is not an offense. I have not fallen into an offense. It's not the case that I have fallen into an offense. I am unsuspended, not suspended. I was suspended with a non-Dhamma transaction—reversible, not fit to stand. Be on my side (I am) in accordance with the Dhamma & Vinaya.'

alabhi kho so bhante bhikkhu sandiṭṭhe sambhatte bhikkhū pakkhe "So the monk was able to get his friends and companions to be on his side.

jānapadānampi sandiṭṭhānam sambhattānam santike dūtam pāhesi anāpatti esā āvuso nesā āpatti anāpannomhi namhi āpanno anukkhittomhi namhi ukkhitto adhammikenamhi kammena ukkhitto kuppena aṭṭhānārahena hontu me āyasmanto dhammato vinayato pakkhāti

"He sent a messenger to his friends and companions in the countryside, (saying,) 'This is a non-offense. This is not an offense. I have not fallen into an offense. It's not the case that I have fallen into an offense. I am unsuspended, not suspended. I was suspended with a non-Dhamma transaction—reversible, not fit to stand. Be on my side (I am) in accordance with the Dhamma & Vinaya.'

alabhi kho so bhante bhikkhu jānapadepi sandiṭṭhe sambhatte bhikkhū pakkhe "So the monk was able to get his friends and companions in the countryside to be on his side.

athakho te bhante ukkhittānuvattakā bhikkhū yena ukkhepakā bhikkhū "Then those monks—followers (of the suspended monk)—went to the monks who had suspended him and tenupasankamimsu upasankamitvā ukkhepake bhikkhū etadavocum anāpatti esā āvuso nesā āpatti anāpanno eso bhikkhu neso bhikkhu āpanno anukkhitto eso bhikkhu neso bhikkhu ukkhitto adhammikena kammena ukkhitto kuppena atthānārahenāti said to them, 'This is a non-offense. This is not an offense. That monk has not fallen into an offense. It's not the case that he has fallen into an offense. He is unsuspended, not suspended. He was suspended with a non-Dhamma transaction—reversible, not fit to stand'.

evam vutte bhante ukkhepakā bhikkhū ukkhittānuvattake bhikkhū etadavocum āpatti esā āvuso nesā anāpatti āpanno eso bhikkhu neso bhikkhu anāpanno ukkhitto eso bhikkhu neso bhikkhu anukkhitto dhammikena kammena ukkhitto akuppena thānārahena mā kho tumhe āyasmanto etam ukkhittakam bhikkhum anuvattittha anuparivārethāti

"When that was said, the monks who had suspended him said to his followers, 'This is an offense. This is not a non-offense. That monk has fallen into an offense. It's not the case that he has not fallen into an offense. He is suspended, not unsuspended. He was suspended with a Dhamma transaction that is irreversible and fit to stand. Venerable sirs, don't follow or attend on that suspended monk'.

evampi kho te bhante ukkhittanuvattaka bhikkhū ukkhepakehi bhikkhūhi vuccamāna tatheva tam ukkhittakam bhikkhum anuvattanti anuparivārentīti.

"Being told that by the monks who had suspended him, the followers (of the suspended monk) still followed and attended on him."

(Mv.X.1.5) Athakho bhagavā bhinno bhikkhusangho bhinno bhikkhusanghoti uṭṭhāyāsanā Then the Blessed One, (thinking,) "The Sangha of monks is split. The Sangha of monks is split," got up

yena ukkhepakā bhikkhū tenupasankami upasankami upasankami tvā paññatte āsane nisīdi.	from his seat and went to the monks who had suspended (the first monk), and sat down on a seat made ready.
Nisajja kho bhagavā ukkhepake bhikkhū etadavoca mā kho tumhe bhikkhave paṭibhāti no paṭibhāti noti yasmim vā tasmim vā bhikkhum ukkhipitabbam mañnittha.	Having sat down, he said to the monks who had suspended (the first monk), "Monks, don't assume, (thinking,) 'It's clear to us. It's clear to us,' that in every case a monk should be suspended.
(Mv.X.1.6) Idha pana bhikkhave bhikkhu āpattim āpanno hoti.	"Monks, there is the case where a monk falls into an offense.
So tassā āpattiyā anāpattidiṭṭhi hoti aññe bhikkhū tassā āpattiyā āpattidiṭṭhino honti.	"He is of the view that that offense is not an offense. Other monks are of the view that it is an offense.
Te ce bhikkhave bhikkhū tam bhikkhum evam jānanti ayam kho āyasmā bahussuto .pe. sikkhākāmo	"And the monks know of that monk that, 'This monk is learned and is desirous of training.
sace mayam imam bhikkhum āpattiyā adassane ukkhipissāma na mayam iminā bhikkhunā saddhim uposatham karissāma vinā iminā bhikkhunā uposatham karissāma bhavissati sanghassa tatonidānam bhanḍanam kalaho viggaho vivādo sanghabhedo sangharāji	"(They think,)'If we suspend this monk for not seeing an offense, then we won't do the uposatha with him. We will do the uposatha without him. From that cause there would be arguing, quarreling, clashes, and disputes in the Sangha, a split in the Sangha, a crack in the Sangha, a

saṅghavavatthānaṁ saṅghanānākaraṇanti.	falling apart in the Sangha, a separation in the Sangha.'
Bhedagarukehi bhikkhave bhikkhūhi na so bhikkhu āpattiyā adassane ukkhipitabbo.	"Monks who see the seriousness of a split (in the Sangha) would not suspend that monk for not seeing an offense.
(Mv.X.1.7) Idha pana bhikkhave bhikkhu āpattim āpanno hoti.	"Monks, there is the case where a monk falls into an offense.
So tassā āpattiyā anāpattidiṭṭhi hoti aññe bhikkhū tassā āpattiyā āpattidiṭṭhino honti.	"He is of the view that that offense is not an offense. Other monks are of the view that it is an offense.
Te ce bhikkhave bhikkhū tam bhikkhum evam jānanti ayam kho āyasmā bahussuto .pe. sikkhākāmo	"And the monks know of that monk that, 'This monk is learned and is desirous of training.'
sace mayam imam bhikkhum āpattiyā adassane ukkhipissāma na mayam iminā bhikkhunā saddhim pavāressāma vinā iminā bhikkhunā pavāressāma	"(They think,) 'If we suspend this monk for not seeing an offense, then we won't do the Invitation with him. We will do the Invitation without him.
na mayam iminā bhikkhunā saddhim sanghakammam karissāma vinā iminā bhikkhunā sanghakammam karissāma	"'We won't do Sangha transactions with him. We will do Sangha transactions without him.
na mayam iminā bhikkhunā saddhim āsane nisīdissāma vinā	"'We won't sit on (the same) seat with him. We will sit on a seat

iminā bhikkhunā āsane nisīdissāma	separate from him.
na mayam iminā bhikkhunā saddhim yāgupāne nisīdissāma vinā iminā bhikkhunā yāgupāne nisīdissāma	"'We won't sit having conjey with him. We will sit having conjey separate from him.
na mayam iminā bhikkhunā saddhim bhattagge nisīdissāma vinā iminā bhikkhunā bhattagge nisīdissāma	"'We won't sit in the meal-hall with him. We will sit in the meal-hall separate from him.
na mayam iminā bhikkhunā saddhim ekacchanne vasissāma vinā iminā bhikkhunā ekacchanne vasissāma	"'We won't dwell under the same roof with him. We will dwell under a roof separate from him.
na mayam iminā bhikkhunā saddhim yathāvuḍḍham abhivādanam paccuṭṭhānam añjalikammam sāmīcikammam karissāma vinā iminā bhikkhunā yathāvuḍḍham abhivādanam paccuṭṭhānam añjalikammam sāmīcikammam karissāma	"'We won't—in line with seniority—bow down to him, stand up to greet him, salute him with hands placed palm-to-palm over the heart, or perform form of respect due to superiors.
bhavissati sanghassa tatonidānam bhandanam kalaho viggaho vivādo sanghabhedo sangharāji sanghavavatthānam sanghanānākaraņanti.	"'From that cause there would be arguing, quarreling, clashes, and disputes in the Sangha, a split in the Sangha, a crack in the Sangha, a falling apart in the Sangha, a separation in the Sangha.'

Bhedagarukehi bhikkhave bhikkhūhi na so bhikkhu āpattiyā adassane ukkhipitabboti.	"Monks who see the seriousness of a split (in the Sangha) would not suspend that monk for not seeing an offense."
(Mv.X.1.8) Athakho bhagavā ukkhepakānam bhikkhūnam etamattham bhāsitvā uṭṭhāyāsanā yena ukkhittānuvattakā bhikkhū tenupasankami upasankamitvā paññatte āsane nisīdi.	Then the Blessed One, having explained the matter to the monks who had suspended (the first monk), got up from his seat, went to the followers (of the suspended monk), and sat down on a seat made ready.
Nisajja kho bhagavā ukkhittānuvattake bhikkhū etadavoca mā kho tumhe bhikkhave āpattim āpajjitvā namha āpannāti āpattim na paṭikātabbam maññittha.	Having sat down he said to them, "Don't think that, having fallen into an offense, (thinking,) 'We haven't fallen (into an offense). We haven't fallen (into an offense),' it should not be confessed.
Idha pana bhikkhave bhikkhu āpattim āpanno hoti.	"Monks, there is the case where a monk falls into an offense.
So tassā āpattiyā anāpattidiṭṭhi hoti aññe bhikkhū tassā āpattiyā āpattidaṭṭhino honti.	"He is of the view that that offense is not an offense. Other monks are of the view that it is an offense.
So ce bhikkhave bhikkhu te bhikkhū evam jānāti ime kho āyasmanto bahussutā .pe. sikkhākāmā.	"And that monk knows of the other monks that, 'These monks have heard much and are desirous of training.'
nālam mamam vā kāraņā aññesam vā kāraņā chandā dosā	"(He thinks,) 'It's unlikely that they—from desire, aversion,

mohā bhayā agatim gantum	delusion, or fear on my account or the account of others—would follow a wrong course.
sace mam ime bhikkhū āpattiyā adassane ukkhipissanti na mayā saddhim uposatham karissanti vinā mayā uposatham karissanti bhavissati sanghassa tatonidānam bhandanam kalaho viggaho vivādo sanghabhedo sangharāji sanghavavatthānam sanghanānākaraņanti.	"'If these monks suspend me for not seeing an offense, then they won't do the uposatha with me. They'll do the uposatha without me. From that cause there would be arguing, quarreling, clashes, and disputes in the Saṅgha, a split in the Saṅgha, a crack in the Saṅgha, a falling apart in the Saṅgha, a separation in the Saṅgha.'
Bhedagarukena bhikkhave bhikkhunā paresampi saddhāya sā āpatti desetabbā.	"A monk who sees the seriousness of a split (in the Sangha) should confess an offense even out of conviction in others.
Idha pana bhikkhave bhikkhu āpattim āpanno hoti.	"Monks, there is the case where a monk falls into an offense.
So tassā āpattiyā anāpattidiṭṭhi hoti aññe bhikkhū tassā āpattiyā āpattidiṭṭhino honti.	"He is of the view that that offense is not an offense. Other monks are of the view that it is an offense.
So ce bhikkhave bhikkhu te bhikkhū evam jānāti ime kho āyasmanto bahussutā .pe. Sikkhākāmā.	"And that monk knows of the other monks that, 'These monks have heard much and are desirous of training.'
nālam mamam vā kāraņā aññesam vā kāraņā chandā dosā mohā bhayā agatim gantum	"(He thinks,) 'It's unlikely that they—from desire, aversion, delusion, or fear on my account or

	the account of others—would follow a wrong course.'
sace mam ime bhikkhū āpattiyā adassane ukkhipissanti na mayā saddhim pavāressanti vinā mayā pavāressanti	"'If these monks suspend me for not seeing an offense, then they won't do the Invitation with me. They'll do the Invitation without me.
na mayā saddhim saṅghakammam karissanti vinā mayā saṅghakammam karissanti	"'They won't do Sangha transactions with me. They'll do Sangha transactions without me.
na mayā saddhim āsane nisīdissanti vinā mayā āsane nisīdissanti	"'They won't sit on (the same) seat with me. They'll sit on a seat separate from me.
na mayā saddhim yāgupāne nisīdissanti vinā mayā yāgupāne nisīdissanti	"'They won't sit having conjey with me. They'll sit having conjey separate from me.
na mayā saddhim bhattagge nisīdissanti vinā mayā bhattagge nisīdissanti	"'They won't sit in the meal-hall with me. They'll sit in the meal-hall separate from me.
na mayā saddhim ekacchanne vasissanti vinā mayā ekacchanne vasissanti	"'They won't dwell under the same roof with me. They'll dwell under a roof separate from me.
na mayā saddhim yathāvuḍḍham abhivādanam paccuṭṭhānam añjalikammam sāmīcikammam karissanti vinā mayā yathāvuḍḍham	"'They won't—in line with seniority—bow down to me, stand up to greet me, salute me with hands placed palm-to-palm over the

abhivādanam paccuṭṭhānam añjalikammam sāmīcikammam karissanti	heart, or perform forms of respect due to superiors to me.
bhavissati sanghassa tatonidānam bhandanam kalaho viggaho vivādo sanghabhedo sangharāji sanghavavatthānam sanghanānākaraṇanti.	"'From that cause there would be arguing, quarreling, clashes, and disputes in the Sangha, a split in the Sangha, a crack in the Sangha, a falling apart in the Sangha, a separation in the Sangha.'
Bhedagarukena bhikkhave bhikkhunā paresampi saddhāya sā āpatti desetabbāti.	"A monk who sees the seriousness of a split (in the Sangha) should confess an offense even out of conviction in others."
Athakho bhagavā ukkhittānuvattakānam bhikkhūnam etamattham bhāsitvā uṭṭhāyāsanā pakkāmi.	Then the Blessed One, having explained the matter to the followers of the suspended monk, got up from his seat and left.
(Mv.X.1.9) [240] Tena kho pana samayena ukkhittānuvattakā bhikkhū tattheva antosīmāya uposatham karonti saṅghakammam karonti.	At that time the followers of the suspended monk were performing the Uposatha and Sangha transactions right there inside the territory,
Ukkhepakā pana bhikkhū nissīmam gantvā uposatham karonti saṅghakammam karonti.	while the monks who suspended (the first monk) were performing the Uposatha and Sangha transactions, having gone outside the territory.
Athakho aññataro ukkhepako	Then a certain one of the monks

bhikkhu yena bhagavā tenupasankami upasankamitvā bhagavantam abhivādetvā ekamantam nisīdi. who had suspended (the first monk) went to the Blessed One, bowed down, and sat to one side.

Ekamantam nisinno kho so bhikkhu bhagavantam etadavoca te bhante ukkhittānuvattakā bhikkhū tattheva antosīmāya uposatham karonti sanghakammam karonti mayam pana bhante ukkhepakā bhikkhū nissīmam gantvā uposatham karoma sanghakammam karomāti.

As he was sitting there, he said to the Blessed One, "Lord, the followers of the suspended monk are performing the Uposatha and Sangha transactions right there inside the territory, while we monks who suspended (the first monk) are performing the Uposatha and Sangha transactions, having gone outside the territory."

Te ce bhikkhu ukkhittānuvattakā bhikkhū tattheva antosīmāya uposatham karissanti saṅghakammam karissanti yathā mayā ñatti ca anussāvanā ca paññattā tesam tāni kammāni dhammikāni bhavissanti akuppāni thānārahāni.

"If the followers of the suspended monk perform the Uposatha, do a Saṅgha transaction in that very same territory in accordance with the motion and announcement formulated by me, those transactions of theirs are in accordance with the Dhamma, irreversible, and fit to stand.

Tumhe ce bhikkhu ukkhepakā bhikkhū tattheva antosīmāya uposatham karissatha saṅghakammam karissatha yathā mayā ñatti ca anussāvanā ca paññattā tumhākampi tāni kammāni dhammikāni bhavissanti akuppāni ṭhānārahāni.

"If you, the monks who suspended (him) perform the Uposatha, do a Sangha transaction in that very same territory in accordance with the motion and announcement formulated by me, those transactions of yours are (also) in accordance with the Dhamma, irreversible, and fit to stand.

(Mv.X.1.10) Tam kissa hetu.	"Why is that?
Nānāsamvāsakā te bhikkhu tumhehi tumhe ca tehi nānāsamvāsakā.	"Those monks belong to a separate affiliation from you, and you belong to a separate affiliation from them. [BMC]
Dvemā bhikkhu nānāsamvāsakabhūmiyo attanā vā attānam nānāsamvāsakam karoti samaggo vā nam sangho ukkhipati adassane vā appaṭikamme vā appaṭinissagge vā imā kho bhikkhu dve nānāsamvāsakabhūmiyo.	"There are these two grounds for being of a separate affiliation: Oneself makes oneself of a separate affiliation or a united Sangha suspends one for not seeing (an offense), for not making amends (for an offense), or for not relinquishing (an evil view). These are the two grounds for being of a separate affiliation.
Dvemā bhikkhu samānasamvāsakabhūmiyo attanā vā attānam samānasamvāsakam karoti samaggo vā nam sangho ukkhittam osāreti adassane vā appaṭikamme vā appaṭinissagge vā imā kho bhikkhu dve samānasamvāsakabhūmiyoti.	"There are these two grounds for being of common affiliation: Oneself makes oneself of a common affiliation or a united Sangha restores one who has been suspended for not seeing (an offense), for not making amends (for an offense), or for not relinquishing (an evil view). These are the two grounds for being of common affiliation."
(Mv.X.2.1) [241] Tena kho pana samayena bhikkhū bhattagge antaraghare bhaṇḍanajātā kalahajātā vivādāpannā aññamaññaṁ	And at that time, the monks were arguing, quarreling, and disputing in the meal-hall and in the village. They were showing inappropriate bodily and verbal actions toward

ananulomikam kāyakammam vacīkammam upadamsenti hatthaparāmāsam karonti.	each other—seizing one another with the hands.
Manussā ujjhāyanti khīyanti vipācenti katham hi nāma samaņā sakyaputtiyā bhattagge antaraghare bhaṇḍanajātā kalahajātā vivādāpannā aññamaññam ananulomikam kāyakammam vacīkammam upadamsessanti hatthaparāmāsam karissantīti.	People criticized and complained and spread it about, "How can the Sakyan contemplatives argue, quarrel, and dispute in the meal-hall and in the village, and show inappropriate bodily and verbal actions toward each other—seizing one another with the hands?"
Assosum kho bhikkhū tesam manussānam ujjhāyantānam khīyantānam vipācentānam.	The monks heard the people criticizing, complaining, and spreading it about.
Ye te bhikkhū appicchā .pe. te ujjhāyanti khīyanti vipācenti kathaṁ hi nāma bhikkhū bhattagge antaraghare bhaṇḍanajātā .pe. hatthaparāmāsaṁ karissantīti.	Those monks who were modest criticized and complained and spread it about, "How can the monks argue, quarrel, and dispute in the meal-hall and in the village, and show inappropriate bodily and verbal actions toward each other—seizing one another with the hands?"
Athakho te bhikkhū bhagavato etamattham ārocesum.	Then the monks reported the matter to the Blessed One.
Saccam kira bhikkhave bhikkhū bhattagge antaraghare bhaṇḍanajātā .pe.	"Is it true, monks, that you argue, quarrel, and dispute in the meal-hall and in the village? And show

hatthaparāmāsam karontīti.	inappropriate bodily and verbal actions toward each other—seizing one another with the hands?"
Saccam bhagavāti.	"It's true, O Blessed One."
Vigarahi buddho bhagavā .pe.	The Buddha, the Blessed One, rebuked them
vigarahitvā dhammim katham katvā bhikkhū āmantesi	Having rebuked them, he gave a Dhamma talk and addressed the monks,
bhinne bhikkhave sanghe adhammiyamāne asammodikāya vattamānāya ettāvatā na aññamaññam ananulomikam kāyakammam vacīkammam upadamsessāma hatthaparāmāsam karissāmāti āsane nisīditabbam	"When the Sangha is split and getting along in an uncourteous way, not in accordance with the Dhamma, then one should sit down in a seat (far enough apart from a member of the opposite faction) to the extent that, 'We won't exhibit any improper bodily action or verbal action to one another, we won't seize one another with the hands.'
bhinne bhikkhave sanghe dhammiyamāne sammodikāya vattamānāya āsanantarikāya nisīditabbanti.	"When the Sangha is split and getting along in a courteous way in accordance with the Dhamma, one may sit down leaving the interval of a seat (from a member of the opposite faction)."
(Mv.X.2.2) [242] Tena kho pana samayena bhikkhū saṅghamajjhe bhaṇḍanajātā	And at that time the monks were quarreling, arguing, and disputing in the midst of the Sangha,

kalahajātā vivādāpannā aññamaññam mukhasattīhi vitudantā viharanti.	wounding each other with verbal daggers.
Te na sakkonti tam adhikaranam vupasametum.	They couldn't resolve the issue.
Athakho aññataro bhikkhu yena bhagavā tenupasankami upasankamitvā bhagavantam abhivādetvā ekamantam aṭṭhāsi.	Then a certain monk went to the Blessed One, bowed down, and sat to one side.
Ekamantam thito kho so bhikkhu bhagavantam etadavoca idha bhante bhikkhu sanghamajjhe bhandanajātā kalahajātā vivādāpannā aññamaññam mukhasattīhi vitudantā viharanti te na sakkonti tam adhikaranam vūpasametum sādhu bhante bhagavā yena te bhikkhū tenupasankamatu anukampam upādāyāti.	As he was sitting there, he said to the Blessed One, "Lord, now the monks are quarreling, arguing, and disputing in the midst of the Sangha, wounding each other with verbal daggers. It would be good if the Blessed One could go to them out of sympathy."
Adhivāsesi bhagavā tuņhībhāvena.	The Blessed One acquiesced with silence.
Athakho bhagavā yena te bhikkhū tenupasankami upasankamitvā paññatte āsane nisīdi.	Then the Blessed One went to the monks and sat down on a seat made ready.
Nisajja kho bhagavā te bhikkhū etadavoca alam	Having sat down he said to the monks, "Enough, monks. Don't

bhikkhave mā bhaṇḍanaṁ mā kalahaṁ mā viggahaṁ mā vivādanti.

quarrel. Don't argue. Don't make strife. Don't dispute."

Evam vutte aññataro adhammavādī bhikkhu bhagavantam etadavoca āgametu bhante bhagavā dhammasāmī appossukko bhante bhagavā diṭṭhadhammasukhavihāram anuyutto viharatu mayametena bhaṇḍanena kalahena viggahena vivādena paññāyissāmāti.

When that was said, a certain non-Dhamma-declaring monk said to the Blessed One, "Wait, Lord Blessed One. May the Master of the Dhamma dwell at ease, devoted to a pleasant abiding in the here-and-now, Lord Blessed One. We will be the ones who deal with this argument, quarrel, strife, and dispute."

Dutiyampi kho bhagavā te bhikkhū etadavoca alam bhikkhave mā bhaṇḍanam mā kalaham mā viggaham mā vivādanti. A second time, the Blessed One said to the monks, "Enough, monks. Don't argue. Don't quarrel. Don't make strife. Don't dispute."

Dutiyampi kho so adhammavādī bhikkhu bhagavantam etadavoca āgametu bhante bhagavā dhammasāmī appossukko bhante bhagavā diṭṭhadhammasukhavihāram anuyutto viharatu mayametena bhaṇḍanena kalahena viggahena vivādena paññāyissāmāti.

A second time, the non-Dhamma-declaring monk said to the Blessed One, "Wait, Lord Blessed One. May the Master of the Dhamma dwell at ease, devoted to a pleasant abiding in the here-and-now, Lord Blessed One. We will be the ones who deal with this argument, quarrel, strife, and dispute."

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272. DĪGHĀVUVATTHU

The Case of Dīghāvu

3 3	
[243] Athakho bhagavā bhikkhū āmantesi	Then the Blessed One addressed the monks:
(Mv.X.2.3) bhūtapubbam bhikkhave bārāṇasiyam brahmadatto nāma Kāsīrājā ahosi aḍḍho mahaddhano mahābhogo mahabbalo mahāvāhano mahāvijito paripuṇṇakosakoṭṭhāgāro.	"Once, monks, in Bārāṇasī, Brahmadatta was the king of Kāsī—rich, prosperous, with many possessions, many troops, many vehicles, many territories, with fully-stocked armories & granaries.
Dīghīti nāma kosalarājā ahosi daliddo appadhano appabhogo appabalo appavāhano appavijito aparipuṇṇakosakoṭṭhāgāro.	"Dīghīti was the king of Kosala—poor, not very prosperous, with few possessions, few troops, few vehicles, few territories, with poorly-stocked armories & granaries.
Athakho bhikkhave brahmadatto Kāsīrājā caturaṅginiṁ senaṁ sannayhitvā dīghītiṁ kosalarājānaṁ abbhuyyāsi.	"So Brahmadatta the king of Kāsī, raising a fourfold army, marched against Dīghīti the king of Kosala.
Assosi kho bhikkhave dīghīti kosalarājā brahmadatto kira Kāsīrājā caturaṅginiṁ senaṁ sannayhitvā maṁ abbhuyyātoti.	"Dīghīti the king of Kosala heard, 'Brahmadatta the king of Kāsī, they say, has raised a fourfold army and is marching against me.'
Athakho bhikkhave dīghītissa	"Then the thought occurred to

kosalarañño etadahosi brahmadatto kho Kāsīrājā aḍḍho mahaddhano mahābhogo mahabbalo mahāvāhano mahāvijito paripuṇṇakosakoṭṭhāgāro aham panamhi daliddo appadhano appabhogo appabalo appavāhano appavijito aparipuṇṇakosakoṭṭhāgāro	him, 'King Brahmadatta is rich, prosperous with fully-stocked armories & granaries, whereas I am poor with poorly-stocked armories & granaries.
Nāham paṭibalo brahmadattena Kāsīraññā ekasaṅghātampi sahitum yannūnāham paṭikacceva nagaramhā nippateyyanti.	"'I am not competent to stand against even one attack by him. Why don't I slip out of the city beforehand?"'
Athakho bhikkhave dīghīti kosalarājā mahesim ādāya paṭikacceva nagaramhā nippati.	"So, taking his chief consort, he slipped out of the city beforehand.
Athakho bhikkhave brahmadatto Kāsīrājā dīghītissa kosalarañño balañca vāhanañca janapadañca kosañca koṭṭhāgārañca abhivijiya ajjhāvasati.	"Then King Brahmadatta, conquering the troops, vehicles, lands, armories, & granaries of King Dīghīti, lived in lordship over them.
Athakho bhikkhave dīghīti kosalarājā sapajāpatiko yena bārāṇasī tena pakkāmi anupubbena yena bārāṇasī tadavasari.	"Meanwhile, King Dīghīti had set out for Bārāṇasī together with his consort and, traveling by stages, arrived there.
Tatra sudam bhikkhave dīghīti kosalarājā sapajāpatiko bārāṇasiyam aññatarasmim	"There he lived with her on the outskirts of Bārāṇasī in a potter's house, disguised as a wanderer.

paccantime okāse kumbhakāranivesane aññātakavesena paribbājakacchannena paṭivasati.	
(Mv.X.2.3) Athakho bhikkhave dīghītissa kosalarañño mahesī nacirasseva gabbhinī ahosi.	"Not long afterwards, she became pregnant.
Tassā evarūpo dohaļo hoti icchati suriyassa uggamanakāle caturanginim senam sannaddham vammikam subhūmiyam thitam passitum khaggānanca dhovanam pātum.	"She had a pregnancy wish of this sort: She wanted to see a fourfold army, armed & arrayed, standing on a parade ground at dawn, and to drink the water used for washing the swords.
Athakho bhikkhave dīghītissa kosalarañño mahesī dīghītim kosalarājānam etadavoca gabbhinimhi deva tassā me evarūpo dohaļo uppanno icchāmi suriyassa uggamanakāle caturanginim senam sannaddham vammikam subhūmiyam thitam passitum khaggānañca dhovanam pātunti.	"She said to King Dīghīti, 'Your majesty, I am pregnant, and I have a pregnancy wish of this sort: I want to see a fourfold army, armed & arrayed, standing on a parade ground at dawn, and to drink the water used for washing the swords.'
Kuto devi amhākam duggatānam caturanginī senā sannaddhā vammikā subhūmiyam ṭhitā khaggānanca dhovananti.	"He said, 'My queen, where is there for us—fallen on hard times—a fourfold army, armed & arrayed, standing on a parade ground, and water used for washing the swords?'
Sacāham deva na labhissāmi	"'If I don't get this, your

marissāmīti.	majesty, I will die."
(Mv.X.2.5) Tena kho pana bhikkhave samayena Brahmadattassa Kāsīrañño purohito brāhmaņo dīghītissa kosalarañño sahāyo hoti.	"Now at that time the brahman adviser to King Brahmadatta was a friend of King Dīghīti.
Athakho bhikkhave dīghīti kosalarājā yena brahmadattassa Kāsīrañño purohito brāhmaņo tenupasaṅkami upasaṅkamitvā brahmadattassa Kāsīrañño purohitaṁ brāhmaṇaṁ etadavoca sakhī te samma gabbhinī tassā evarūpo dohaļo uppanno icchati suriyassa uggamanakāle caturaṅginiṁ senaṁ sannaddhaṁ vammikaṁ subhūmiyaṁ ṭhitaṁ passituṁ khaggānañca dhovanaṁ pātunti.	"So King Dīghīti went to him and, on arrival, said, 'A lady friend of yours, old friend, is pregnant, and she has a pregnancy wish of this sort: She wants to see a fourfold army, armed & arrayed, standing on a parade ground at dawn, and to drink the water used for washing the swords.'
Tenahi deva mayampi devim passāmāti.	"'In that case, let me see her.'
Athakho bhikkhave dīghītissa kosalarañño mahesī yena brahmadattassa Kāsīrañño purohito brāhmaņo tenupasaṅkami.	"So King Dīghīti's consort went to King Brahmadatta's brahman adviser.
Addasā kho bhikkhave brahmadattassa Kāsīrañño purohito brāhmaņo dīghītissa kosalarañño mahesim dūrato va	"When he saw her coming from afar, he rose from his seat, arranged his robe over one shoulder and, with his hands

āgacchantim disvāna uṭṭhāyāsanā ekamsam uttarāsangam karitvā yena dīghītissa kosalarañño mahesī tenañjalimpaṇāmetvā tikkhattum udānam udānesi

raised in salutation to her, exclaimed three times,

kosalarājā vata bho kucchigato kosalarājā vata bho kucchigatoti avimanā devi hohi lacchasi suriyassa uggamanakāle caturanginim senam sannaddham vammikam subhūmiyam thitam passitum khaggānanca dhovanam pātunti.

"'Surely the king of Kosala has come to your womb! Surely the king of Kosala has come to your womb! Surely the king of Kosala has come to your womb! Don't be worried, my queen. You will get to see a fourfold army, armed & arrayed, standing on a parade ground at dawn, and to drink the water used for washing the swords.'

(Mv.X.2.6) Athakho bhikkhave brahmadattassa Kāsīrañño purohito brāhmaņo yena brahmadatto Kāsīrājā tenupasaṅkami upasaṅkamitvā brahmadattaṁ Kāsīrājānaṁ etadavoca tathā deva nimittāni dissanti sve suriyassa uggamanakāle caturaṅginī senā sannaddhā vammikā subhūmiyaṁ tiṭṭhatu khaggā ca dhoviyantūti.

"Then he went to King Brahmadatta and, on arrival, said to him, 'Your majesty, signs have appeared such that tomorrow at dawn a fourfold army, armed & arrayed, should stand on a parade ground and that the swords should be washed.'

Athakho bhikkhave brahmadatto Kāsīrājā manusse āṇāpesi yathā bhaṇe purohito brāhmaṇo āha tathā karothāti.

"So King Brahmadatta ordered his people, 'I say, then: Do as the brahman adviser says.'

Alabhi kho bhikkhave dīghītissa kosalarañño mahesī suriyassa uggamanakāle caturaṅginiṁ senaṁ sannaddhaṁ vammikaṁ subhūmiyaṁ ṭhitaṁ passituṁ khaggānañca dhovanaṁ pātuṁ.	"Thus King Dīghīti's chief consort got to see a fourfold army, armed & arrayed, standing on a parade ground at dawn, and got to drink the water used for washing the swords.
Athakho bhikkhave dīghītissa kosalarañño mahesī tassa gabbhassa paripākamanvāya puttam vijāyi.	"Then, with the maturing of the fetus, she gave birth to a son.
Tassa dīghāvūti nāmam akamsu.	"They named him Dīghāvu [LongLife].
Athakho bhikkhave dīghāvu kumāro nacirasseva viññutam pāpuņi.	"Not long afterwards, Prince Dīghāvu reached the age of discretion.
(Mv.X.2.7) Athakho bhikkhave dīghītissa kosalarañño etadahosi ayam kho brahmadatto Kāsīrājā bahuno amhākam anatthassa kārako iminā amhākam balañca vāhanañca janapado ca koso ca koṭṭhāgārañca acchinnam sacāyam amhe jānissati sabbe va tayo ghātāpessati yannūnāham dīghāvum kumāram bahinagare vāseyyanti.	"The thought occurred to King Dīghīti, 'This King Brahmadatta of Kāsī has done us great harm. He has seized our troops, vehicles, lands, armories, & granaries. If he finds out about us, he will have all three of us killed. Why don't I send Prince Dīghāvu to live outside of the city?'
Athakho bhikkhave dīghīti kosalarājā dīghāvuṁ kumāraṁ bahinagare vāsesi.	"So King Dīghīti of Kosala had Prince Dīghāvu go and live outside of the city.

Athakho bhikkhave dīghāvu kumāro bahinagare paṭivasanto nacirasseva sabbasippāni sikkhi.	"Living there, he in no long time learned all the crafts.
(Mv.X.2.8) [244] Tena kho pana bhikkhave samayena dīghītissa kosalarañño kappako brahmadatte Kāsīraññe paṭivasati.	"Now at that time King Dīghīti's barber had gone over to King Brahmadatta.
Addasā kho bhikkhave dīghītissa kosalarañno kappako dīghītim kosalarājānam sapajāpatikam bārāṇasiyam añnatarasmim paccantime okāse kumbhakāranivesane añnātakavesena paribbājakacchannena paṭivasantam	"He saw King Dīghīti, together with his consort, living on the outskirts of Bārāṇasī in a potter's house, disguised as a wanderer.
disvāna yena brahmadatto Kāsīrājā tenupasankami upasankamitvā brahmadattam Kāsīrājānam etadavoca dīghīti deva kosalarājā sapajāpatiko bārānasiyam annatarasmim paccantime okāse kumbhakāranivesane annātakavesena paribbājakacchannena paṭivasatīti.	"On seeing them, he went to King Brahmadatta and, on arrival, said to him, 'Your majesty, King Dīghīti of Kosala, together with his consort, is living on the outskirts of Bārāṇasī in a potter's house, disguised as a wanderer.'
(Mv.X.2.9) Athakho bhikkhave brahmadatto Kāsīrājā manusse āṇāpesi tenahi bhaṇe dīghītim kosalarājānam sapajāpatikam ānethāti.	"So King Brahmadatta ordered his people, 'I say, then: Go fetch King Dīghīti together with his consort.'

Evam devāti kho bhikkhave te manussā brahmadattassa Kāsīrañño paṭissuṇitvā dīghītim kosalarājānam sapajāpatikam ānesum. "Responding, 'As you say, your majesty,' to the king, they went and fetched King Dīghīti together with his consort.

Athakho bhikkhave brahmadatto Kāsīrājā manusse āṇāpesi tenahi bhaṇe dīghītim kosalarājānam sapajāpatikam daļhāya rajjuyā pacchābāham gāļhabandhanam bandhitvā khuramuṇḍam karitvā kharassarena paṇavena rathiyāya rathiyam siṅghāṭakena siṅghāṭakam parinetvā dakkhiṇena dvārena nikkhāmetvā dakkhiṇato nagarassa catudhā chinditvā catuddisā bilāni nikkhipathāti.

"Then King Brahmadatta ordered his people, 'I say, then: Having bound King Dīghīti & his consort with a stout rope with their arms pinned tightly against their backs, and having shaved them bald, march them to a harsh-sounding drum from street to street, crossroads to crossroads, evict them out the south gate of the city and there, to the south of the city, cut them into four pieces and bury them in holes placed in the four directions.'

Evam devāti kho bhikkhave te manussā brahmadattassa Kāsīrañño paṭissuṇitvā dīghītim kosalarājānam sapajāpatikam daļhāya rajjuyā pacchābāham gāļhabandhanam bandhitvā khuramuṇḍam karitvā kharassarena paṇavena rathiyāya rathiyam siṅghāṭakena siṅghāṭakam parinenti.

"Responding, 'As you say, your majesty,' to the king, the king's people bound King Dīghīti & his consort with a stout rope, pinning their arms tightly against their backs, shaved them bald, and marched them to a harsh-sounding drum from street to street, crossroads to crossroads.

(Mv.X.2.10) Athakho bhikkhave dīghāvussa kumārassa etadahosi

"Then the thought occurred to Prince Dīghāvu, 'It's been a long ciram diṭṭhā kho me mātāpitaro yannūnāham mātāpitaro passeyyanti. time since I saw my mother & father. What if I were to go see them?'

Athakho bhikkhave dīghāvu kumāro bārāṇasim pavisitvā addasa mātāpitaro daļhāya rajjuyā pacchābāham gāļhabandhanam bandhitvā khuramuṇḍam karitvā kharassarena paṇavena rathiyāya rathiyam siṅghāṭakena siṅghāṭakam parinente disvāna yena mātāpitaro tenupasaṅkami.

"So he entered Bārāṇasī and saw his mother & father bound with a stout rope, their arms pinned tightly against their backs, their heads shaven bald, being marched to a harsh-sounding drum from street to street, crossroads to crossroads, and he went to them.

Addasā kho bhikkhave dīghīti kosalarājā dīghāvum kumāram dūrato va āgacchantam disvāna dīghāvum kumāram etadavoca mā kho tvam tāta dīghāvu dīgham passa mā rassam na hi tāta dīghāvu verena verā sammanti averena hi tāta dīghāvu verā sammantīti.

"King Dīghīti saw Prince Dīghāvu coming from afar, and on seeing him, said, 'Don't, my dear Dīghāvu, be far-sighted. Don't be near-sighted. For vengeance is not settled through vengeance. Vengeance is settled through non-vengeance.'

(Mv.X.2.11) Evam vutte bhikkhave te manussā dīghītim kosalarājānam etadavocum ummattako ayam dīghīti kosalarājā vippalapati ko imassa dīghāvu kam ayam evamāha mā kho tvam tāta dīghāvu dīgham passa mā rassam na hi tāta dīghāvu verena verā sammanti averena hi tāta dīghāvu verā sammantīti.

"When this was said, the people said to him, 'This King Dīghīti has gone crazy. He's talking nonsense. Who is Dīghāvu? Why is he saying, "Don't, my dear Dīghāvu, be far-sighted. Don't be near-sighted. For vengeance is not settled through vengeance. Vengeance is settled through non-vengeance"?'

Nāham bhane ummattako

"'I say: I'm not crazy or talking

vippalapāmi apica yo viññū so vibhāvessatīti.

nonsense. He who knows will understand?

Dutiyampi kho bhikkhave .pe.
Tatiyampi kho bhikkhave dīghīti kosalarājā dīghāvum kumāram etadavoca mā kho tvam tāta dīghāvu dīgham passa mā rassam na hi tāta dīghāvu verena verā sammanti averena hi tāta dīghāvu verā sammantīti.

"Then a second time... a third time he said, 'Don't, my dear Dīghāvu, be far-sighted. Don't be near-sighted. For vengeance is not settled through vengeance. Vengeance is settled through non-vengeance.'

Tatiyampi kho bhikkhave te manussā dīghītim kosalarājānam etadavocum ummattako ayam dīghīti kosalarājā vippalapati ko imassa Dīghāvu kam ayam evamāha mā kho tvam tāta dīghāvu dīgham passa mā rassam na hi tāta dīghāvu verena verā sammanti averena hi tāta dīghāvu verā sammantīti.

"A third time, the people said to him, 'This King Dīghīti has gone crazy. He's talking nonsense. Who is Dīghāvu? Why is he saying, "Don't, my dear Dīghāvu, be far-sighted. Don't be near-sighted. For vengeance is not settled through vengeance. Vengeance is settled through non-vengeance"?'

Nāham bhaņe ummattako vippalapāmi apica yo viññū so vibhāvessatīti.

"'I say: I'm not crazy or talking nonsense. He who knows will understand'.

Athakho bhikkhave te manussā dīghītim kosalarājānam sapajāpatikam rathiyāya rathiyam singhāṭakena singhāṭakam parinetvā dakkhiṇena dvārena nikkhāmetvā dakkhiṇato nagarassa catudhā chinditvā catuddisā bilāni

"Then the king's people, having marched King Dīghīti together with his chief consort to a harsh-sounding drum from street to street, crossroads to crossroads, evicted them out the south gate of the city and there, to the south of the city, cut them into four

nikkhipitvā gumbam ṭhapetvā pakkamimsu.	pieces, buried them in holes placed in the four directions, stationed guards, and left.
(Mv.X.2.12) Athakho bhikkhave dīghāvu kumāro bārāṇasiṁ pavisitvā suraṁ nīharitvā gumbiye pāyesi.	"Then Prince Dīghāvu, having entered Bārāṇasī, brought out some liquor and got the guards to drink it.
Yadā te mattā ahesum patitā atha kaṭṭhāni saṅkaḍḍhitvā mātāpitūnam sarīram citakam āropetvā aggim datvā pañjaliko tikkhattum citakam padakkhiṇam akāsi.	"When they had fallen down drunk, he collected sticks, made a pyre, raised the bodies of his mother & father onto the pyre, set fire to it, and then circumambulated it three times with his hands raised in salutation.
Tena kho pana bhikkhave samayena brahmadatto Kāsīrājā uparipāsādavaragato hoti.	"Now at that time, King Brahmadatta had gone up to the terrace on top of his palace.
Addasā kho bhikkhave brahmadatto Kāsīrājā dīghāvum kumāram pañjalikam tikkhattum citakam padakkhiṇam karontam disvānassa etadahosi nissamsayam kho so manusso dīghītissa kosalarañño ñāti vā sālohito vā aho me anatthako na hi nāma me koci ārocessatīti.	"He saw Prince Dīghāvu circumambulating the pyre three times with his hands raised in salutation, and on seeing him, the thought occurred to him, 'Doubtlessly this person is a relative or blood-kinsman of King Dīghīti. Ah, how unfortunate for me, for there is no one who will tell me what this means!'
(Mv.X.2.13) Athakho bhikkhave	"Then Prince Dīghāvu, having

dīghāvu kumāro araññam gantvā yāvadattham kanditvā roditvā vappam puñchitvā bārāṇasim pavisitvā antepurassa sāmantā hatthisālam gantvā hatthācariyam etadavoca icchāmaham ācariya sippam sikkhitunti.

gone into the wilderness and having cried & wept as much as he needed to, dried his tears and entered Bārāṇasī. Going to an elephant stable next to the king's palace, he said to the chief elephant trainer, 'Teacher, I want to learn this craft.'

Tenahi bhane manavaka sikkhassuti.

"'In that case, young man, you may learn it.'

Athakho bhikkhave dīghāvu kumāro rattiyā paccūsasamayam paccuṭṭhāya hatthisālāyam mañjunā sarena gāyi vīṇañca vādesi.

"Then, rising in the last watch of the night, Prince Dīghāvu sang in a sweet voice and played the lute in the elephant stable.

Assosi kho bhikkhave brahmadatto Kāsīrājā rattiyā paccūsasamayam paccuṭṭhāya hatthisālāyam mañjunā sarena gītam vīṇañca vāditam sutvāna manusse pucchi ko bhaṇe rattiyā paccūsasamayam paccuṭṭhāya hatthisālāyam mañjunā sarena gāyi vīṇañca vādesīti.

"King Brahmadatta, rising in the last watch of the night, heard the sweet-voiced singing & luteplaying in the elephant stable. On hearing it, he asked his people, 'I say: Who was that, rising in the last watch of the night, singing in a sweet voice and playing a lute in the elephant stable?'

(Mv.X.2.14) Amukassa deva hatthācariyassa antevāsī māṇavako rattiyā paccūsasamayaṁ paccuṭṭhāya hatthisālāyaṁ mañjunā sarena gāyi vīṇañca vādesīti.

"Your majesty, a young man the student of such-and-such an elephant trainer, rising in the last watch of the night, was singing in a sweet voice and playing a lute in the elephant stable?

Tenahi bhane tam mānavakam ānethāti.	"'I say, then: Go fetch that young man'.
Evam devāti kho bhikkhave te manussā brahmadattassa Kāsīrañño paṭissuṇitvā dīghāvum kumāram ānesum.	"Responding, 'As you say, your majesty,' to the king, they went and fetched Prince Dīghāvu.
Athakho bhikkhave brahmadatto Kāsīrājā dīghāvum kumāram etadavoca tvam bhaņe māṇavaka rattiyā paccūsasamayam paccuṭṭhāya hatthisālāyam mañjunā sarena gāyi vīṇañca vādesīti.	"Then King Brahmadatta said to Prince Dīghāvu, 'I say, my young man: Was that you rising in the last watch of the night, singing in a sweet voice and playing a lute in the elephant stable?'
Evam devāti.	"'Yes, your majesty.'
Tenahi bhaṇe māṇavaka gāyassu vīṇañca vādehīti.	"'I say then, my young man: Sing and play the lute.'
Evam devāti kho bhikkhave dīghāvu kumāro brahmadattassa Kāsīrañño paṭissuṇitvā ārādhāpekkho mañjunā sarena gāyi vīṇañca vādesi.	"Responding, 'As you say, your majesty,' to the king and seeking to win favor, Prince Dīghāvu sang with a sweet voice and played the lute.
Athakho bhikkhave brahmadatto Kāsīrājā dīghāvuṁ kumāraṁ etadavoca tvaṁ bhaṇe māṇavaka maṁ upaṭṭhahāti.	"Then King Brahmadatta said to him, 'I say: You, my young man, are to stay and attend to me.'
Evam devāti kho bhikkhave dīghāvu kumāro brahmadattassa Kāsīrañño paccassosi.	"'As you say, your majesty,' Prince Dīghāvu responded to the king.

Athakho bhikkhave dīghāvu kumāro brahmadattassa Kāsīrañño pubbuṭṭhāyī ahosi pacchānipātī kimkārapaṭissāvī manāpacārī piyavādī.	"Then he rose in the morning before King Brahmadatta, went to bed in the evening after him, did whatever the king ordered, always acting to please him, speaking politely to him.
Athakho bhikkhave brahmadatto Kāsīrājā dīghāvum kumāram nacirasseva abbhantarike vissāsikaṭṭhāne ṭhapesi.	"And it was not long before King Brahmadatta placed the prince close to him in a position of trust.
(Mv.X.2.15) Athakho bhikkhave brahmadatto Kāsīrājā dīghāvum kumāram etadavoca tenahi bhaņe māṇavaka ratham yojehi migavam gamissāmāti.	"Then one day King Brahmadatta said to Prince Dīghāvu, 'I say then, my young man: Harness the chariot. I'm going hunting.'
Evam devāti kho bhikkhave dīghāvu kumāro brahmadattassa Kāsīrañño paṭissuṇitvā ratham yojetvā brahmadattam Kāsīrājānam etadavoca yutto kho te deva ratho yassadāni kālam maññasīti.	"Responding, 'As you say, your majesty,' to the king, Prince Dīghāvu harnessed the chariot and then said to King Brahmadatta, 'Your chariot is harnessed, your majesty. Now is the time for you to do as you see fit.'
Athakho bhikkhave brahmadatto Kāsīrājā ratham abhirūhi dīghāvu kumāro ratham pesesi.	"Then King Brahmadatta mounted the chariot, and Prince Dīghāvu drove it.
Tathā tathā ratham pesesi yathā yathā aññeneva senā agamāsi aññeneva ratho.	"He drove it in such a way that the king's entourage went one way, and the chariot another.

Athakho bhikkhave brahmadatto "Then, after they had gone far, Kāsīrājā dūram gantvā dīghāvum King Brahmadatta said to Prince kumāram etadavoca tenahi bhane Dīghāvu, 'I say then, my young mānavaka ratham muñcassu man: Unharness the chariot. I'm kilantomhi nipajjissāmīti. tired. I'm going to lie down? Evam devāti kho bhikkhave "Responding, 'As you say, your dīghāvu kumāro brahmadattassa majesty, to the king, Prince Dīghāvu unharnessed the chariot Kāsīrañño paţissunitvā ratham and sat down cross-legged on the muñcitvā pathaviyam pallankena nisīdi. ground. Athakho bhikkhave brahmadatto "Then King Brahmadatta lay Kāsīrājā dīghāvussa kumārassa down, placing his head on Prince ucchange sīsam katvā seyyam Dīghāvu's lap. kappesi. Tassa kilantassa muhuttakeneva "As he was tired, he went to niddam okkami. sleep right away. "Then the thought occurred to (Mv.X.2.16) Athakho bhikkhave Prince Dīghāvu: 'This King dīghāvussa kumārassa etadahosi ayam kho brahmadatto Kāsīrājā Brahmadatta of Kāsī has done us great harm. He has seized our bahuno amhākam anatthassa kārako iminā amhākam balanca troops, vehicles, lands, armories, vāhananca janapado ca koso ca & granaries. And it was because kotthāgārañca acchinnam iminā ca of him that my mother & father were killed. Now is my chance to me mātāpitaro hatā ayam khvassa kālo yoham veram appeyyanti wreak vengeance!' He drew his kosiyā khaggam nibbāhi. sword from his scabbard. Athakho bhikkhave dīghāvussa "But then he thought, 'My father told me, as he was about to kumārassa etadahosi pitā kho die, "Don't, my dear Dīghāvu, be mam maranakāle avaca mā kho tvam tāta dīghāvu dīgham passa far-sighted. Don't be nearmā rassam na hi tāta dīghāvu verena verā sammanti averena hi tāta dīghāvu verā sammantīti na kho me tam paṭirūpam yoham pitu vacanam atikkameyyanti kosiyā khaggam pavesesi.

sighted. For vengeance is not settled through vengeance. Vengeance is settled through non-vengeance." It would not be proper for me to transgress my father's words.' So he put his sword back in its scabbard.

Dutiyampi kho bhikkhave .pe.

Tatiyampi kho bhikkhave dīghāvussa kumārassa etadahosi ayam kho brahmadatto Kāsīrājā bahuno amhākam anatthassa kārako iminā amhākam balañca vāhanañca janapado ca koso ca koṭṭhāgārañca acchinnam iminā ca me mātāpitaro hatā ayam khvassa kālo yoham veram appeyyanti kosiyā khaggam nibbāhi.

"A second time... A third time the thought occurred to Prince Dīghāvu: 'This King Brahmadatta of Kāsī has done us great harm. He has seized our troops, vehicles, lands, armories, & granaries. And it was because of him that my mother & father were killed. Now is my chance to wreak vengeance!' He drew his sword from his scabbard.

Tatiyampi kho bhikkhave dīghāvussa kumārassa etadahosi pitā kho maṁ maraṇakāle avaca mā kho tvaṁ tāta dīghāvu dīghaṁ passa mā rassaṁ na hi tāta dīghāvu verena verā sammanti averena hi tāta dīghāvu verā sammantīti na kho me taṁ paṭirūpaṁ yohaṁ pitu vacanaṁ atikkameyyanti punadeva kosiyā khaggaṁ pavesesi.

"A third time, he thought, 'My father told me, as he was about to die, "Don't, my dear Dīghāvu, be far-sighted. Don't be near-sighted. For vengeance is not settled through vengeance. Vengeance is settled through non-vengeance." It would not be proper for me to transgress my father's words.' So once again he put his sword back in its scabbard.

Athakho bhikkhave brahmadatto Kāsīrājā bhīto ubbiggo ussankī

"Then King Brahmadatta suddenly got up—frightened,

utrasto sahasā vuṭṭhāsi. agitated, unnerved, alarmed. Athakho bhikkhave dīghāvu "Prince Dīghāvu said to him, 'Your majesty, why have you kumāro brahmadattam Kāsīrājānam etadavoca kissa tvam gotten up suddenly—frightened, deva bhīto ubbiggo ussankī utrasto agitated, unnerved, & alarmed?' sahasā vutthāsīti. Idha mam bhane manavaka "'I say, my young man: Just now dīghītissa kosalarañño putto as I was dreaming, Prince dīghāvu kumāro supinantena Dīghāvu—son of Dīghīti, king of Kosala—struck me down with a khaggena paripātesi tenāham bhīto ubbiggo ussankī utrasto sword. That's why I got up suddenly—frightened, agitated, sahasā vutthāsinti. unnerved, & alarmed? (Mv.X.2.17) Athakho bhikkhave "Then Prince Dīghāvu, dīghāvu kumāro vāmena hatthena grabbing King Brahmadatta by brahmadattassa Kāsīrañño sīsam the head with his left hand, and parāmasitvā dakkhiņena hatthena drawing his sword from its khaggam nibbāhetvā scabbard with his right, said, 'I, brahmadattam Kāsīrājānam your majesty, am that very Prince etadavoca aham kho so deva Dīghāvu, son of Dīghīti, king of dīghītissa kosalarañño putto Kāsī. You have done us great dīghāvu kumāro bahuno tvam harm. You have seized our amhākam anatthassa kārako tayā troops, vehicles, lands, armories, amhākam balanca vāhananca & granaries. And it was because janapado ca koso ca kotthāgārañca of you that my mother & father acchinnam tayā ca me mātāpitaro were killed. Now is my chance to hatā ayam khvassa kālo yoham wreak vengeance!' veram appeyyanti. Athakho bhikkhave brahmadatto "So King Brahmadatta, dropping his head down to Kāsīrājā dīghāvussa kumārassa

Prince Dīghāvu's feet, said,

pādesu sirasā nipatitvā dīghāvum

kumāram etadavoca jīvitam me tāta dīghāvu dehi jīvitam me tāta dīghāvu dehīti.	'Grant me my life, my dear Dīghāvu! Grant me my life, my dear Dīghāvu!'
Kyāham ussahāmi devassa jīvitam dātum devo kho me jīvitam dadeyyāti.	"'Who am I that I would dare grant life to your majesty? It is your majesty who should grant life to me!'
Tenahi tāta dīghāvu tvañceva me jīvitam dehi ahañca te jīvitam dammīti.	"'In that case, my dear Dīghāvu, you grant me my life and I grant you your life.'
Athakho bhikkhave brahmadatto ca Kāsīrājā dīghāvu ca kumāro aññamaññassa jīvitam adamsu pāṇiñca aggahesum sapathañca akamsu adūhāya.	"Then King Brahmadatta and Prince Dīghāvu granted one another their lives and, taking one another by the hands, swore an oath to do one another no harm.
Athakho bhikkhave brahmadatto Kāsīrājā dīghāvum kumāram etadavoca tenahi tāta dīghāvu ratham yojehi gamissāmāti.	"Then King Brahmadatta said to Prince Dīghāvu, 'In that case, my dear Dīghāvu, harness the chariot. We will go on.'
Evam devāti kho bhikkhave dīghāvu kumāro brahmadattassa Kāsīrañño paṭissuṇitvā ratham yojetvā brahmadattam Kāsīrājānam etadavoca yutto kho te deva ratho yassadāni kālam maññasīti.	"Responding, 'As you say, your majesty,' to the king, Prince Dīghāvu harnessed the chariot and then said to King Brahmadatta, 'Your chariot is harnessed, your majesty. Now is the time for you to do as you see fit.'
Athakho bhikkhave brahmadatto	"Then King Brahmadatta

Kāsīrājā ratham abhirūhi dīghāvu kumāro ratham pesesi.

mounted the chariot, and Prince Dīghāvu drove it.

Tathā tathā ratham pesesi yathā yathā nacirasseva senāya samāgacchi.

"He drove it in such a way that it was not long before they met up with the king's entourage.

(Mv.X.2.18) Athakho bhikkhave brahmadatto Kāsīrājā bārāṇasim pavisitvā amacce pārisajje sannipātāpetvā etadavoca sace bhaṇe dīghītissa kosalarañño puttam dīghāvum kumāram passeyyātha kinti tam kareyyāthāti.

"Then King Brahmadatta, having entered Bārāṇasī, had his ministers & councilors convened and said to them, 'I say, then. If you were to see Prince Dīghāvu, the son of Dīghīti, the king of Kosala, what would you do to him?'

Ekacce amaccā evamāhamsu mayam deva hatthe chindeyyāma mayam deva pāde chindeyyāma mayam deva hatthapāde chindeyyāma mayam deva kaṇṇe chindeyyāma mayam deva nāsam chindeyyāma mayam deva kaṇṇanāsam chindeyyāma mayam deva sīsam chindeyyāmāti. "Different ministers said, 'We would cut off his hands, your majesty'—'We would cut off his feet, your majesty'—'We would cut off his hands & feet, your majesty'—'We would cut off his ears, your majesty'—'We would cut off his nose, your majesty'—'We would cut off his ears & nose, your majesty'—'We would cut off his head, your majesty'.

Ayam kho so bhane dīghītissa kosalarañño putto dīghāvu kumāro nāyam labbhā kiñci kātum iminā ca me jīvitam dinnam mayā ca imassa jīvitam dinnanti.

"Then the king said, 'This, I say, is Prince Dīghāvu, the son of Dīghīti, the king of Kāsī. You are not allowed to do anything to him. It was by him that my life was granted to me, and it was by

me that his life was granted to him? (Mv.X.2.19) Athakho bhikkhave "Then King Brahmadatta said to Prince Dīghāvu, 'What your brahmadatto Kāsīrājā dīghāvum kumāram etadavoca yam kho tāta father said to you as he was about dīghāvu pitā maraņakāle avaca mā to die—"Don't, my dear kho tvam tāta dīghāvu dīgham Dīghāvu, be far-sighted. Don't be near-sighted. For vengeance is passa mā rassam na hi tāta dīghāvu not settled through vengeance. verena verā sammanti averena hi Vengeance is settled through tāta dīghāvu verā sammantīti kinte pitā sandhāya avacāti. non-vengeance"—in reference to what did he say that?' Yam kho me deva pitā "What my father said to me as maraṇakāle avaca mā dīghanti mā he was about to die—"Don't be ciram veram akāsīti imam kho me far-sighted"—"Don't bear deva pitā maraņakāle avaca mā vengeance for a long time" is dīghanti what he was saying to me as he was about to die. yam kho me deva pitā "'And what he said to me as he was about to die—"Don't be maranakāle avaca mā rassanti mā khippam mittehi bhijjitthāti imam near-sighted"—"Don't be quick to break with a friend" is what he kho me deva pitā maraņakāle avaca mā rassanti was saying to me as he was about to die. yam kho me deva pitā "And what he said to me as he was about to die—"For maranakāle avaca na hi tāta dīghāvu verena verā sammanti vengeance is not settled through vengeance. Vengeance is settled averena hi tāta dīghāvu verā

through non-vengeance"—My

mother & father were killed by

your majesty. If I were to deprive

sammantīti devena me mātāpitaro

voropeyyam ye devassa atthakāmā

hatāti sacāham devam jīvitā

te mam jīvitā voropeyyum ye me atthakāmā te te jīvitā voropeyyum evantam veram verena na vūpasameyya	your majesty of life, those who hope for your majesty's well-being would deprive me of life. And those who hope for my well-being would deprive them of life. And in that way vengeance would not be settled by vengeance.
idāni ca pana me devena jīvitam dinnam mayā ca devassa jīvitam dinnam evantam veram averena vūpasantam imam kho me deva pitā maraṇakāle avaca na hi tāta dīghāvu verena verā sammanti averena hi tāta dīghāvu verā sammantīti.	"'But now I have been granted my life by your majesty, and your majesty has been granted your life by me. And in this way vengeance has been settled by non-vengeance. That is what my father was saying to me as he was about to die.'
(Mv.X.2.20) Athakho bhikkhave brahmadatto Kāsīrājā acchariyam vata bho abbhutam vata bho yāva paṇḍito ayam dīghāvu kumāro yatra hi nāma pituno saṅkhittena bhāsitassa vitthārena attham ājānissatīti pettikam balañca vāhanañca janapadañca kosañca koṭṭhāgārañca paṭipādesi dhītarañca adāsi.	"Then King Brahmadatta said, 'Isn't it amazing! Isn't it astounding! How wise this Prince Dīghāvu is, in that he can understand in full the meaning of what his father said in brief!' So he returned his father's troops, vehicles, lands, armories, & granaries to him, and gave him his daughter in marriage.
Tesam hi nāma bhikkhave rājūnam ādinnadandānam ādinnasatthānam evarūpam khantisoraccam bhavissatīti.	"Such, monks, is the forbearance & gentleness of kings who wield the scepter, who wield the sword.

"So now let your light shine

Idha kho pana tam bhikkhave

sobhetha yam tumhe evam svākkhāte dhammavinaye pabbajitā samānā khamā ca bhaveyyātha soratā cāti.	forth, so that you—who have gone forth in such a well-taught Dhamma & Discipline—will be their equal in forbearance & gentleness."
[245] Tatiyampi kho bhagavā te bhikkhū etadavoca alam bhikkhave mā bhaṇḍanam mā kalaham mā viggaham mā vivādanti.	A third time, the Blessed One said to the monks, "Enough, monks. Don't quarrel. Don't argue. Don't make strife. Don't dispute."
Tatiyampi kho so adhammavādī bhikkhu bhagavantam etadavoca āgametu bhante bhagavā dhammasāmī appossukko bhante bhagavā diṭṭhadhammasukhavihāram anuyutto viharatu mayametena bhaṇḍanena kalahena viggahena vivādena paññāyissāmāti.	A third time, the non-Dhamma-declaring monk said to the Blessed One, "Wait, Lord Blessed One. May the Master of the Dhamma dwell at ease, devoted to a pleasant abiding in the hereand-now, Lord Blessed One. We will be the ones who deal with this argument, quarrel, strife, and dispute."
Athakho bhagavā pariyādinnarūpā kho ime moghapurisā nayime sukarā saññāpetunti uṭṭhāyāsanā pakkāmi.	Then the Blessed One, (thinking,) "These worthless men are hopeless—they're not easy to convince," got up from his seat and left.
Dīghāvubhāṇavāram paṭhamam.	The first recitation section, on Dīghāvu, (is finished).
(Mv.X.3.1) [246] Athakho bhagavā pubbaṇhasamayaṁ	Then, early in the morning, the Blessed One put on his robes and, carrying his bowl and outer

nivāsetvā pattacīvaramādāya kosambim piņḍāya pāvisi	robes, went into Kosambī for alms.
kosambiyam piṇḍāya caritvā pacchābhattam piṇḍapātapaṭikkanto senāsanam samsāmetvā pattacīvaramādāya saṅghamajjhe ṭhitako va imā gāthāyo abhāsi	Having gone for alms in Kosambī, after returning from the almsround, after the meal, having set his dwelling in order, taking his robes & bowl, standing in the midst of the Saṅgha he recited these verses:
[247] Puthusaddo samajano na bālo koci maññatha saṅghasmiṁ bhijjamānasmiṁ nāññaṁ bhiyyo amaññaruṁ.	The sound of the crowd, men on the same level: No-one thinks himself a fool. Though the Sangha is splitting, No-one can think of anything better.
Parimuṭṭhā paṇḍitā bhāsā vācāgocarabhāṇino yāvicchanti mukhāyāmaṁ yena nītā na taṁ vidū.	Totally forgotten: the words of the wise— declaring the right range of speech. They stretch out their mouths as far as they want. Where it will lead they don't know.
Akkocchi mam avadhi mam ajini mam ahāsi me ye ca tam upanayhanti veram tesam na sammati.	'He insulted me, hit me, beat me, robbed me' —for those who brood on this, hostility isn't stilled.

Akkocchi mam avadhi mam ajini mam ahāsi me ye ca tam upanayhanti veram tesam na sammati.	He insulted me, hit me, beat me, robbed me'— for those who don't brood on this, hostility is stilled.
Na hi verena verāni sammantīdha kudācanam averena ca sammanti esa dhammo sanantano.	Hostilities aren't stilled through hostility, regardless. Hostilities are stilled through non-hostility: this, an unending truth.
Pare ca na vijānanti mayamettha yamāmhase. Ye ca tattha vijānanti tato sammanti medhagā.	Unlike those who don't realize that we're here on the verge of perishing, those who do: their quarrels are stilled. [=Dhp 3-6]
Aṭṭhicchiddā pāṇaharā gavāssadhanahārino raṭṭhaṁ vilumpamānānaṁ tesaṁpi hoti saṅgati.	Bone-breakers, killers, robbers, cattle and horse thieves, Those who plunder the land: Even they have their fellowship.
Kasmā tumhāka no siyā.	Why shouldn't you have yours?
Sace labhetha nipakam sahāyam	If you gain a mature companion

saddhiñcaram a fellow traveler, sādhuvihāridhīram right-living, abhibhuyya sabbāni parissayāni enlightened careyya tenattamano satīmā. overcoming all dangers go with him, gratified, mindful. No ce labhetha nipakam If you don't gain a mature companion sahāyam saddhiñcaram a fellow traveler. sādhuvihāridhīram right-living, rājāva rattham vijitam pahāya enlightened eko care mātangaranneva nāgo. go alone like a king renouncing his kingdom, like the elephant in the Mātanga wilds, his herd. Ekassa caritam seyyo Going alone is better, natthi bāle sahāyatā. there's no companionship with a fool. eko care na ca pāpāni kayirā Go alone, appossukko mātangaranneva doing no evil, nāgoti. at peace, like the elephant in the

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273. BĀLAKALOŅAKAGAMANAKA

Mātaṅga wilds. [=<u>Dhp 328-330</u>]

THĀ (MV.X.4.1)

The Discussion of Going to Bālakaloṇaka

[248] Athakho bhagavā saṅghamajjhe ṭhitako va imā gāthāyo bhāsitvā yena bālakaloṇakārakagāmo tenupasaṅkami.	Having recited these verses while standing in the midst of the Sangha, the Blessed One went to Bālakaloṇakāraka Village.
Tena kho pana samayena āyasmā bhagu bālakaloṇakārakagāme viharati.	At that time, Ven. Bhāgu was living near Bālakaloṇakāraka Village.
Addasā kho āyasmā bhagu bhagavantam dūrato va āgacchantam disvāna āsanam paññāpesi pādodakam pādapīṭham pādakathalikam upanikkhipi paccuggantvā pattacīvaram paṭiggahesi.	Ven. Bhāgu saw the Blessed One coming from afar, and on seeing him laid out a seat. Having set out water for washing his feet, a footstool, and a foot-washing block, he went out to receive his robes & bowl.
Nisīdi bhagavā paññatte āsane nisajja pāde pakkhālesi.	The Blessed One sat down on the seat laid out and washed his feet.
Āyasmāpi kho bhagu bhagavantam abhivādetvā ekamantam nisīdi.	Ven. Bhagu, having bowed to the Blessed One, sat to one side.
Ekamantam nisinnam kho āyasmantam bhagum bhagavā etadavoca kacci bhikkhu khamanīyam kacci yāpanīyam kacci piṇḍakena na kilamasīti.	As he was sitting there, the Blessed One said to him, "Is it agreeable, monk? Are you getting by? Are you tired from going for alms?"

Khamanīyam bhagavā yāpanīyam bhagavā na cāham bhante piṇḍakena kilamāmīti.

"It's tolerable, Lord. I'm getting by. And I'm not tired from going for alms."

Athakho bhagavā āyasmantam bhagum dhammiyā kathāya sandassetvā samādapetvā samuttejetvā sampahamsetvā uṭṭhāyāsanā yena pācīnavamsadāyo tenupasankami.

Then the Blessed One, having instructed, urged, roused, & encouraged Ven. Bhagu with a Dhamma talk, got up from his seat and went to the Eastern Bamboo Park.

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274.

PĀCĪNAVAMSADĀYAGAMANA KATHĀ (MV.X.4.2)

The Discussion of Going to the Eastern Bamboo Park

Tena kho pana samayena āyasmā ca anuruddho āyasmā ca kimbilo pācīnavamsadāye viharanti.

At that time, Ven. Anuruddha, Ven. Nandiya, and Ven. Kimbila were staying in the Eastern Bamboo Park.

Addasā kho dāyapālo bhagavantam dūrato va āgacchantam disvāna bhagavantam etadavoca mā samaṇa etam dāyam pāvisi The park warden saw the Blessed One coming in the distance and on seeing him said to him, "Contemplative, don't enter the park. There are three young men

santettha tayo kulaputtā attakāmarūpā viharanti mā tesam aphāsumakāsīti.	living there, desiring their own (welfare). Don't make them uncomfortable."
Assosi kho āyasmā anuruddho dāyapālassa bhagavatā saddhim mantayamānassa sutvāna dāyapālam etadavoca mā āvuso dāyapāla bhagavantam vāresi satthā no bhagavā anuppattoti.	Ven. Anuruddha heard the park warden conversing with the Blessed One and, on hearing them, said to the park warden, "Friend park warden, don't keep out the Blessed One. Our Teacher, the Blessed One, has arrived."
Athakho āyasmā anuruddho yenāyasmā ca nandiyo āyasmā ca kimbilo tenupasankami upasankamitvā āyasmantanca nandiyam āyasmantanca kimbilam etadavoca abhikkamathāyasmanto satthā no bhagavā anuppattoti.	Then Ven. Anuruddha went to Ven. Nandiya and Ven. Kimbila and, on arrival, said to them, "Come out, venerables! Come out, venerables! Our Teacher, the Blessed One has arrived."
(Mv.X.4.3) Athakho āyasmā ca anuruddho āyasmā ca kimbilo bhagavantam paccuggantvā eko bhagavato pattacīvaram paṭiggahesi eko āsanam paññāpesi eko pādodakam pādapīṭham pādakathalikam upanikkhipi.	Then Ven. Anuruddha, Ven. Nandiya, and Ven. Kimbila went out to greet the Blessed One. One received his robe & bowl. Another laid out a seat. Another set out water for washing his feet, a foot-stool, and a foot-washing block.
Nisīdi bhagavā paññatte āsane nisajja pāde pakkhālesi.	The Blessed One sat down on the seat laid out and washed his feet.

Tepi kho āyasmanto bhagavantam abhivādetvā ekamantam nisīdimsu.	Having bowed down to the Blessed One, they also sat to one side.
Ekamantam nisinnam kho āyasmantam anuruddham bhagavā etadavoca kacci vo anuruddhā khamanīyam kacci yāpanīyam kacci piņḍakena na kilamathāti.	As they were sitting there, the Blessed One said to Ven. Anuruddha, "Is it tolerable for you, Anuruddha1? Are you getting by? Are you tired from going for alms?" 1. The Buddha uses the plural form Anuruddha's name as a form of address here, meaning that he is addressing Anuruddha and the others.
Khamanīyam bhagavā yāpanīyam bhagavā na ca mayam bhante piṇḍakena kilamāmāti.	"It's tolerable, Lord. We're getting by. And we're not tired from going for alms."
Kacci pana vo anuruddhā samaggā sammodamānā avivadamānā khīrodakībhūtā aññamaññam piyacakkhūhi sampassantā viharathāti.	"But, Anuruddha, are you living harmoniously, cordially, and without dispute, blending like milk and water, looking at one another with eyes of affection?"
Taggha te mayam bhante samaggā sammodamānā avivadamānā khīrodakībhūtā aññamaññam piyacakkhūhi sampassantā viharāmāti.	"Indeed, Lord, we are living harmoniously, cordially, and without dispute, blending like milk and water, looking at one another with eyes of affection."
Yathākatham pana tumhe anuruddhā samaggā sammodamānā avivadamānā	"But, Anuruddha, how are you living harmoniously, cordially, and without dispute, blending like milk

khīrodakībhūtā aññamaññam piyacakkhūhi sampassantā viharathāti.	and water, looking at one another with eyes of affection?"
(Mv.X.4.4) Idha mayham bhante evam hoti lābhā vata me suladdham vata me yoham evarūpehi sabrahmacārīhi saddhim viharāmīti	"Here, Lord, the thought occurs to us, 'It's a gain for me, a great gain, that I am living with companions of this sort in the holy life.'
tassa mayham bhante imesu āyasmantesu mettam kāyakammam paccupaṭṭhitam āvi ceva raho ca	"We are set on bodily acts of good will with regard to these [other two] venerable ones, to their faces & behind their backs.
mettam vacīkammam mettam manokammam paccupaṭṭhitam āvi ceva raho ca	"We are set on verbal and mental acts of good will with regard to these [other two] venerable ones, to their faces & behind their backs.
tassa mayham bhante evam hoti yannūnāham sakam cittam nikkhipitvā imesamyeva āyasmantānam cittassa vasena vatteyyanti	"The thought occurs to us, 'Why don't I, having put aside my own thoughts, conduct myself in line with the thoughts of these venerable ones.'
so kho aham bhante sakam cittam nikkhipitvā imesamyeva āyasmantānam cittassa vasena vattāmi	"And having put aside my own thoughts, I do conduct myself in line with the thoughts of these venerable ones.
nānā hi kho no bhante kāyā ekañca pana maññe cittanti.	"Our bodies are separate, Lord, but we are as if one in mind."
Āyasmāpi kho nandiyo	Ven. Nandiya and Ven. Kimbila

āyasmāpi kho kimbilo bhagavantam etadavoca mayhampi kho bhante evam hoti lābhā vata me suladdham vata me yoham evarūpehi sabrahmacārīhi saddhim viharāmīti tassa mayham bhante imesu āyasmantesu mettam kāyakammam paccupatthitam āvi ceva raho ca mettam vacīkammam mettam manokammam paccupatthitam āvi ceva raho ca tassa mayham bhante evam hoti yannūnāham sakam cittam nikkhipitvā imesamyeva āyasmantānam cittassa vasena vatteyyanti so kho aham bhante sakam cittam nikkhipitvā imesamyeva āyasmantānam cittassa vasena vattāmi Nānā hi kho no bhante kāyā ekañca pana maññe cittanti

said to the Blessed One, "Here, Lord, the thought occurs to us also, 'It's a gain for me, a great gain, that I am living with companions of this sort in the holy life? We are set on bodily acts of good will with regard to these [other two] venerable ones, to their faces & behind their backs. We are set on verbal and mental acts of good will with regard to these [other two] venerable ones, to their faces & behind their backs. The thought occurs to us, 'Why don't I, having put aside my own thoughts, conduct myself in line with the thoughts of these venerable ones? And having put aside my own thoughts, I do conduct myself in line with the thoughts of these venerable ones. Our bodies are separate, Lord, but we are one in mind, as it were.

evam kho mayam bhante samaggā sammodamānā avivadamānā khīrodakībhūtā aññamaññam piyacakkhūhi sampassantā viharāmāti.

"This, lord, is how we are living harmoniously, cordially, and without dispute, blending like milk and water, looking at one another with eyes of affection."

(Mv.X.4.5) Kacci pana vo anuruddhā appamattā ātāpino pahitattā viharathāti.

"But, Anuruddha, do you remain heedful, ardent, and resolute?"

Taggha mayam bhante appamattā ātāpino pahitattā viharāmāti.	"Indeed, Lord, we remain heedful, ardent, and resolute."
Yathākatham pana tumhe anuruddhā appamattā ātāpino pahitattā viharathāti.	"But, Anuruddha, how do you remain heedful, ardent, and resolute?"
Idha bhante amhākam yo paṭhamam gāmato piṇḍāya paṭikkamati so āsanam paññāpeti pādodakam pādapīṭham pādakathalikam upanikkhipati avakkārapātim dhovitvā upaṭṭhāpeti pānīyam paribhojanīyam upaṭṭhāpeti	"Here, Lord, whichever of us returns first from going to the village for alms arranges the seats; sets out water for washing the feet, a footstool, and a foot-washing block; washes the refuse bucket and sets it out; and sets out water for drinking and water for using.
yo pacchā gāmato piṇḍāya paṭikkamati sace hoti bhuttāvaseso sace ākaṅkhati bhuñjati no ce ākaṅkhati apaharite vā chaḍḍeti appāṇake vā udake opilāpeti	"Whoever returns afterwards from going to the village for alms eats the left-overs—if there are any and if he wants to—and if not he throws them out in a place where there are no crops, or dumps them into water without living beings in it.
so āsanam uddharati pādodakam pādapīṭham pādakathalikam paṭisāmeti avakkārapātim dhovitvā paṭisāmeti pānīyam paribhojanīyam paṭisāmeti bhattaggam sammajjati	"He picks up the seats; puts away the water for washing the feet, foot- stool, and foot-washing block; washes and puts away the refuse bucket; puts away the water for drinking and water for using; and sweeps the meal-hall.
yo passati pānīyaghaṭam vā paribhojanīyaghaṭam vā	"Whoever sees that the drinking- water pitcher, using-water pitcher, or

vaccaghațam vā rittam tuccham so upațțhāpeti	rinsing-water pitcher (in the bathroom) are low or empty refills it.
sacassa hoti avisayham hatthavikārena dutiyampi āmantetvā hatthavilanghakena upaṭṭhāpema	"If it occurs to him, 'It's too much for me,' calling another by waving—using hand signals—we refill it.
na tveva mayam bhante tappaccayā vācam bhindāma	"Thus, Lord, we don't, for that reason, break out into speech.
pañcāhikam kho pana mayam bhante sabbarattiyā dhammiyā kathāya sannisīdāma	"And every five days we spend the whole night sitting together discussing the Dhamma.
evam kho mayam bhante appamattā ātāpino pahitattā viharāmāti.	"That's how we remain heedful, ardent, and resolute."

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275. PĀRILEYYAKAGAMANAKATH Ā (MV.X.4.6)

The Discussion of Going to Pārileyyaka

athakho bhagavā āyasmantañca anuruddhaṁ āyasmantañca nandiyaṁ āyasmantañca kimbilaṁ dhammiyā kathāya sandassetvā samādapetvā samuttejetvā Then the Blessed One, having instructed, urged, roused, & encouraged Ven. Anuruddha, Ven. Nandiya, and Ven. Kimila with a Dhamma talk, got up from his seat and set out on a wandering tour

sampahamsetvā uṭṭhāyāsanā yena pārileyyakam tena cārikam pakkāmi anupubbena cārikam caramāno yena pārileyyakam tadavasari.	toward Pārileyyaka, and, wandering by stages, arrived at Pārileyyaka.
Tatra sudam bhagavā pārileyyake viharati rakkhitavanasaņḍe bhaddasālamūle.	There he stayed in Pārileyyaka in the protected forest grove at the root of the auspicious Sal tree.
[249] Athakho bhagavato rahogatassa paṭisallīnassa evaṁ cetaso parivitakko udapādi	Then, when the Blessed One was alone in seclusion, this train of thought arose in his awareness:
aham kho pubbe ākiņņo na phāsum vihāsim tehi kosambikehi bhikkhūhi bhaṇḍanakārakehi kalahakārakehi vivādakārakehi bhassakārakehi saṅghe adhikaraṇakārakehi	"Before I was living unpleasantly, hemmed in by those Kosambī monks—quarrelsome, makers of strife, makers of disputes, makers of rumors, makers of issues in the Saṅgha.
somhi etarahi eko adutiyo sukham phāsum viharāmi aññatreva tehi kosambikehi bhikkhūhi bhanḍanakārakehi kalahakārakehi vivādakārakehi bhassakārakehi saṅghe adhikaraṇakārakehīti.	"Now I'm alone, without a second. I live pleasantly and in ease, away from those Kosambī monks—quarrelsome, makers of strife, makers of disputes, makers of rumors, makers of issues in the Saṅgha."
Aññataropi kho hatthināgo ākiṇṇo viharati hatthīhi hatthinīhi hatthikalabhehi hatthicchāpehi	It so happened that a certain bull elephant was living hemmed in by elephants, cow-elephants, calfelephants, & baby elephants.

chinnaggāni ceva tiņāni khādati	He fed off grass with cut-off tips.
obhaggobhaggañcassa sākhābhaṅgaṁ khādanti	They chewed up his stash of broken-off branches.
āvilāni ca pānīyāni pivati	He drank disturbed water.
ogāhañcassa otiņņassa hatthiniyo kāyaṁ upanighaṁsantiyo gacchanti.	And when he went down to his bathing-place, cow-elephants went along, banging up against his body.
Athakho tassa hatthināgassa etadahosi aham kho ākiṇṇo viharāmi hatthīhi hatthinīhi hatthikalabhehi hatthicchāpehi chinnaggāni ceva tiṇāni khādāmi obhaggobhaggañca me sākhābhaṅgam khādanti āvilāni ca pānīyāni pivāmi ogāhañca me otiṇṇassa hatthiniyo kāyam upanighamsantiyo gacchanti	The thought occurred to him: "I now live hemmed in by elephants, cow-elephants, calf-elephants, & baby elephants. I feed off grass with cut-off tips. They chew up my stash of broken-off branches. I drink disturbed water. And when I go down to my bathing place, cow-elephants go along, banging up against my body.
yannūnāham eko va gaņasmā vūpakaṭṭho vihareyyanti.	"What if I were to live alone, apart from the crowd?"
(Mv.X.4.7) Athakho so hatthināgo yūthā apakkamma yena pārileyyakam rakkhitavanasaņdo bhaddasālamūlam yena bhagavā tenupasankami upasankamitvā soņdāya	So the bull elephant, leaving the herd, went to Pārileyyaka, to the protected forest grove and the root of the auspicious sal tree. He went to the Blessed One and on arrival brought drinking water and washing

bhagavato pānīyam water for the Blessed One with his trunk and kept the grass down. paribhojanīyam upatthāpeti apaharitañca karoti. Athakho tassa hatthināgassa Then this train of thought arose in etadahosi aham kho pubbe the awareness of the bull elephant, ākinno na phāsum vihāsim "Before, I lived unpleasantly hatthīhi hatthinīhi hemmed in by elephants, cowhatthikalabhehi elephants, calf-elephants, & baby hatthicchāpehi chinnaggāni elephants. I fed off grass with cut-off tips. They chewed up my stash of ceva tināni khādim obhaggobhaggañca me broken-off branches. I drank disturbed water. And when I went sākhābhangam khādimsu āvilāni ca pānīyāni apāyim down to my bathing place, cowelephants went along, banging up ogāhañca me otiņņassa hatthiniyo kāyam against my body. upanighamsantiyo agamamsu somhi etarahi eko adutiyo "But now I'm alone, without a sukham phāsum viharāmi second. I live pleasantly—not aññatreva hatthihi hatthinihi hemmed in by elephants, cowhatthikalabhehi elephants, calf-elephants, & baby hatthicchāpehīti. elephants." Athakho bhagavā attano ca Then the Blessed One, realizing his pavivekam viditvā tassa ca own seclusion and knowing the train hatthināgassa cetasā of thought in the bull elephant's cetoparivitakkamaññāya awareness, on that occasion

etam nāgassa nāgena īsādantassa hatthino sameti cittam cittena yadeko ramatī vaneti.

udānesi

tāyam velāyam imam udānam

This harmonizes mind with mind—

exclaimed:

	the great one's with the great one's the elephant with tusks like chariot poles: that each finds joy, alone, in the forest.
(Mv.X.5.1) [250] Athakho bhagavā pārileyyake yathābhirantam viharitvā yena sāvatthī tena cārikam pakkāmi anupubbena cārikam caramāno yena sāvatthī tadavasari.	Then the Blessed One, having stayed at Pārileyyaka as long as he liked, set out on a wandering tour toward Sāvatthī and, wandering by stages, arrived at Sāvatthī.
Tatra sudam bhagavā sāvatthiyam viharati jetavane anāthapiņḍikassa ārāme.	There at Sāvatthī he stayed in Jeta's grove, Anāthapiṇḍika's monastery.
[251] Athakho kosambikānam upāsakānam etadahosi	Then the thought occurred to the lay-followers of Kosambī,
ime kho ayyā kosambikā bhikkhū bahuno amhākam anatthassa kārakā	"These masters, the Kosambī monks, have done us a lot of harm.
imehi ubbāļho bhagavā pakkanto	"Annoyed by them, the Blessed One left.
handa mayam ayye kosambike bhikkhū neva abhivādeyyāma na paccuṭṭheyyāma na	"Let's not bow down to them, stand up to greet them, salute them with hands placed palm-to-palm over the heart, honor them, show them

añjalikammam samīcikammam kareyyāma na sakkareyyāma na garukareyyāma na māneyyāma na pūjeyyāma upagatānampi piṇḍakam na dajjeyyāma

respect, venerate them, do homage to them, or give them alms when they approach.

evam ime amhehi asakkariyamānā agarukariyamānā amāniyamānā apūjiyamānā asakkārapakatā pakkamissanti vā vibbhamissanti vā bhagavantam vā pasādessantīti.

"Thus not honored by us, nor shown respect, venerated, nor done homage to, being brushed off rudely, will leave or disrobe or regain the confidence of the Blessed One."

(Mv.X.5.2) Athakho kosambikā upāsakā kosambike bhikkhū neva abhivādesum na paccuṭṭhesum na añjalikammam sāmīcikammam akamsu na sakkarimsu na garukarimsu na mānesum na pūjesum upagatānampi piṇḍakam na adamsu.

So the lay-followers of Kosambī didn't bow down to the Kosambī monks, stand up to greet them, salute them with hands placed palm-to-palm over the heart, honor them, show them respect, venerate them, do homage to them, or give them alms when they approached.

Athakho kosambikā bhikkhū kosambikehi upāsakehi asakkariyamānā agarukariyamānā amāniyamānā apūjiyamānā asakkārapakatā evamāhamsu handa mayam āvuso sāvatthim gantvā bhagavato santike

And the thought occurred to the Kosambī monks as they were not being honored by the lay-followers of Kosambī, nor shown respect, venerated, nor done homage to, and being brushed off rudely, "Friends, let's go to Sāvatthī and settle this issue in the Blessed One's presence."

imam adhikaranam vūpasameyyāmāti.

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276. AŢŢHĀRASAVATTHUKATHĀ

The Discussion of the Eighteen Grounds [BMC]

Athakho kosambikā bhikkhū senāsanam samsāmetvā pattacīvaramādāya yena sāvatthī tenupasankamimsu.

Then the Kosambī monks, having set their lodgings in order, taking their robes & bowls, went to Sāvatthī.

(Mv.X.5.3) [252] Assosi kho āyasmā sārīputto te kira kosambikā bhikkhū bhaṇḍanakārakā kalahakārakā vivādakārakā bhassakārakā saṅghe adhikaraṇakārakā sāvatthiṁ āgacchantīti.

Ven. Sāriputta heard that, "They say that the Kosambī monks, quarrelsome, makers of strife, makers of disputes, makers of rumors, makers of issues in the Saṅgha, are coming to Sāvatthī."

Athakho āyasmā sārīputto yena bhagavā tenupasankami upasankamitvā bhagavantam abhivādetvā ekamantam nisīdi. Then Ven. Sāriputta went to the Blessed One and, on arrival, bowed down and sat to one side.

Ekamantam nisinno kho āyasmā sārīputto bhagavantam etadavoca te kira bhante kosambikā bhikkhū bhaṇḍanakārakā kalahakārakā

As he was sitting there, he said to the Blessed One, "They say that the Kosambī monks, quarrelsome, makers of strife,

vivādakārakā bhassakārakā saṅghe adhikaraṇakārakā sāvatthiṁ āgacchanti	makers of disputes, makers of rumors, makers of issues in the Sangha, are coming to Savatthī.
kathāham bhante tesu bhikkhūsu paṭipajjāmīti.	"How am I to behave with regard to these monks?"
Tenahi tvam sārīputta yathā dhammo tathā patiṭṭhāhīti.	"In that case, Sāriputta, take your stance in line with the Dhamma."
Kathāham bhante jāneyyam dhammam vā adhammam vāti.	"And how should I know what is Dhamma?"
(Mv.X.5.4) Aṭṭhārasahi kho sārīputta vatthūhi adhammavādī jānitabbo	"Sāriputta, there are these eighteen grounds by which a speaker of not-Dhamma is to be known.
idha sārīputta bhikkhu adhammam dhammoti dīpeti dhammam adhammoti dīpeti avinayam vinayoti dīpeti vinayam avinayoti dīpeti	"Here, Sāriputta, a monk explains not-Dhamma as 'Dhamma,' Dhamma as 'not- Dhamma,' not-Vinaya as 'Vinaya,' Vinaya as 'not-Vinaya,'
abhāsitam alapitam tathāgatena bhāsitam lapitam tathāgatenāti dīpeti bhāsitam lapitam tathāgatena abhāsitam alapitam tathāgatenāti dīpeti	"what was not spoken, not mentioned by the Tathāgata as 'spoken, mentioned by the Tathāgata', what was spoken, mentioned by the Tathāgata as 'not spoken, not mentioned by the Tathāgata',
anāciņņam tathāgatena āciņņam	"what was not regularly

tathāgatenāti dīpeti āciņņam tathāgatena anāciņņam tathāgatenāti dīpeti	practiced by the Tathāgata as 'regularly practiced by the Tathāgata', what was regularly practiced by the Tathāgata as 'not regularly practiced by the Tathāgata',
appaññattam tathāgatena paññattam tathāgatena appaññattam tathāgatena appaññattam tathāgatenāti dīpeti	"what was not formulated by the Tathāgata as 'formulated by the Tathāgata', what was formulated by the Tathāgata as 'not formulated by the Tathāgata',
anāpattim āpattīti dīpeti āpattim anāpattīti anāpattīti dīpeti	"a non-offense as 'an offense', an offense as 'a non-offense',
lahukam āpattim garukā āpattīti dīpeti garukam āpattim lahukā āpattīti dīpeti	"a light offense as 'a heavy offense,' a heavy offense as 'a light offense,'
anavasesam āpattim sāvasesā āpattīti dīpeti [ME: sāvasesam āpattim anavasesā āpattīti dīpeti, anavasesam āpattim sāvasesā āpattīti dīpeti]	"an offense leaving a remainder as 'an offense leaving no remainder,' an offense leaving no remainder as 'an offense leaving a remainder,'
duṭṭhullam āpattim aduṭṭhullā āpattīti dīpeti aduṭṭhullam āpattim duṭṭhullā āpattīti dīpeti	"a serious offense as 'a not- serious offense', a not-serious offense as 'a serious offense'.
imehi kho sārīputta aṭṭhārasahi vatthūhi adhammavādī jānitabbo	"These are the eighteen grounds by which a speaker of not-Dhamma is to be known.

(Mv.X.5.5) aṭṭhārasahi ca kho sārīputta vatthūhi dhammavādī jānitabbo	"There are these eighteen grounds by which a speaker of Dhamma is to be known.
idha sārīputta bhikkhu adhammam adhammoti dīpeti dhammam dhammoti dīpeti avinayam avinayoti dīpeti vinayam vinayoti dīpeti	"Here, Sāriputta, a monk explains not-Dhamma as 'not- Dhamma,' Dhamma as 'Dhamma,' not-Vinaya as 'not- Vinaya,' Vinaya as 'Vinaya,'
abhāsitam alapitam tathāgatena abhāsitam alapitam tathāgatenāti dīpeti bhāsitam lapitam tathāgatena bhāsitam lapitam tathāgatenāti dīpeti	"what was not spoken, not mentioned by the Tathāgata as 'not spoken, not mentioned by the Tathāgata', what was spoken, mentioned by the Tathāgata as 'spoken, mentioned by the Tathāgata',
anāciṇṇam tathāgatena anāciṇṇam tathāgatenāti dīpeti āciṇṇam tathāgatena āciṇṇam tathāgatenāti dīpeti	"what was not regularly practiced by the Tathāgata as 'not regularly practiced by the Tathāgata', what was regularly practiced by the Tathāgata as 'regularly practiced by the Tathāgata',
appaññattam tathāgatena appaññattam tathāgatena paññattam tathāgatena paññattam tathāgatenāti dīpeti anāpattim anāpattīti dīpeti āpattim āpattīti dīpeti	"what was not formulated by the Tathāgata as 'not formulated by the Tathāgata', what was formulated by the Tathāgata as 'formulated by the Tathāgata', a non-offense as 'a non-offense', an offense as 'an offense',

lahukam āpattim lahukā āpattīti dīpeti garukam āpattim garukā āpattīti dīpeti	"a light offense as 'a light offense', a heavy offense as 'a heavy offense',
sāvasesam āpattim sāvasesā āpattīti dīpeti anavasesam āpattim anavasesā āpattīti dīpeti	"an offense leaving a remainder as 'an offense leaving a remainder,' an offense leaving no remainder as 'an offense leaving no remainder,'
duṭṭhullam āpattim duṭṭhullā āpattīti dīpeti aduṭṭhullam āpattim aduṭṭhullā āpattīti dīpeti	"a serious offense as 'a serious offense,' a not-serious offense.'
imehi kho sārīputta aṭṭhārasahi vatthūhi dhammavādī jānitabboti.	"These are the eighteen grounds by which a speaker of Dhamma is to be known."
(Mv.X.5.6) [253] Assosi kho āyasmā mahāmoggallāno .pe.	Ven. Mahā Moggallāna heard
Assosi kho āyasmā mahākassapo assosi kho āyasmā mahākaccāno assosi kho āyasmā mahākappino assosi kho āyasmā mahācundo assosi kho āyasmā anuruddho assosi kho āyasmā revato assosi kho āyasmā upāli assosi kho āyasmā rahulo te kira kosambikā bhikkhū bhaṇḍanakārakā kalahakārakā vivādakārakā bhassakārakā saṅghe adhikaraṇakārakā sāvatthim āgacchantīti.	Ven. Mahā Kassapa Ven. Mahā Kaccāna Ven. Mahā Kappina Ven. Mahā Cunda Ven. Anuruddha Ven. Revata Ven. Upāli Ven. Ānanda Ven. Rāhula heard that, "They say that the Kosambī monks, quarrelsome, makers of strife, makers of disputes, makers of rumors, makers of issues in the Saṅgha, are coming to Sāvatthī."

Athakho āyasmā rāhulo yena bhagavā tenupasankami upasankamitvā bhagavantam abhivādetvā ekamantam nisīdi.	Then Ven. Rāhula went to the Blessed One and, on arrival, bowed down and sat to one side.
Ekamantam nisinno kho āyasmā rāhulo bhagavantam etadavoca te kira bhante kosambikā bhikkhū bhandanakārakā kalahakārakā vivādakārakā bhassakārakā sanghe adhikaranakārakā sāvatthim āgacchanti	As he was sitting there, he said to the Blessed One, "They say that the Kosambī monks, quarrelsome, makers of strife, makers of disputes, makers of rumors, makers of issues in the Saṅgha, are coming to Sāvatthī.
kathāham bhante tesu bhikkhūsu paṭipajjāmīti.	"How am I to behave with regard to these monks?"
Tenahi tvam rāhula yathā dhammo tathā patiṭṭhāhīti.	"In that case, Rāhula, take your stance in line with the Dhamma."
Kathāham bhante jāneyyam dhammam vā adhammam vāti.	"And how should I know what is Dhamma?"
Aṭṭhārasahi kho rāhula vatthūhi adhammavādī jānitabbo .pe. Imehi kho rāhula aṭṭhārasahi vatthūhi adhammavādī jānitabbo	"Rāhula, there are these eighteen grounds by which a speaker of not-Dhamma is to be known These are the eighteen grounds by which a speaker of not-Dhamma is to be known.
aṭṭhārasahi ca kho rāhula vatthūhi dhammavādī jānitabbo .pe. Imehi	"There are these eighteen grounds by which a speaker of Dhamma is to be known

kho rāhula aṭṭhārasahi vatthūhi dhammavādī jānitabboti.

These are the eighteen grounds by which a speaker of Dhamma is to be known."

(Mv.X.5.7) [254] Assosi kho mahāpajāpatī gotamī te kira kosambikā bhikkhū bhaṇḍanakārakā kalahakārakā vivādakārakā bhassakārakā saṅghe adhikaraṇakārakā sāvatthiṁ āgacchantīti.

Mahāpajāpatī Gotamī heard that, "They say that the Kosambī monks, quarrelsome, makers of strife, makers of disputes, makers of rumors, makers of issues in the Saṅgha, are coming to Sāvatthī."

Athakho mahāpajāpatī gotamī yena bhagavā tenupasankami upasankamitvā bhagavantam abhivādetvā ekamantam atthāsi.

Then Mahāpajāpatī Gotamī went to the Blessed One and, on arrival, having bowed down to him, stood to one side.

Ekamantam thitā kho mahāpajāpatī gotamī bhagavantam etadavoca te kira bhante kosambikā bhikkhū bhandanakārakā kalahakārakā vivādakārakā bhassakārakā sanghe adhikaraņakārakā sāvatthim āgacchanti kathāham bhante tesu bhikkhūsu paṭipajjāmīti.

As she was standing there, she said to the Blessed One, "Lord, they say that the Kosambī monks, quarrelsome, makers of strife, makers of disputes, makers of rumors, makers of issues in the Saṅgha, are coming to Sāvatthī. How am I to behave with regard to these monks?"

Tenahi tvam gotami ubhayattha dhammam suna ubhayattha dhammam sutvā ye tattha bhikkhū dhammavādino tesam diṭṭhiñca khantiñca ruciñca ādāyañca rocehi yam ca kiñci bhikkhunīsaṅghena bhikkhusaṅghato paccāsimsitabbam

"In that case, Gotamī, listen to the Dhamma from both sides. Having listened to the Dhamma from both sides, give preference to the view, approval, preference, and belief of the side of those who speak sabbantam dhammavādito va Dhamma. And whatever the paccāsimsitabbanti. Sangha of bhikkhunīs expects from the Sangha of bhikkhus should all be expected from the side of those who speak Dhamma." (Mv.X.5.8) [255] Assosi kho Anāthapindika the householder heard that, "They anāthapiņdiko gahapati te kira kosambikā bhikkhū bhandanakārakā say that the Kosambī monks, kalahakārakā vivādakārakā quarrelsome, makers of strife, bhassakārakā sanghe makers of disputes, makers of rumors, makers of issues in the adhikaranakārakā sāvatthim āgacchantīti. Sangha, are coming to Sāvatthī." Then Anāthapindika the Athakho anāthapindiko gahapati yena bhagavā tenupasankami householder went to the upasankamitvā bhagavantam Blessed One and, on arrival, abhivādetvā ekamantam nisīdi. having bowed down to him, sat to one side. Ekamantam nisinno kho As he was sitting there, he said to the Blessed One, "Lord, anāthapiņdiko gahapati bhagavantam etadavoca te kira they say that the Kosambī bhante kosambikā bhikkhū monks, quarrelsome, makers of bhandanakārakā kalahakārakā strife, makers of disputes, vivādakārakā bhassakārakā sanghe makers of rumors, makers of adhikaranakārakā sāvatthim issues in the Sangha, are āgacchanti kathāham bhante tesu coming to Savatthi. How am I bhikkhūsu paţipajjāmīti. to behave with regard to these monks?" Tenahi tvam gahapati ubhayattha "In that case, householder,

give gifts to both sides. Having

dānam dehi ubhayattha dānam datvā

ubhayattha dhammam suna ubhayattha dhammam sutvā ye tattha bhikkhū dhammavādino tesam diṭṭhiñca khantiñca ruciñca ādāyañca rocehīti. given gifts to both sides, listen to the Dhamma from both sides. Having listened to the Dhamma from both sides, give preference to the view, approval, preference, and belief of the side of those who speak Dhamma."

(Mv.X.5.9) [256] Assosi kho visākhā migāramātā te kira kosambikā bhikkhū bhaṇḍanakārakā kalahakārakā vivādākārakā bhassakārakā saṅghe adhikaraṇakārakā sāvatthiṁ āgacchantīti.

Visākhā, Migāra's Mother, heard that, "They say that the Kosambī monks, quarrelsome, makers of strife, makers of disputes, makers of rumors, makers of issues in the Saṅgha, are coming to Sāvatthī."

Athakho visākhā migāramātā yena bhagavā tenupasankami upasankamitvā bhagavantam abhivādetvā ekamantam nisīdi.

Then Visākhā, Migāra's Mother, went to the Blessed One and, on arrival, having bowed down to him, sat to one side.

Ekamantam nisinnā kho visākhā migāramātā bhagavantam etadavoca te kira bhante kosambikā bhikkhū bhanḍanakārakā kalahakārakā vivādakārakā bhassakārakā sanghe adhikaraṇakārakā sāvatthim āgacchanti kathāham bhante tesu bhikkhūsu paṭipajjāmīti.

As she was sitting there, she said to the Blessed One, "Lord, they say that the Kosambī monks, quarrelsome, makers of strife, makers of disputes, makers of rumors, makers of issues in the Saṅgha, are coming to Sāvatthī. How am I to behave with regard to these monks?"

Tenahi tvam visākhe ubhayattha

"In that case, Visākhā, give

dānam dehi ubhayattha dānam datvā ubhayattha dhammam suņa ubhayattha dhammam sutvā ye tattha bhikkhū dhammavādino tesam diṭṭhiñca khantiñca ruciñca ādāyañca rocehīti.	gifts to both sides. Having given gifts to both sides, listen to the Dhamma from both sides. Having listened to the Dhamma from both sides, give preference to the view, approval, preference, and belief of the side of those who speak Dhamma."
(Mv.X.5.10) [257] Athakho kosambikā bhikkhū anupubbena yena sāvatthī tadavasarimsu.	Then the Kosambī monks, traveling by stages, arrived at Sāvatthī.
Athakho āyasmā sārīputto yena bhagavā tenupasankami upasankamitvā bhagavantam abhivādetvā ekamantam nisīdi.	Then Ven. Sāriputta went to the Blessed One and, on arrival, bowed down and sat to one side.
Ekamantam nisinno kho āyasmā sārīputto bhagavantam etadavoca te kira bhante kosambikā bhikkhū bhandanakārakā kalahakārakā vivādakārakā bhassakārakā sanghe adhikaranakārakā sāvatthim anuppattā katham nu kho bhante tesu bhikkhūsu senāsanam paṭipajjitabbanti.	As he was sitting there, he said to the Blessed One, "They say that the Kosambī monks, quarrelsome, makers of strife, makers of disputes, makers of rumors, makers of issues in the Saṅgha, have arrived at Sāvatthī. How am I to behave with regard to their lodgings?"
Tenahi tayā sārīputta vivittam senāsanam dātabbanti.	"In that case, Sāriputta, vacant lodgings are to be given to them."
Sace pana bhante vivittam na hoti katham paṭipajjitabbanti.	"And if there are no vacant lodgings, what should I do?"

Tenahi sārīputta vivittam katvāpi dātabbam na tvevāham sārīputta kenaci pariyāyena vuḍḍhatarassa bhikkhuno senāsanam paṭibāhitabbanti vadāmi yo paṭibāheyya āpatti dukkaṭassāti.	"In that case, they are to be given after having made them vacant. But in no way do I say that a senior monk's lodging should be preempted. Whoever should preempt it: an offense of wrong doing."
Āmise pana bhante katham paṭipajjitabbanti.	"And how am I to act with regard to material gifts?"
Āmisam kho sārīputta sabbesam samakam bhājetabbanti.	"Material gifts are to be divided equally among all."

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277. OSĀRAŅĀNUJĀNANĀ (MV.X.5.11)

The Allowance for Rehabilitation

[258] Athakho tassa ukkhittakassa bhikkhuno dhammañca vinayañca paccavekkhantassa etadahosi āpatti esā nesā anāpatti āpannomhi namhi anāpanno ukkhittomhi namhi anukkhitto dhammikenamhi kammena ukkhitto akuppena ṭhānārahenāti.	Then the thought occurred to the suspended monk as he was contemplating the Dhamma & Vinaya, "This is an offense, not a nonoffense. I have fallen into an offense. It's not the case that I haven't fallen into an offense. I am suspended. It's not the case that I'm not suspended. I was suspended with a Dhamma transaction that is irreversible and fit to stand."
Athakho so ukkhittako	So the suspended monk went to his

bhikkhu yena ukkhittānuvattakā bhikkhū tenupasankami upasankamitvā ukkhittānuvattake bhikkhū etadavoca followers and, on arrival, said to them,

āpatti esā āvuso nesā anāpatti āpannomhi namhi anāpanno ukkhittomhi namhi anukkhitto dhammikenamhi kammena ukkhitto akuppena ṭhānārahena etha mam āyasmanto osārethāti.

"Friends, this is an offense, not a non-offense. I have fallen into an offense. It's not the case that I haven't fallen into an offense. I am suspended. It's not the case that I'm not suspended. I was suspended with a Dhamma transaction that is irreversible and fit to stand. Come, venerable sirs, restore me."

(Mv.X.5.12) Athakho te ukkhittānuvattakā bhikkhū tam ukkhittakam bhikkhum ādāya yena bhagavā tenupasankamimsu upasankamitvā bhagavantam abhivādetvā ekamantam nisīdimsu.

Then the followers of the suspended monk, taking him along, went to the Blessed One. On arrival, they bowed down and sat to one side.

Ekamantam nisinnā kho te bhikkhū bhagavantam etadavocum ayam bhante ukkhittako bhikkhu evamāha āpatti esā āvuso nesā anāpatti āpannomhi namhi anāpanno ukkhittomhi namhi anukkhitto dhammikenamhi kammena ukkhitto akuppena ṭhānārahena etha mam

As they were sitting there, they said to the Blessed One, "Lord, this suspended monk says, 'This is an offense, not a non-offense. I have fallen into an offense. It's not the case that I haven't fallen into an offense. I am suspended. It's not the case that I'm not suspended. I was suspended with a Dhamma transaction that is irreversible and fit to stand. Come,

āyasmanto osārethāti katham nu kho bhante paṭipajjitabbanti. venerable sirs, restore me? What should be done?"

Āpatti esā bhikkhave nesā anāpatti āpanno eso bhikkhu neso bhikkhu anāpanno ukkhitto eso bhikkhu neso bhikkhu anukkhitto dhammikena kammena ukkhitto akuppena ṭhānārahena yato ca kho so bhikkhave bhikkhu āpanno ca ukkhitto ca passati ca tenahi bhikkhave tam bhikkhum osārethāti.

"Monks, that is an offense, not a non-offense. This monk has fallen into an offense. It's not the case that he hasn't fallen into an offense. He is suspended. It's not the case that he's not suspended. He was suspended with a Dhamma transaction that is irreversible and fit to stand. Because this monk, fallen into an offense, suspended, sees the offense: In this case, monks, restore him."

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278. SANGHASĀMAGGĪKATHĀ (MV.X.5.13)

The Discussion of Sangha-unification [BMC]

Athakho te ukkhittānuvattakā bhikkhū tam ukkhittakam bhikkhum osāretvā yena ukkhepakā bhikkhū tenupasankamimsu Then the followers of the suspended monk, having restored him, went to the monks who suspended him and, on arrival said to them,

upasankamitvā ukkhepake bhikkhū etadavocum	
yasmim āvuso vatthusmim ahosi sanghassa bhandanam kalaho viggaho vivādo sanghabhedo sangharāji sanghavavatthānam sanghanānākaraņam	"Regarding the matter about which there was arguing, quarreling, clashes, and disputes in the Sangha, a split in the Sangha, a crack in the Sangha, a falling apart in the Sangha, a separation in the Sangha:
so eso bhikkhu āpanno ca ukkhitto ca passi ca osārito ca	That monk did fall into an offense and was suspended but (now) has seen his offense and been restored.
handa mayam āvuso tassa vatthussa vūpasamāya sanghasāmaggim karomāti.	"Friends, for the sake of settling this matter, let's perform a Sangha-unification."
Athakho te ukkhepakā bhikkhū yena bhagavā tenupasaṅkamiṁsu upasaṅkamitvā bhagavantaṁ abhivādetvā ekamantaṁ nisīdiṁsu.	Then the monks who had suspended (the monk) went to the Blessed One and, on arrival, bowed down and sat to one side.
Ekamantam nisinnā kho te ukkhepakā bhikkhū bhagavantam etadavocum te bhante ukkhittānuvattakā bhikkhū evamāhamsu yasmim āvuso vatthusmim ahosi sanghassa bhandanam kalaho viggaho vivādo sanghabhedo sangharāji	As they were sitting there, they said to the Blessed One, "Lord, the followers of the suspended monk say, 'Regarding the matter about which there was arguing, quarreling, clashes, and disputes in the Sangha, a split in the Sangha, a crack in the Sangha, a falling apart in the Sangha, a separation in the Sangha:

saṅghavavatthānaṁ saṅghanānākaraṇaṁ	
so eso bhikkhu āpanno ca ukkhitto ca passi ca osārito ca handa mayam āvuso tassa vatthussa vūpasamāya saṅghasāmaggim karomāti katham nu kho bhante paṭipajjitabbanti.	"That monk did fall into an offense and was suspended but (now) has seen his offense and been restored. Friends, for the sake of settling this matter, let's perform a Sangha-unification.' What should be done?"
(Mv.X.5.14) Yato ca kho so bhikkhave bhikkhu āpanno ca ukkhitto ca passi ca osārito ca tenahi bhikkhave saṅgho tassa vatthussa vūpasamāya saṅghasāmaggiṁ karotu.	"Because the monk, fallen into an offense, suspended, has seen the offense, and has been restored: then in that case, monks, for the sake of settling this matter, a Sanghaunification should be performed.
Evañca pana bhikkhave kātabbā.	"This is how it should be performed:
Sabbeheva ekajjham sannipatitabbam gilānehi ca agilānehi ca na kehici chando dātabbo.	"One and all should gather together, the ill and the not-ill. Consent is not to be conveyed for anyone.
Sannipatitvā byattena bhikkhunā paṭibalena saṅgho ñāpetabbo	"Having gathered them, an experienced and competent monk should inform the Sangha:
suṇātu me bhante saṅgho yasmiṁ vatthusmiṁ ahosi saṅghassa bhaṇḍanaṁ kalaho viggaho vivādo saṅghabhedo saṅgharāji	"Venerable sirs, may the Sangha listen to me. Regarding the matter about which there was arguing, quarreling, clashes, and disputes in the Sangha, a split in the Sangha, a

saṅghavavatthānaṁ saṅghanānākaraṇaṁ so eso bhikkhu āpanno ca ukkhitto ca passi ca osārito ca.	crack in the Sangha, a falling apart in the Sangha, a separation in the Sangha: That monk who fell into an offense and was suspended has seen his offense and been restored.
Yadi saṅghassa pattakallaṁ saṅgho tassa vatthussa vūpasamāya saṅghasāmaggiṁ kareyya.	"'If the Sangha is ready, it should—as this matter has been settled—perform a Sangha-unification.
Esā ñatti.	"This is the motion.
Suṇātu me bhante saṅgho yasmim vatthusmim ahosi saṅghassa bhaṇḍanam kalaho viggaho vivādo saṅghabhedo saṅgharāji saṅghavavatthānam saṅghanānākaraṇam so eso bhikkhu āpanno ca ukkhitto ca passi ca osārito ca.	"Venerable sirs, may the Sangha listen to me. Regarding the matter about which there was arguing, quarreling, clashes, and disputes in the Sangha, a split in the Sangha, a crack in the Sangha, a falling apart in the Sangha, a separation in the Sangha: That monk who fell into an offense and was suspended has seen his offense and been restored.
Saṅgho tassa vatthussa vūpasamāya saṅghasāmaggiṁ karoti.	"'As this matter has been settled, the Sangha is performing a Sangha-unification.
Yassāyasmato khamati tassa vatthussa vūpasamāya saṅghasāmaggiyā karaṇaṁ so tuṇhassa yassa nakkhamati so bhāseyya.	"He to whom—as this matter has been settled—the performing of the Sangha-unification is agreeable should remain silent. He to whom it is not agreeable should speak.
Katā saṅghena tassa	"As this matter has been settled, the

vatthussa vūpasamāya saṅghasāmaggī nīhato saṅghabhedo nīhatā saṅgharāji nīhataṁ saṅghavavatthānaṁ nīhataṁ saṅghanānākaraṇaṁ.	Sangha has performed a Sangha- unification. The schism in the Sangha is settled, the split in the Sangha is settled, the falling apart in the Sangha is settled, the separation in the Sangha is settled.
Khamati saṅghassa tasmā tuṇhī. Evametaṁ dhārayāmīti.	"This is agreeable to the Sangha, therefore it is silent. Thus do I hold it."
Tāvadeva uposatho kātabbo pātimokkham uddisitabbanti.	"Immediately the uposatha is to be done, the Pāṭimokkha is to be recited."

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279. UPĀLISANGHASĀMAGGĪPUC CHĀ (MV.X.6.1)

Upāli's Questions about Sangha-unification

[259] Athakho āyasmā upāli yena bhagavā tenupasaṅkami upasaṅkamitvā bhagavantaṁ abhivādetvā ekamantaṁ nisīdi.	On that occasion Ven. Upāli went to the Blessed One and, on arrival, bowed down to the Blessed One and sat to one side.
Ekamantam nisinno kho āyasmā upāli bhagavantam etadavoca yasmim bhante vatthusmim hoti sanghassa bhandanam kalaho viggaho vivādo sanghabhedo sangharāji	As he was sitting there, he said to the Blessed One, "If the Sangha— without having adjudicated the matter, without having gotten to the roots for a dispute in the Sangha a split in the Sangha, a

saṅghavavatthānaṁ saṅghanānākaraṇaṁ saṅgho taṁ vatthuṁ avinicchinitvā amūlā mūlaṁ gantvā saṅghasāmaggiṁ karoti dhammikā nu kho sā bhante saṅghasāmaggīti. crack in the Sangha, a falling apart in the Sangha, a separation in the Sangha—performs a Sangha-unification, is that a Dhamma Sangha-unification?"

Yasmim upāli vatthusmim hoti sanghassa bhandanam kalaho viggaho vivādo sanghabhedo sangharāji sanghavavatthānam sanghanānākaranam sangho tam vatthum avinicchinitvā amūlā mūlam gantvā sanghasāmaggim karoti adhammikā sā upāli sanghasāmaggīti.

"Upāli, when the Saṅgha—without having adjudicated the matter, without having gotten to the roots for a dispute in the Saṅgha ... a split in the Saṅgha, a crack in the Saṅgha, a falling apart in the Saṅgha, a separation in the Saṅgha—performs a Saṅghaunification, that is a non-Dhamma Saṅgha-unification.

Yasmim pana bhante vatthusmim hoti sanghassa bhandanam kalaho viggaho vivādo sanghabhedo sangharāji sanghavavatthānam sanghanānākaranam sangho tam vatthum vinicchinitvā mūlā mūlam gantvā sanghasāmaggim karoti dhammikā nu kho sā bhante sanghasāmaggīti.

"But if the Sangha—having adjudicated the matter, having gotten to the roots for a dispute in the Sangha ... a split in the Sangha, a crack in the Sangha, a falling apart in the Sangha, a separation in the Sangha—performs a Sangha-unification, is that a Dhamma Sangha-unification?"

yasmim upāli vatthusmim hoti sanghassa bhandanam kalaho viggaho vivādo sanghabhedo sangharāji sanghavavatthānam sanghanānākaranam sangho tam vatthum vinicchinitvā mūlā "Upāli, when the Saṅgha having adjudicated the matter, having gotten to the roots for a dispute in the Saṅgha ... a split in the Saṅgha, a crack in the Saṅgha, a falling apart in the Saṅgha, a

mūlam gantvā sanghasāmaggim karoti dhammikā sā upāli sanghasāmaggīti.	separation in the Sangha— performs a Sangha-unification, that is a Dhamma Sangha- unification."
(Mv.X.6.2) Kati nu kho bhante saṅghasāmaggiyoti.	"Lord, how many Sangha- unifications are there?"
Dve upāli saṅghasāmaggiyo atthi upāli saṅghasāmaggī atthāpetā byañjanupetā atthi upāli saṅghasāmaggī atthupetā ca byañjanupetā ca.	"Upāli, there are two Saṅgha- unifications: There is the Saṅgha- unification devoid of meaning, endowed with words; and there is the Saṅgha-unification endowed with meaning and endowed with words.
Katamā ca upāli saṅghasāmaggī atthāpetā byañjanupetā.	"And which is the Sangha- unification devoid of meaning, endowed with words?
Yasmim upāli vatthusmim hoti sanghassa bhandanam kalaho viggaho vivādo sanghabhedo sangharāji sanghavavatthānam sanghanānākaranam sangho tam vatthum avinicchinitvā amūlā mūlam gantvā sanghasāmaggim karoti ayam vuccati upāli sanghasāmaggī atthāpetā byanjanupetā.	"When the Sangha—without having adjudicated the matter, without having gotten to the roots for a dispute in the Sangha a split in the Sangha, a crack in the Sangha, a falling apart in the Sangha, a separation in the Sangha—performs a Sangha-unification, that is called a Sangha-unification devoid of meaning, endowed with words.
Katamā ca upāli saṅghasāmaggī atthupetā ca byañjanupetā ca.	"And which is the Sangha- unification endowed with

	meaning and endowed with words?
Yasmim upāli vatthusmim hoti sanghassa bhandanam kalaho viggaho vivādo sanghabhedo sangharāji sanghavavatthānam sanghanānākaranam sangho tam vatthum vinicchinitvā mūlā mūlam gantvā sanghasāmaggim karoti ayam vuccati upāli sanghasāmaggī atthupetā ca byanjanupetā ca.	"When the Sangha—having adjudicated the matter, having gotten to the roots for a dispute in the Sangha a split in the Sangha, a crack in the Sangha, a falling apart in the Sangha, a separation in the Sangha—performs a Sangha-unification, that is called a Sangha-unification endowed with meaning and endowed with words.
Imā kho upāli dve sanghasāmaggiyoti.	"These are the two Sangha- unifications."
(Mv.X.6.3) Athakho āyasmā upāli uṭṭhāyāsanā ekaṁsaṁ uttarāsaṅgaṁ karitvā yena bhagavā tenañjalimpaṇāmetvā bhagavantaṁ gāthāya ajjhabhāsi	Then Ven. Upāli, having gotten up from his seat, arranged his robe over one shoulder, and raised his hands over the heart to the Blessed One, addressed him in verse,
[260] Saṅghassa kiccesu ca mantanāsu ca atthesu jātesu vinicchayesu ca	"Regarding the duties of the Sangha, deliberations & arisen matters under consideration:
kathampakārodha naro mahatthiko bhikkhu katham hotidha paggahārahoti.	In this case, in what manner should a man doing great benefit act? How is a monk

	worthy in his efforts?"
Anānuvajjo paṭhamena sīlato avekkhitācārasusamvutindriyo	[The Buddha:] "First of all, for one faultless in virtue, well-considered in conduct, with senses well-restrained,
paccatthikā nopavadanti dhammato na hissa tam hoti vadeyyu yena nam.	his enemies, insulting him, can't criticize him with regard to a rule, for he has nothing by which they could criticize him.
So tādiso sīlavisuddhiyā ṭhito visārado hoti visayha bhāsati	One such as this, established in purity of virtue he's fearless, able to speak,
nacchambhati parisagato na vedhati attham na hāpeti anuyyutam bhaṇam	goes intrepid into the assembly, doesn't abandon the purpose, speaking to the point.
tatheva pañham parisāsu pucchito na cāpi pajjhāyati na maṅku hoti.	Thus, when asked a question in the assembly, he's neither burned (with anxiety,) nor abashed.
So kālāgatam byākaraṇāraham vaco	Speaking at the proper time, a worthy explanation, sensible, he delights the assembly

rañjeti viññūparisam vicakkhaņo	of those who know.
sagāravo vuḍḍhataresu bhikkhusu ācerakamhi ca sake visārado	He's respectful of more senior monks, but confident in his own teacher's teaching:
alam pametum paguņo kathetave paccatthikānañca viraddhikovido	able to investigate, familiar with what should be spoken, clever with regard to the weak points of his opponents,
Paccatthikā yena vajanti niggaham mahājano paññāpanañca gacchati [ME: mahājano saññāpanañca gacchati]	by which his opponents meet with censure and the people go along with the explanation.
sakañca ādāyamayam na riñcati veyyākaram pañhamanūpaghātikam	He doesn't give up his own position, that solves the problem without harm.
dūteyyakammesu alam samuggaho sanghassa kiccesu ca āhunam yathā	Able to take up errands, and whatever they tell him with regard to the duties of the Sangha,
karamvaco bhikkhuganena pesito	he acts and speaks,

aham karomīti na tena maññati	sent by the group of monks, without the thought, "I'm acting."
āpajjati yāvatakesu vatthusu āpattiyā hoti yathā ca vuṭṭhiti ete vibhaṅgā ubhayassa sāgatā [ME svāgatā] āpattivuṭṭhānapadassa kovido	He is learned in both Vibhangas, concerning the extent to which one falls into a base (for an offense), and how one with an offense emerges from it.
nissāraṇam gacchati yāni cācaram nissārito hoti yathā ca vatthunā [ME: nissārito hoti yathā ca vattanā.]	How one behaves, such that he gets expelled; for one who has been expelled, how he should behave;
osāraņam tamvusitassa jantuno etampi jānāti vibhangakovido	rehabilitation for one who has done his penance: Proficient in the Vibhangas, he knows this too.
sagāravo vuḍḍhataresu bhikkhusu navesu theresu ca majjhimesu ca	He's respectful of the monks more senior than himself— new monks, elders, and those of middle seniority.
mahājanassatthacarodha paṇḍito	Wise, he practices here for the welfare

so tādiso bhikkhu idha paggahārahoti.	of the many people. This sort of monk, here, is worthy in his efforts.
Kosambikkhandhakam dasamam.	The Kosambī Khandhaka, the tenth, (is finished).

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TASSUDDĀNAM

Summary

[261] Kosambiyam jinavaro vivādāpattidassane ukhipeyya yasmim tasmim tassa yāpatti desaye. [ME: nukkhipeyya yasmim tasmim, saddhāyāpatti desaye.]	In Kosambī was the excellent victor, the quarrel over seeing an offense, They should not suspend him over just anything; [fol. ME] (but) he should confess the offense out of conviction.
Antosīmāya tattheva bālakañceva vamsadā pārileyyā ca sāvatthī sārīputto ca kolito	Right there in the territory, Bālakaloṇakāraka and the Bamboo Park, Pārileyyā and Sāvatthī, Sāriputta and Kolita
mahākassapakaccāno koṭṭhito kappinena ca mahācundo ca anuruddho revato upālivhayo [ME: upāli cubho]	Mahā Kassapa and Kaccāna, Koṭṭhita along with Kappina, Mahā Cunda and Anuruddha, both Revata and Upāli.

Mahāvaggo samatto.	The Mahāvagga is completed.
na kehi chando dātabbo upāli paripucchito [ME: upāliparipucchito] anupavajjo [ME: anānuvajjo] sīlena sāmaggī jinasāsaneti.	Consent is not to be conveyed for anyone, he was counter-questioned by Upāli, one faultless in virtue, unification in the victor's dispensation.
ānando rāhulo ceva gotamīnāthapiņḍiko visākhā migāramātā ca senāsanam vivittañca āmisam samakampi ca	Ānanda and even Rāhula, Gotamī and Anāthapiṇḍika, Visākhā, Migāra's Mother, vacant dwellings, and material gifts divided equally.